

THE  
**CHRISTIAN ADVOCATE.**



CONDUCTED BY

**ASHBEL GREEN, D. D.**

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**VOL. VI**  
**FOR THE YEAR 1828.**

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— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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**PHILADELPHIA:**

PUBLISHED BY

**A. FINLEY, N. E. CORNER OF CHESNUT AND FOURTH STREETS.**  
*Clark & Ruser, Printers, 33 Carter's Alley.*

1828.

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## PREFACE.

THE Conductor of the *Christian Advocate*, on completing the sixth year of his editorial labours, feels himself constrained to a renewed expression of his sense of the divine goodness, in continuing to him, at an advanced age, the capacity of performing, without unusual effort or more than ordinary remission, the duties of his responsible vocation.—May the life which is prolonged by the indulgence, and crowned with the loving kindness of the Father of Mercies, be devoted, with gratitude and unreservedness, to his service and glory.

The Editor also very sensibly feels that the patronage of his *Miscellany*, considerably greater in the last than in any preceding year, demands his grateful acknowledgments to those who either by their subscriptions or their recommendations, have contributed to extend its circulation. His list of subscribers, notwithstanding, is still very far short of that which is announced by the conductors of some other publications of a similar character; and much less, as he thinks, than might reasonably be expected for a work of any merit, employed in the service of so numerous, extensive, and wealthy a community, as is the Presbyterian Church. He therefore solicits, and presumes to hope for, a continuance, and even an increase, of the encouragement which he has experienced in the closing year.

It is not for the Editor to pronounce in what manner he has sustained the character, and fulfilled the obligations, of a *Christian Advocate*. He may however affirm, since he can do it with truth, that he has studiously and unceasingly endeavoured to render his work such as its title indicates; and that its imperfections, of which he is very sensible, have not been occasioned by his neglect, or want of exertion. No number of this publication has been presented to its readers, which did not cost its Editor many hours of close, and sometimes painful attention, to prepare it for their inspection. Thanks are due, and are cordially rendered, to the authors of several valuable articles, which his friends have contributed to his Magazine in the year past; and while he solicits a continuance of their favours, in any form most agreeable to themselves, he takes leave to say, that assistance would be peculiarly welcome in the department of Reviews. It is also highly desirable to be able to insert in the pages of the *Christian Advocate*, a larger portion of interesting narrative, than they have contained since the Journal of Mr. Stewart was closed; and likewise to enlarge the number of short and pithy articles, on doctrinal and practical religion.

In the course of the year which closes with the emission of the present number, this *Miscellany* has been more employed than formerly, in discussing topics in which the members of the Presbyterian Church have a peculiar interest. Yet it is believed the work has not assumed a character which can with propriety be denominated *sectarian*. Most of its contents have still consisted of discussions and information in which all descriptions of orthodox protestants might find gratification; and nearly the whole of what has been said in favour of the denomination to which



the Editor belongs, has been either defensive in its nature, or relative to measures which it was believed that denomination ought to adopt, for the benefit of its own members.

The Editor has avowed himself to be the decided friend of the order taken, after a prolonged and ardent debate, by the last General Assembly of the Presbyterian Church, for conducting Missions, both Foreign and Domestic, by a Board appointed by that judicatory and responsible to it. He does firmly believe, after a careful and he hopes a candid inquiry, that it belongs to the church, in its distinctive character, to evangelize the world. On this subject, he had intended to insert in this preface a particular exposition of his views. But in making preparation to execute his design, he found that, if pursued, it would lead him to exceed the proper bounds of a prefatory article. He therefore reserves the subject to be treated, at an early day, in the body of his work. In the mean time, he will only say, that while it is his purpose, if life and health permit, to advocate to the utmost of his ability, the opinion which he has now announced, that opinion nevertheless exists in his mind, and will he hopes hereafter appear in his work, with entire friendliness toward every evangelical mission now to be found on earth—That they may all enjoy the smiles and benediction of heaven, and be instrumental, as he thinks they are calculated to be, in extending the Redeemer's kingdom, till the knowledge and love of God shall cover the earth as the waters do the seas, is the subject of his constant and most earnest prayer.

# THE CHRISTIAN ADVOCATE.

DECEMBER, 1828.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVI.

(Continued from page 483.)

We now proceed to the next Q. and A.—“Q. What is the sum of the ten commandments? A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.” Here you perceive, as I have already intimated, that the summary of the moral law contained in the decalogue, is itself epitomized. This, you will recollect, was done by our Saviour himself; and it is done by reducing the law to its principle, namely, *love*. If we have suitable love to God and man, all that we can need farther is, to be informed in regard to the most acceptable ways of expressing it. On the contrary, if we have not this love, we render no acceptable, no real obedience, whatsoever. In regard to God, who searcheth the heart, it must be obvious at once, that any external conformity to his laws which is not *cordially* rendered—which is yielded from the servile principle of fear, or from any motive which leaves the heart really alienated from God and his law, is

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no obedience at all. In all such cases, the external conformity itself would be withheld, but from some selfish regard. This is perfectly known to God, and he would sanction falsehood, which he can never do, if he should accept as done out of regard to him, what is really done only out of regard to self. Love, therefore, is manifestly essential to the *existence* of any thing that can be called obedience to God—There can be none without it. The truth is, God’s first demand is on our *hearts*—“My son give me thy heart,” is his indispensable requisition: And till we comply with this, we can never obey him at all—He requires the obedience, not of slaves, but of affectionate children.

In like manner, even in regard to man, there is no real duty performed without love. Man cannot always discern the motives or springs of action, in his fellow man: and what purports to be done from right motives, he ought so to accept. But let a man know,—as he sometimes may know,—that another is showing him much *apparent respect*, without the least real regard; and what is his estimate of this apparent respect? Is he pleased with it? No,—he regards him who renders it only as a hollow hearted hypocrite, who seeks to serve himself by appearing to show respect which

he does not feel. Now, this too, in all cases in which it takes place, is perfectly known to the heart-searching and rein-trying God: and, of course, he knows that we never truly perform a duty to our fellow men, till we love them as his law requires.

I have been thus particular in showing that *love* is absolutely essential to all real obedience, because men are extremely apt to satisfy themselves with some fair outward appearances, when they know nothing of real love to God—and it is infinitely important to take away from them this deceitful opiate of their consciences, and to show them that they have never yet rendered one single act of obedience to God; and because also it is *love* which is distinctly and precisely meant, in the answer before us, by the *sum* of the ten commandments. He that possesses genuine love to God, possesses a principle which includes in its bosom all other duties—Hence, said the apostle—“Love is the fulfilling of the law.”

Having seen the necessity and importance of the principle, let us now consider the rule or measure of its operation, both toward God and toward man. Toward God, this principle is to operate in such manner and degree that we may truly be said—“to love him with all the heart, with all the soul, with all the mind, and with all the strength.” This is called by our Saviour the first and great commandment. And it is so called, because God, the object of it, is the first, and greatest, and most excellent of all beings, who plainly ought to have our supreme love,—a love to which our affection to every creature should be subordinate and subservient. Nay, our love to the creature is to flow from love to God, as its proper spring and fountain. Love to God, therefore, may well be called the first and great commandment. And in loving him, let it be observed, we are to recognise him as *our* God; our right-

ful Lord and sovereign; our creator, our father, our preserver, our benefactor, our redeemer, and our judge—our God, by every obligation of equity and of gratitude—the fountain of our being, our enjoyments, and our hopes.

When it is said that we are to love him with all our *heart, soul, mind, and strength*, I do not know that it is practicable or necessary, to distinguish the exercises of love, as they separately flow from each of those powers, or principles of our nature, which are here enumerated. Such a distinction, I apprehend, it would be difficult, or perhaps impossible, to make with accuracy. The expression appears to me to have been chosen, as it is admirably adapted, to show that all our faculties, with all their energies, are to be exerted to the utmost, in the love of God: That there is no power, or principle of our nature, which this love is not to pervade, animate, and command, at all times, and in a supreme degree. “We are to prize nothing in comparison with him, in our mind and judgment; we are to cleave to nothing in competition with him, in our will; we are to desire nothing in comparison with him, in our affections; we are to pursue nothing but with relation to his glory, and in subordination to his sacred will.”

Our love to our neighbour is measured by the rule—“that we love him as ourselves.” Here it is fairly implied and supposed, that there is a lawful love of ourselves; because this is made the example and pattern, according to which we should love others. A just distinction may be stated between *selfishness* and *self-love*. *Selfishness* is always criminal. It is seeking our own gratification, or emolument, at the expense of the just claims or expectations of others; than which nothing can be more opposite to that law of love to our neighbour, which we are now considering. But *self-love* is that

reasonable and just attachment, which a man has to his own rights and happiness; grounded on the equal claims which he possesses, as an individual of the species. It is the dictate of nature, is necessary to self-preservation, and is the standard by which our love to our neighbour is to be measured.

I shall not at present take up your time with discussing a question on which many subtle things might be said; namely, are we bound to love our neighbour as much as ourselves? One point is clear—place your neighbour and yourself, or his property and yours, in equal danger, and suppose it impossible that you should preserve both, you are certainly right to take care of yourself and property, before you take care of him and his. The general practical rule is also clear—do to him as you might reasonably desire that, in similar circumstances, he should do to you. Consult his happiness and his interest, with the same sincerity and fidelity that you do your own; and as you would wish he should consult yours, in an exchange of situations.

The law of love to our neighbour requires that we forgive our enemies; that we exercise unfeigned benevolence to all men; and that we possess and cherish a sincere complacency and delight in those who bear the image of our Heavenly Father. The forgiveness of enemies is a grand peculiarity of the gospel system. It is expressly, repeatedly, and most pointedly enjoined by our Lord, as essential to our obtaining forgiveness from God, or having any claim to be regarded as his disciples. It forms the subject of one of six petitions, in which he has comprehended the subjects of prayer. He who cherishes a vindictive spirit, therefore, cannot be a real Christian. No principle of religion indeed does, or can enjoin us, to believe what is not true; and therefore we are certainly not re-

quired to believe that a man has not injured us, when he has actually and evidently done so. But the very notion of *forgiveness* implies injury; and the Christian duty, as laid down in the gospel, may be briefly stated thus. We are never, on any occasion, or be the injury or provocation what it may, to cherish or yield to a desire of revenge. If the offending party manifest repentance and seek reconciliation, we are to be cordially reconciled, and to treat him, and feel toward him, as if the offence had never existed. If he manifests no repentance or regret, but continues to seek to injure us, we may lawfully guard ourselves against him, repel his assaults, and make use of all proper means to obtain suitable redress. Yet we are still not only to forbear vindictive acts, but really to wish him well, to endeavour, if we have opportunity, to melt him into love, by returning good for evil; and we are to pray unfeignedly that he may be brought to repentance, and obtain forgiveness of God. It ought also to be added here, that the genuine temper of the gospel will dispose him who possesses it, to throw the mantle of charity over a multitude of minor faults in his neighbour, so as not only to forgive, but literally to forget them too.

On benevolence, or good will, to all mankind, it is not necessary to dwell long. It consists in regarding as brethren, all who partake of our common nature; in cherishing a sincere desire to relieve all their sufferings, and to promote all their interests, both temporal and spiritual. It seems to me that no one who possesses this essential characteristic of a Christian, can think of the ignorance, and vice, and misery, which he witnesses around him, or reflect on the awful state of the heathen world, without being ready to contribute of his substance, and to use his best exertions, to remove this moral wretchedness, and to save the subjects of it from the

more fearful misery to which they are exposed in the world to come.

Complacency and delight in the people of God, and because they are his people and bear his image, is at once the duty which we owe to them, and the evidence of our own piety. If we love God, it will certainly follow that we shall love his image or likeness, wherever we behold it; and so, inversely, if we love his image, we certainly love him whose image it is. Hence the apostle John declares—"We know that we have passed from death to life, because we love the brethren." The people of God are all children of the same family, and must and will regard each other as brethren. There is a mournful degree of bigotry even among pious people. Be it our care, my children, to avoid it, as much as we can. Let us be careful to hold the truth, and to hold it fast. But wherever we see the evidence of a true Christian temper and practice, there let us always see a Christian brother—and let us feel toward him as such, and treat him as such, however he may differ from us in name, or in some of the circumstantials and forms of religion.

In making some practical improvement of the doctrine, taught in the answers of the catechism which have at this time been under consideration, I would particularly advert to what has been said on the *perfection* of obedience which the moral law requires; and on its *extent* and *spirituality*, as reaching to all our thoughts, feelings, and words, as well as to all the actions of our lives. Consider that in every instance in which you have *come short* of a perfect obedience to this law, as well as in every instance in which you have altogether and in an aggravated manner transgressed it—you have been chargeable with sin. Consider, too, that in no one thought, word, or action, has your obedience been entirely perfect—You will then see, that either by im-

perfection or actual transgression, guilt has been contracted in every act of your whole existence. It is of great practical importance to have a clear view of this matter, humbling and awful as it certainly is; because in this way it is, that the law becomes "our schoolmaster to bring us to Christ." When we see, as if truly enlightened we shall see, that we are, throughout and altogether, polluted and vile, "that the whole head is sick, and the whole heart faint; that from the sole of the foot, even unto the head, there is no soundness in us, but wounds and bruises, and putrifying sores"—O! then it is, that we see and feel that we must have a Saviour; an almighty and all sufficient Saviour; a Saviour whose merits are infinite; a Saviour to take our law place, and answer completely to the violated law of God, for all our innumerable transgressions and our unutterable guilt. Then with a listening ear is heard the precious offer of the gospel, presenting the Lord Jesus Christ to us, as exactly such a Saviour as our ruined and helpless condition demands; and inviting, yea commanding us, to come unto him, that he may be made of God unto us all that we need—"wisdom, and righteousness, and sanctification, and redemption." And when, under the blessed influence of the Holy Spirit, the soul is sweetly and entirely drawn to Christ, and with great delight commits itself entirely to him, to be to it, and do for it, all that it needs—then ensues peace of conscience. It is seen that all the demands of God's violated law are completely answered in behalf of the soul, by its dear and adored Redeemer; and that, for his sake, God is well pleased to be reconciled to the penitent and believing sinner—Yea that the divine glory will be made to shine most illustriously and to all eternity, in this very way—by these very acts of pardoning

mercy, extended even to the chief of sinners. And the believing soul will invariably find that this view of the plan of salvation will have a more sanctifying influence, will more incline it to hate and avoid all sin, and inspire it with a stronger desire and a firmer purpose to obey all the commands of God, than can be derived from all legal terrors, or from any other source. Here then, precious youth, is the gospel plan of salvation, and the gospel mystery of sanctification. Here is the use of the moral law of God, and the method in which every believer, while he loves and honours and endeavours in all things to obey the law, as he always must, will still see that he can neither have peace of conscience, nor any confidence toward God, but as he pleads and trusts the finished, the perfect righteousness, of the Lord Jesus Christ—In this way then, renouncing every other, seek salvation—and seek it till in Christ you find it, to your present satisfaction and your eternal well being. Amen.

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ON A DOUBLE SENSE IN THE SCRIPTURES.

*Essay II.*

(Concluded from page 491.)

If we proceed to examine the books of the prophets, we shall find still more decided indications of spiritual significancy, where the literal meaning seems to terminate merely in temporal or present objects. "The prophets," says the distinguished Mosheim,\* "frequently employ the names of persons, nations, countries, and towns, as well of their own as of former times, in a figurative manner, to indicate persons, communities, and nations, which are either typified by them, or similar in various

points. They often use the beneficial or destructive changes, both in the natural and political world, as types and images of the prosperous and calamitous events which they predict; the chastisements which they threaten; the rewards which they promise; the spiritual provisions of grace, and the deplorable consequences of sin which they unfold. They describe the glory, the benefits, and the progress of the kingdom which the Messiah was to establish, in language and phraseology borrowed from the existing condition of the nation; from their religious services and customs; from their temporal desires, and from the views and anticipations of their kings and dignitaries." And how could they do otherwise, situated as they were, and writing for such purposes? Their prophecies, to be intelligible, and to produce effect, must be adapted to the manners, modes of thinking, and intelligence of the times in which they lived. With the illuminations of heaven beaming on their minds, every thing around them appeared in its proper light. The splendour of royalty would not captivate their fancies; the bias of publick sentiment would not mislead their judgments; nor would the witchery of popular admiration, nor the dread of popular displeasure, divert them for a moment from the straight-forward path of rectitude and duty. Most of them lived and acted, taught and wrote, in disastrous times. When idolatry and immoralities of every name were generally prevalent among all classes of the people—when political convulsions were rending the kingdom, and wasting its energies, and arming brother against brother—when the judgments of the offended God of Israel were falling heavily upon them, and making terrible desolations—the prophet would ascend his watch-tower at the bidding of Jehovah, and survey the affecting scene,

\* Preface to Büsching's German translation of Vitring's on Isaiah.

spread like a map before him, and characterized by all the accurate delineations and shadings of truth. With the heart of a pious patriot, guarding jealously his country's honour, or sinking with despondency in view of its degradation, or swelling with indignation against the idolatry and infatuation of its rulers, or watching with still deeper interest the fortunes of the ark of God and the institutions of religion, every view would awaken emotion, and rouse his intellectual powers to the highest efforts of genius—to that noble enthusiasm which, in orators and poets of other schools, is admired as the acme of perfection, and deemed an unquestionable title to all the rewards of genius. Sometimes we find them revolving the history of former times, and the providential leadings and characteristick events, which had marked the early separation and progress of their patriarchal ancestry, and drawing from these sources impressive lessons of instruction for their contemporaries. Here all the promises of future prosperity made to the patriarchs would rise to view, in affecting contrast with the present aspect of affairs, all verging to ruin. Hence encouragement and hope would naturally be lighted up in their bosoms, that, though an appalling storm was lowering, or a dark night gathering fast upon them, yet another morning would follow, when the light of a brighter and a longer day would shine upon their country. "It is difficult," says a distinguished Swiss theologian,\* "to say where, amid such hopes, the elevation of native genius terminated, and gave place to a *higher illumination*. Methinks they were often lost in each other. Aspirations after *higher perfection*, (that divine principle in man) would become hope—would become faith, when

awakened by those promises, and sustained by contemplating and comparing them together; and this faith, by intense meditation on the promises, and an inflexible regard to the Rewarder of those who seek him, would stimulate to vigorous exertions to penetrate the manifold veil of sensuous imagery which surrounded them. And now a higher light begins to beam upon the soul: faith gives place to the spirit of prophecy.\* With his mind firmly fixed on Jehovah, and elevated with the grand ideas inspired by a clear and circumstantial review of those divine leadings, *he saw*—or was shown; *he heard*—or was told, what should come to pass in future times. And now, it is rather Jehovah than the man, who speaks; and yet, in reality, *the man* also expresses his own thoughts and emotions: all he says is accommodated to the present condition of the nation, and accords with the series and systematick train of ancient dispensations; yet his thoughts and emotions are now so entirely in harmony with the divine plan, as it is to be developed in future ages, and the terms and phraseology suggested are so perfectly appropriate to the design, that the speaker himself must be astonished, and must recognise *God's thoughts* in his mind, and *God's word* in his mouth. The Lord sustains his spirit in this elevation, and prevents its relapsing to its natural tone. Image after image crowds upon his mind; not in confusion, but all in accordance with the divine plan, and all tending to the illustration of the prin-

\* It is so obvious as hardly to require remark, that these efforts of human intellect and faith, preparatory to the higher communications of prophetick inspiration, can only apply to a part of the revelations made by the prophets; for in many instances it is evident, that the voice or the visions of God came unexpectedly upon them, without the least regard, so far as we are informed, to any previous preparation on the part of the prophet.

\* I. I. Hess, Von Dem Reiche Gottes. Vol. i. p. 369.

principal object before his mind, presenting it to his view in the most sensible light, and thus rendering it, without the least diminution of its truth, a picture—a spirited ode—a prophecy. Transported through many revolutions, (for which the occasion or hint is always taken from the existing circumstances of the nation,) far into future times, the mind of the prophet, from its elevated point of observation, sees both the present and the future in their sensibly true and just connection; and by this means every thing which he says under the influence of this inspiration possesses an internal appropriateness, which distinguishes prophecy, as wide as the heavens, from the dreams of the imagination. In fact, however high his spirit may soar, however far into futurity it may penetrate, still a most appropriate reference to the existing condition of affairs pervades all his ideas: the prophet still maintains the character of a true *Israelite*, who boldly declares to the king, to the priesthood, to the nation, and to their enemies, precisely what is best adapted to instruct, to admonish, or to shame them. All his representations are rational in the highest degree; and even where he takes his loftiest flight, he never loses sight of the actual condition of affairs among his people. Properly speaking, indeed, it is the present, almost always, which occupies the spirit and the heart of the prophet; but even in the present he sees the future. He announces what *Jehovah* thinks of the present; but since the thoughts of *Jehovah* on the religious and moral condition of the nation embrace, at the same time, views of the future, inasmuch as he always contemplates the present in connection with the future; consequently, these thoughts are genuine prophecies: and the prophet thinks and speaks of passing events in prophetick tone and manner.”

If there is any truth in this view

of prophetick inspiration and its productions, it will be readily perceived what a broad foundation is laid for a double sense—a spiritual or prophetick signification, concealed from the view of the cursory observer, beneath an apparently exclusive attention to present objects and passing events. And does not the actual appearance of the prophecies, to a very considerable extent, verify the representation? How large a portion of the prophetick books is occupied with the characters, and circumstances, and conduct, and immediate prospects of the Jews, or the Israelites, or their neighbours? If, then, we find no meaning here, beyond the simple expression of the letter, the great body of these divine communications must be antiquated, and nearly obsolete; and the measure of their importance is frittered down, to the mere amount of their historical notices and occasional illustrations of the principles of God’s moral government. We may admire the poetry, and the patriotism, and the wisdom of these inspired teachers—we may gather from them some lessons of moral and political wisdom, but they will prove, with a few exceptions, of little more importance for the nourishment of faith, or any other purpose of Christian edification, than the rhapsodies of Homer, or the dialogues of Plato: for, comparatively, few and brief are the instances, and, if we mistake not, almost exclusively confined to *Isaiah*, in which the prophet becomes so intensely interested in spiritual objects—in the future glories of the Messiah’s kingdom—as to lose sight of present objects, and passing events, and unfold openly and literally the riches of the coming grace; and even in these instances, his diction, his imagery, his modes of thinking and illustrating, are so profoundly Israelitish, as to keep up a continual reference to the present, and form a strong bond of



connection in the mind of the reader, between the theocracy, under which the prophet lived, and the glorious dispensation which he predicted. "Non valde multis locis, (to use the emphatick language of the distinguished Ernesti,\*) prophetias de Christo credimus esse *κατα partem* et *κρυπτας* propositas: Enimvero ex altera parte fatendum et defendendum est, prophetias mysticas esse permultas; nec ullo modo concesserim, eas esse illis, præsertim apud Christianum leviores." While, therefore, the few, which apply expressly to Christ and the interests of his kingdom, and the provisions of his grace, stand forth more brightly to the Christian's view, and apply more directly to his edification, the many, which Ernesti calls mystical, though perhaps requiring deeper study and a larger measure of spiritual illumination, are richly fraught, like a well furnished storehouse, with various provisions of grace, in a form well adapted to invigorate and improve the spiritual mind, and edify the Christian church, in all the stages of its progressive history. For this purpose they were cast into their present form by the Spirit, and recorded by the hand of inspiration—for this preserved and transmitted to the present times by providential kindness; constituting a rich treasure, well worth all the labour and attention requisite to elicit and appropriate them.

It may not be irrelevant here to remark, that this view of prophecy exhibits the broad line of distinction, between the prophetick double sense, and the ambiguity of pagan oracles. The failure, on the part of Christian writers, to draw this line distinctly, has given occasion to the enemies of revealed truth to confound them together, and out of the combination to forge wea-

\* Narrat. Crit. de Interp. Proph. Messianarum, &c. in Opusc. Theol. quoted in Doederlein's Institutio Theol. Chris. vol. ii. sec. 228.

pons for assailing the Bible and its advocates.\* Oracular indications of the future have prevailed more or less in most heathen nations, but especially among the Greeks and Romans, who were accustomed to consult their oracles on every occasion of interest or importance, publick or private, making it a prominent part of their religious creed. Here a Jupiter and there an Apollo reared their magnificent temples, and demanded the costly sacrifices and splendid gifts of the noble and wealthy, who could purchase, at any price, the knowledge of the future†—here an oracular cave, and there a gloomy shrine,‡ offered to the poor and the unfortunate the fortunes of their coming days, on easier terms. Multiplied and varied as the ever varying fancies of men, were the means employed to lift the veil, which hides futurity from mortal eyes. The dreams of the night, the entrails of the victim slain at the altar, the movements and the songs of birds, and the appearances of the heavens, were sedulously investigated for their well or ill fated omens. "The manner of delivering oracles varied in different places and at different times: in some places they were revealed by interpreters, as at Delphi; and in others the gods themselves were supposed to answer *viva voce*, by dreams, or by lots."§ Not unfre-

\* A single specimen may be given from Voltaire's Remarks on Pascal's Thoughts, in his own words, "Celui, qui donne deux sens a ses paroles, veut tromper les hommes, et cette duplicité est toujours punie par les lois. Comment donc pouvez-vous sans rougir admettre en Dieu ce qu'on punit et ce qu'on deteste dans les hommes.—Que, dis-je, avec quel mepris et avec quel indignation ne traitez-vous pas les oracles des payens, parce qu'ils avoient deux sens."—Mosheim's Preface to Büsching's Vitringa.

† Homeri Hymnus in Apoll. 287 & seq.  
‡ For a curious description of one of these shrines, see E. D. Clarke's Travels. Vol. iv. p. 168.—N. Y. Ed.

§ Robinson's Archæologia Græca, B. iii. ch. 7.

# THE CHRISTIAN ADVOCATE.

JANUARY, 1827.

## Religious Communications.

THE CHRISTIAN ADVOCATE'S "FORGET ME NOT."

This is the season in which it is usual for friends to present to each other a memorial, or token of remembrance, for which the single French term *Souvenir*, is used by some, and by others the English phrase, *Forget me not*. Let the Christian Advocate then, present to his friendly readers a FORGET ME NOT—mindful himself, and reminding them, that an *Advocate* is one who speaks, not for himself, but for him whose cause he pleads, and whose claims he urges.

*Forget me not*, is the injunction of the Father of mercies, addressed emphatically to the young. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." Reflect, beloved youth, and you will be convinced, that this command of the Most High is as reasonable and benevolent, as it is authoritative and obligatory. Can any thing be more rational; than that the opening faculties of the mind should be consecrated, in all their vigour and freshness, to the love and service of Him who bestowed them all? In all the bright visions of futurity which your imaginations delight to create, can fancy itself pourtray any thing so desirable, as an allotment to be chosen by a Being of in-

finite wisdom, power and goodness—That HE should select for you the whole course of life, guide and guard you through it, and assure to you its termination in an eternity of bliss? Now, this will actually be done—it will be found, not an illusive picture of the imagination, but a substantial and blessed reality, if you remember your Creator in the days of your youth; if you consecrate to your Maker and Redeemer the morning of life. His own unfailling declarations are—"They that seek me early shall find me—Wisdom's ways are ways of pleasantness, and all her paths are peace—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come—All things work together for good to them that love God—All things are yours—whether life or death, or things present or things to come; all are yours, and ye are Christ's, and Christ is God's." Can the madness of that folly be described, which would sacrifice what is here promised—promised in words of eternal truth—for vanities fleeting as the meteor, and empty as the wind. Nothing that is worthy of your rational and immortal nature is prohibited by him, who demands your hearts and your obedience. His "yoke is easy and his burden is light." *Forget him not*—Every sentiment of gratitude unites with every consideration of interest, to

forbid it. Forget not him who gave you all that you enjoy; him who crowns your life with loving kindness and tender mercy, and maketh your cup of blessings to run over; him on whom you depend for all that you have in prospect, as well as for all that you have in possession; him whose frown is death, but whose favour is life, and his loving kindness better than life.

Alas! must you confess that you have forgotten him! Yet he, while forgotten, has been mindful of you. Through another year, in which you have not remembered him, he has notwithstanding, most kindly remembered you; he has spared you, upheld you, and blessed you. And will you forget him still?—forget that in him you live and move and have your being. Believe it, there is awful danger, as well as base ingratitude, in continuing to “forget God.” Let the return of this season effectually call you to remember the Author of your existence; to remember your Father in Heaven; to remember your Saviour and your Sanctifier; to remember your first, greatest, and best Friend. In deep contrition and abasement seek the pardon of your past ingratitude, neglect and disobedience. Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you. Imploring the Spirit of all grace to afford his all sufficient aid, flee to the Saviour: Look by faith to his atoning blood; trust in his perfect righteousness, his prevalent intercession, his superabounding fulness. Imagine not that any future period will be more favourable to begin a life of religion than the present—This is the delusion of your great adversary. Devote yourselves, therefore, immediately and without reserve to God. Let his glory be your great aim; his word the man of your counsel; his will your rule of duty; his friends your companions; his service your employment; communion with him your highest pleasure; and the hea-

ven of his abode the home to which you look, the inheritance to which you aspire. Then shall this new year bring you a happiness that you never yet have known; a felicity for which the pleasures of sense afford not a comparison. Then will you taste a new sweetness in all the innocent festivities of the passing season, and in all the lawful pursuits and enjoyments of life—You will receive them as the gift of a covenant keeping God, the expression of his present kindness, and the earnest of an eternal enjoyment of himself.

*Forget me not*, as the counsel and command of Him who ruleth over all, in whose hands our life is and whose are all our ways, may be considered as peculiarly and pointedly directed, on the commencement of a new year, to those who are engaged in the *busy and active* scenes of life—who are immersed in the world. Great indeed is the danger to such, of forgetting God. “These are they who are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becometh unfruitful—they go forth and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.” What a description is here, how just, how striking, how melancholy, of what we constantly behold! We see men who once felt powerfully the effects of a religious education—their impressions of sacred truth were deep, and it was hoped they would be lasting; but it was not so. The pleasures of the world with some; with others the lures of wealth or ambition; with others even lawful and necessary occupations, inordinately pursued; with *all* the influence and the charms of present and sensible objects, have choked the good seed. They are now careful and cumbered about *many things*, and entirely neglect

the one thing needful. All their sensibility to the concerns of their souls is extinguished. They neglect publick worship, prayer they never attempt, the Bible they seldom open—or they open it for speculation only, and not for devotion. If custom, or courtesy, or reputation, carries them to the house of God, they "hear as though they heard not." The world often follows them into the sanctuary, and engrosses them there: Or if some good impression is made, they immediately drown in the world every anxious thought about their eternal destiny—Thus they forget God; they forget purposes and resolutions once rationally and solemnly made; they forget the awful, hastening hour of death; when—taken it is to be feared by surprise—"for all these things God will bring them into judgment." "O that they were wise! that they understood this, that they would consider their latter end." O that with the return of the present season, salutary consideration might commence!

But it is not thus with all. Yet to all, even to those whose hearts are renewed by the Spirit of grace, the business, the cares, the attractions, the sensualizing influence of the world, create dangers and seductions of the most formidable kind. Happy were it, if the words "Forget me not," as the cautionary voice of his God, did sound solemnly in the ears of every busy man, with the return not only of every year, but of every day and every hour of life. Forget not the presence and inspection of Jehovah. Forget not the purity and strictness of his holy law. Forget not the duty that you owe him—let it not be neglected for any earthly concern. Forget not to serve God with your substance, and to honour him before the world. Forget not the account you are soon to render. Forget not that you are surrounded by snares and temptations innumerable. Forget not that they may not only surprise you into sin, but

steal upon you, as they often do, by imperceptible advances. Forget not, therefore, to watch as well as to pray. Forget not often, very often, to estimate the world and all its concerns, as they will appear at your final hour, and at the tribunal of your final Judge. Forget not to implore incessantly that God may keep you—keep you by his grace from losing a spiritual frame of mind; keep you from dishonouring his cause and wounding your own souls; keep you, by his almighty power, through faith unto salvation.

"Forget me not," is the address of "the Strength of Israel" to the aged—to which an entrance on a new year should give irresistible force. As the last sound of God's mercy, it may well strike the ear of the aged unrepentant sinner. As such let him regard it, and in the mercy of Him whose mercy is boundless, in the blood of that atonement whose merits are infinite, let him hasten to seek salvation while it may be found—found even by him. But to those who have served and trusted in God in their more vigorous days, "Forget me not" is the language of encouragement. It admonishes them that in Him to whom they have devoted their lives, they have an almighty unfailing friend; to whom it is as much their privilege as their duty, to go with all their present weaknesses, and necessities, and complaints, in the assured confidence that he will most kindly notice and provide for them all. Aged Christians—fear not that he whom you have loved and served, on whom you have relied, whose consolations you have experienced, who has pitied and forgiven your imperfections, and who has already helped you "in six troubles and in seven"—fear not that he will "cast you off in time of old age." His faithful promise to you is, "Even to your old age I am he, and even to hoar hairs will I carry you. I have made and I will bear, even I will carry and will deliver you." Therefore, amidst all the languore.

and infirmities, and diseases, of declining years; amidst the loss of the friends of your youth; and while incapable of enjoyments which once you could share; still comfort yourselves in God. In Him you are entitled to find, and may certainly find, more than an equivalent, for all your privations. On him let all those affections centre, which have lost their object in the world. Commune much with him, and with your own hearts. Be careful to adorn the religion of your Saviour, by patience, by meekness, by gentleness, by cheerfulness, by seasonable and tender counsel to the young, by promoting the cause of God with all your influence—by every good word and work. Cling not to the world which you are leaving. Think much of that better world, on which you are soon to enter; and often cheer your hearts with the thought, that in a few more fleeting hours, perhaps before the beginning of another year, every unpleasant feeling induced by age, will be exchanged for immortal youth, activity and vigour, in the presence and full fruition of God your Saviour.

Of all men living, *the rich* ought to hear with the most attention and the most alarm, the words "Forget me not," as a divine admonition. "How hardly, said the Saviour, shall they that have riches enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. With man this is impossible, but with God all things are possible." The plain import of these declarations is, that the temptation to forget God is such, to those who abound in wealth, that their salvation is all but hopeless. Let the rich be thankful that it is not *utterly* hopeless; and let them look well that they do not render it so, by neglecting to seek earnestly for a larger measure of grace than would be necessary to their

safety, if the temptations to which they are exposed were less insidious and fatal. Let them remember that it is the Lord who "giveth them power to get wealth;" remember the reply made by Abraham to the rich man in the place of eternal torment—"Son, remember that thou in thy *life time* receivedst thy good things;" remember to be "rich in faith;" remember the words of the Lord Jesus, how he said, "it is more blessed to give than to receive;" remember the injunction of an inspired apostle to his own son in the faith, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

To the *poor* and *afflicted* no language should be more consolatory than when their Maker says, "Forget me not." To suffer here, only as a prelude to sufferings infinitely more intense hereafter, would indeed be a destiny appalling beyond expression. But the Lord does not afflict willingly. He is in a peculiar manner the friend and the refuge of the afflicted. If rightly improved, "these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory." A large proportion of the inhabitants of heaven, will doubtless ascribe their arrival there to sanctified afflictions. The experience of the Psalmist was theirs. "Before they were afflicted they went astray;" but affliction compelled them to reflect, and reflection led them to seek, and eventually to find, a friend, a comforter and a portion, in God. The afflicted are sometimes sorely tempted, as Asaph was, to envy the prosperity of the wicked; and at other

times, to regard their suffering state as an evidence of the Divine displeasure. The oracles of unerring truth afford a distinct correction of both these errors. They declare that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And as to the poor, their language is—"To the poor the gospel is preached—Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." Let the pious poor, and the afflicted, therefore, comfort themselves in their God. Let them remember that the joys of heaven will be enhanced to them, by all that they now endure—enhanced by the contrast of a state of perfect happiness, with one of bitter privation and painful conflicts; as well as by that increase and maturity of grace, to which all their afflictions were made to contribute. Let them rejoice that another year of want and pain is past; and that but few more, perhaps not another, can intervene between them, and a state of felicity perfect and eternal.

"This do in remembrance of me"  
—was the command of that Saviour in whom is all the hope of sinners, when he instituted, just before his last agony, the standing memorial of his sufferings and death. That this was a precept, directed to all who should hear the glad tidings of salvation announced in his gospel, there can be no reasonable question. Yet this sacred FORGET ME NOT, of a Redeemer to whom every evangelized sinner owes a debt of gratitude which he can never pay, is neglected, disregarded, and practically despised, by thousands, and tens of thousands, to whom the gospel is constantly and faithfully preached. At this, if angels weep, their tears must flow. Shall it not be, that some, on reading these lines at their entrance on a New Year, will recollect with shame and con-

trition, how long they have already lived in the pointed violation of the dying command of their souls' best friend—the incarnate Son of God! Will they not make this the happiest year they have ever seen, by dedicating themselves unreservedly to God their Saviour, and sealing a covenant relation to him, in an ordinance which, by a most merciful and condescending appointment, he has instituted for this high and holy purpose!

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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

(Continued from Vol. IV. page 331.)

2. The answer before us states that when Christ as a king, has subdued his people to himself, he afterwards "rules and defends them."

Christ's kingdom is not of this world. The subjects of it are not absolved from their obedience to earthly magistrates, but enjoined to render it as a part of Christian duty—There is but one exception to this, and that is, when the civil ruler requires that which is directly contrary to the laws of Christ; in which case we must obey God rather than man, though life itself be the forfeiture. On this principle, all the real martyrs of the Christian faith have suffered death.

Christ, as a king, rules his people by his laws; by which we are to understand his moral laws, a summary of which we have in the decalogue, or ten commandments. In keeping of these commandments, his people have a great reward, even at present. Christ writes these laws in their hearts, and puts them (as the Scripture expresses it) "in their inward parts." They really love these laws; and obedience to them is not only sweet and delightful in itself, but it also secures the testimony of a good con-

science toward God: For Christ has satisfied the moral law for his people, as a covenant of works; and he gives it out to them only as a rule of life; by which when they conscientiously walk, they have confidence toward God, notwithstanding the imperfection which cleaves to all they do.

Christ rules in the hearts of his people, in conquering their corruptions for them, and by the grace of his Holy Spirit, sweetly conforming their wills to his own blessed will; and by invigorating, sustaining and quickening all their graces.

Christ, as a king, gives laws to his church as a community—of which all his people are members. No man, or body of men, has any authority to enact a single law, rite or ceremony, for the church of Christ. He is himself the only lawgiver, and men are only the executors of his laws. But when the laws of Christ for his church are faithfully executed, in the due administration of discipline—however a profane and ungodly generation may scorn or deride it—they are infinitely more dreadful than any civil penalties. What his officers thus bind in his name on earth, he binds in heaven.

Christ, as a king, rules over and defends his people, by his providence. Their whole lot in life, whether in wealth or poverty, in prosperity or adversity, in honour or dishonour, in joy or in sorrow, is ordered by him. He marks all their path, and directs all that befalls them; and he will assuredly make all things work together for their good. He chastens and corrects them in covenant faithfulness. When they wander from him, or are disobedient to him, his chastising rod is laid upon them, to restore them to duty and to comfort. Even for the improvement of their graces, and their general sanctification and progress in the divine life, chastisement is frequently the mean employed. "Whom the

Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But while the Lord corrects, he upholds his people, and often renders the seasons of their affliction the times of the sweetest spiritual consolation to their souls.

Christ, as a king, defends his people. They are ever their own most dangerous enemies. Soon would they become the prey of their own mistakes, perverseness and corruption, if he, by his providence and grace, did not defend them. But by his providence he crosses those designs which they form, that would injure or ruin them if they were not disappointed and defeated. By his grace, he keeps "alive within them the spark of holy fire, in the midst of an ocean of corruption;" nay, he increases and kindles it, till it dries up, or consumes, all that opposes it.—Christ also defends his people against their enemies among ungodly men, and among the powers of darkness. This introduces the

3d and last clause of the answer before us—"He restrains and conquers, all his and their enemies." Christ has identified himself with his people: They make up but one body, of which he is the head, and they are the members; and therefore they have, of necessity, the same friends and the same foes. This affords to his subjects the most consolatory assurance of perfect protection: For their Redeemer and Sovereign is the mighty God of Jacob, and while he reigns they must be safe. "If God be for us, who can be against us!"

Because the people of Christ "are not of the world, therefore the world hateth them." Persecution, in one form or another, every truly loyal subject of the king of Zion, will receive from ungodly men. But their Sovereign holds these men perfectly in his hand, and restrains, and bounds, and defeats their rage, at his pleasure. Their power, their swords, their tongues, their efforts,

are all subject to his control. He will not permit them to do his people any real injury. They shall live while Christ has work for them to do; they shall suffer no more than he pleases to permit; all that they do suffer shall moreover but brighten their eternal crown; and death itself shall but bring them to his immediate and blissful presence. Over death he has himself triumphed, and this last enemy he enables them also to vanquish. Often they expire with the conqueror's song—"O death where is thy sting! O grave where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Farther—Christ as king restrains and bounds the malice of Satan, and all the infernal powers. But for this restraint they would speedily destroy his subjects; for his subjects are, in themselves, weak, and their enemies are strong. The adversary of souls had power and subtilty sufficient to destroy sinless man in paradise. But man then stood in his own strength. Now every Christian, even the weakest, is under the protection of the Lord Jesus; and therefore, with all his imperfections, he is safe. Christ will keep him. The adversary cannot go beyond his chain—He may tempt but he cannot compel. He may threaten but he cannot injure. He may terrify, but he cannot destroy. He is a conquered enemy, and every saint shall triumph over him.

But it is pleasing to think of the conquests which the king of Zion is yet to make, by the influence of his spirit and grace, in our guilty world. The empire of Satan, since the fall of man, has been extensive indeed, and so it continues still. But the period is advancing—perhaps it is not far distant—when Satan is to be bound, and to deceive the nations no more for a thousand years. Then shall the king of Zion "extend his peaceful and heavenly reign

throughout the earth." Nations shall be born in a day—The world shall own its Lord and Saviour, from the rising to the setting sun.

"Swift fly the years, and rise the expected morn!

Oh spring to light, auspicious day, be born!

Rise, crown'd with light, imperial Salem, rise!

Exalt thy towery head, and lift thy eyes!  
See a long race thy spacious courts adorn;  
See future sons, and daughters yet unborn,

In crowding ranks on every side arise,  
Demanding life, impatient for the skies!  
See barbarous nations at thy gates attend,  
Walk in thy light, and in thy temple bend;

See thy bright altars throng'd with prostrate kings,  
And heap'd with products of Sabzan springs!

For thee Idume's spicy forests blow,  
And seeds of gold in Ophir's mountains glow.

See heaven its sparkling portals wide display,  
And break upon thee in a flood of day!  
No more the rising sun shall gild the morn,

Nor evening Cynthia fill her silver horn:  
But lost, dissolved in thy superior rays,  
One tide of glory, one unclouded blaze  
O'erflow thy courts: the Light himself shall shine

Reveal'd, and God's eternal day be thine.  
The seas shall waste, the skies in smoke decay,

Rocks fall to dust, and mountains melt away;

But fix'd his word, his saving power remains;

Thy realm for ever lasts, thy own Messiah reigns!"

My dear children—How dreadful to have this king of Zion for your enemy! Make him your friend by submitting to the sceptre of his grace. Then shall you not only behold, but be partakers of his glory. Amen.

#### MASON'S SELECT REMAINS.

Mason's Select Remains, written in the seventeenth century, are highly commended by Doctor Watts. We propose to give occasionally, a few extracts from them. With



some quaintness, they contain much good sense and fervent piety. They are in fact proverbs, or maxims, in which are often concentrated, in a few words, subjects for lengthened and profitable meditation.

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Though few there be that care to be virtuous, yet fewer there are that would not be counted so.

Nothing but what is God's dishonour, should be our shame.

We must not walk by example, but by rule.

They that drive away time, spur a free horse.

As often as a man lays out for God, he lays up for himself.

We have nothing that we can properly call our own, but what we have reason to be ashamed of.

We are never well informed of the truth, till we are conformed to the truth.

A conceit of knowledge is the greatest enemy to knowledge, and the greatest argument of ignorance.

They that presume most in prosperity, are soonest subject to despair in adversity.

It is as great a mercy to be preserved in *health*, as to be delivered from *sickness*.

As they, who for every slight infirmity take physic to repair their health, do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it.

Be lively, but not light; solid, but not sad.

Keep the body under, but the spirit up.

Keep such company as God keeps.

To render good for evil, is God-like; to render good for good, is man-like; to render evil for evil, is beast-like; to render evil for good, is devil-like.

Carry yourself submissively towards your superiors, friendly towards your equals, condescendingly towards your inferiors; generously towards your enemies, and lovingly towards all.

—  
*From the Christian Observer.*

#### THE STAR OF BETHLEHEM.

No worldly pomp, or Eastern pride,  
The Saviour chose to grace his birth;  
Nor stooped with monarchs to divide  
The mimic pageantry of earth!

But he preferred a heavenly gem,  
Which far and wide its radiance shed;  
It was the Star of Bethlehem,  
That crown'd the infant Saviour's head.

And while the bless'd Redeemer lay,  
By mortal sages unadored,  
That spark Divine illumined the way,  
To those who prophesied the Lord.

Bright gem of glory, sign of grace!  
Appear to guide my wandering feet;  
And lead me in the heavenly race,  
To find the Saviour's mercy-seat.

And though the Saviour now appears  
On earth no more, nor star is given,  
Let faith direct my future years,  
That I may find my Lord in heaven.

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### Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(Continued from Vol. IV. p. 358.)

London, Aug. 23, 1820.

My dear Friend,—You will no doubt be surprised, to find me so

soon decamped from the French metropolis. I confess, a delay of only ten days, in a city which furnishes objects of curiosity, more than sufficient to occupy as many months, can hardly be justified under any ordinary circumstances. But I am in truth in a hurry to be at home, and all Paris put together

could not present a spectacle, to me half as gratifying, as the smoke of my own chimney. If spared, I must cross the Atlantick before the storms of winter; and therefore I have been in haste to get into England, which is the country, I conceive, above all other countries, interesting for an American to visit. It is the centre of the arts, of learning, and above all, of the Protestant religion.

The leading impression on my mind, brought away from the hasty survey I have taken of Paris, is, its enormous voluptuousness. It is another Sodom. A night ramble through its eating houses and crowded places of amusement, must fill the mind with the idea of a city wholly given to idolatry!—The idolatry of worshipping the goddess of pleasure. It is fair however, to ascribe to the surrounding nations, a full share of the vice and abominations, with which Paris is polluted. The idle and profligate rich of all Europe, flock to Paris, as a common centre of amusement; and so vast a concourse of such strangers, in the keen pursuit of pleasure, is more than sufficient to inundate any city with debauchery: and I am inclined to think, that the English come in for a full share of this censure. They are richer than any other people of Europe, and of course, have the means of profligacy more within their reach. I have no hesitation to say, that profaneness of language prevails among the young English travellers, quite beyond any thing I have observed in the educated of any other country. The frequency of one expression, G—damn me, to the outrage of grammar and common sense, as well as of piety, in ordinary conversation, and without the smallest item of provocation, has made me look with amazement and disgust, on men whose appearance and information would otherwise seem to entitle them to pass for gentlemen. Owing to this, the usual appellation of an Englishman, among the wait-

ers in hotels at Paris, and elsewhere in France, is ‘Monsieur G—damn me.’ This fact I had heard before being in Paris, and heard it ascribed to the hatred which the French bear to the English. But any person who has had opportunity of hearing the disgusting frequency of the expression in their conversation, will be at no loss to account for the degrading nickname. And where profaneness is abundant, we are sure no power of conscience exists, to deter from the worst abominations. Let then accounts be fairly balanced; and while condemnation is passed upon the enormous debauchery of Paris, let those of other nations, who greatly minister to its production, have their proper share of censure.

On the morning of the 17th, I set off in the Diligence, having taken passage for London, which is only a journey of three days from Paris. Passing from the French to the English capital, is but a small affair—less serious than a journey from Philadelphia to Pittsburgh. Three Englishmen occupied the top of the coach, and a West-Indian, from the island of Jamaica, with myself, had the inside. As usual in French staging, we rode all night; and as very frequently occurred to me, I had heavy complaint to make of the climate, on account of the cold, the wind, and the dust. Not that I suffered much personally, being protected by closing up the carriage. But our English companions on the top, when daylight returned, exhibited a blenched and be-dusted appearance, that was not a little deplorable. One of them was an uncommonly fat, jolly man, who turned it all into jest. Next to grace, it appears to me, that good humour, is the best qualification a man can possess, for getting comfortably through this world. It is as Solomon says, “He that is of a merry heart, has a continual feast.” But the man who has grace and good humour too, with a competency of

that "prudence, which is profitable to direct;"—he is the favourite child of Heaven. My Jamaica inmate of the coach, was an intelligent, sociable man. Our sociality, no doubt, was not a little promoted, by the circumstance of his being a warm republican. He was a strong advocate for the West India islands becoming connected with the United States. Agreeably to his representation, great discontent prevails in them, towards the government of Great Britain.

The country through which we passed, as far as my blunted curiosity prompted to observation, appeared pleasant, generally level, yet I would say, not on the whole, under very high cultivation. The road was certainly very fine—In many places for a long distance, planted with trees on each side. This is an improvement very desirable, which does honour to the publick taste. Beside the beauty, which is very great, the shade, in hot weather, is a large addition to comfort. The evening of the second day brought us to Calais, which is not a large place, but discovers equal, if not superior neatness and cleanliness, to any place I have seen in France. The next morning proved very stormy, and we were detained some hours, before we could embark in the sloop that was to convey us across the British channel, about twenty miles, to Dover. We had proceeded but a small distance, when the violence of the wind, rent our main sheet from the top to the bottom. This put it out of our power to proceed, and, the tide being out, we could not reland at Calais until it rose. The consequence was, that we had to beat about under a tremendous gale and on a raging sea, for about five hours, until the flood tide allowed us to reach the wharf from which we had set out. There was a number of passengers on board, and the scene that ensued from deadly sea-sickness and the terror of shipwreck, can be con-

ceived, only by those who have experienced something similar. I suffered enough to impress the recollection while I live, and to make me deeply thankful for getting once more on shore, which we were permitted to do, towards evening. Sweet indeed is deliverance from distress and danger. It may be safely asserted, that exquisite enjoyment is only known, in the hour of rescue from hard suffering and imminent peril. A good fire, and a comfortable meal in the hotel, after a five hours' endurance of such privations and dangers, was a happiness worth enjoying; but verily, I should wish to be excused from purchasing it a second time, at the same cost. It made me think, of what the ransomed sinner shall enjoy, on finding himself in glory, safe from the perils of perdition, which at times, in the tempest-tossed ocean of this sinful life, he had scarce hoped to reach.

In the evening, the violence of the weather having abated, we again embarked, and arrived at Dover about midnight. I had found a place where I could lie among the baggage, and was fast asleep, when the vessel reached the harbour. On being suddenly waked up, I was much surprised to find myself in the hands of two men, who were feeling over every part of my body. Inquiring what they meant, I was told, they were searching for smuggled goods. The light silks of France, on which enormous duties are levied, by the English government, are sometimes concealed about the bodies of smugglers: to detect which, the agents of the custom-house, are authorized to make on passengers, the rude investigation of which I was the subject. They were soon satisfied, however, that my lank person was enveloped by nothing contraband. Had it been daylight, I presume I should have escaped without suspicion. My trunk was carried, without my leave, to the custom-house; where

it underwent a close inspection in the morning. A fellow-passenger conducted me to a tavern, where I found a good bed, and a comfortable nap, until daylight. The idea of being in England, was sufficient excitement to rouse me at an early hour; and as the stage did not set off, until about nine o'clock, I had opportunity to gratify my curiosity, by a ramble over the town.

Dover is a small, but neat town, romantically situated in a low valley, at the water's edge; and surrounded on all sides from the sea, by high hills. Pursuing a road which led to the hill at the end of the town, I was conducted to an excavation into the hill. Entering a short distance, I found the excavation to assume an upright direction, and a flight of stairs, winding round and round, carried me by an ascent of about two hundred steps, into a fortification on the hill top; bristling with cannon, that pointed in all directions. Here I enjoyed a prospect of no ordinary beauty and grandeur. The neat town, spread out on the little valley, far below on the right.—A vast range of undulating country behind, with the wide watery expanse of the English channel in front. The atmosphere was uncommonly serene. Not a trace of yesterday's tempest was to be seen: but the smooth level of the water was like the face of a looking-glass. Here I ought to have adored that almighty Being, who "made the sea, and the dry land;" whose works are so manifold, and whose merciful providence had protected me in all my wanderings, and brought me to that romantic spot. Here I did take a last *adieu* of the French continent, the distant hills of which, were dimly visible in the blue horizon. It was an *adieu* of joy, mingled with no regrets at parting. A dreary sojourn of five months, I have had in a land of outlandish people, and strange language. Certainly, I have no reason to be dissatisfied with many persons

and many things in France: and great reason I have to be thankful, for having passed through almost the length and breadth of the land, without meeting with any injury, and in some degree successful, in the one object of my travel, a restoration of health. But alone, a stranger, knowing not enough of the language to enjoy the society of the people, and more than all, subject to the frequent depressions, incident to ill health and a debilitated nervous system, you will not wonder if I felt, on getting out of the country, like a captive released and permitted to return to the land of his home. I did look on its distant hills with joy and thankfulness, that I was no longer there, and no more to return thither. I did feel a high excitement, that I was in old England, among a people of kindred manners, of kindred language, and above all of kindred religion; where I might expect to enjoy the services of the sanctuary, as I had been accustomed to do in the land of my fathers. Yet, I did feel great regret, not at leaving France, but at the situation in which I left it. It is a great country, inhabited by a vast population of lively, industrious, and in one sense, sober people; who are destined one day, when emancipated from ignorance, infidelity, and the gross superstitions of Popery—when brought under the full influence of Bible morality, and Bible liberty, to rise high in the history of ages to come. At present, its situation is that of deep depression, and without a hastening in the ameliorating progress of things, (for which we have indeed some reason to hope,) must remain so, for a long time to come. It would seem to me, that according to the slow progress of truth, and of liberty, civil and religious, in times past, a century, and perhaps more, must elapse, before the people of France, reach the position which the United States now occupy; and will have to make the

attainment at the expense of desperate struggles, sacrifices, and blood. At this moment, I appreciate the advantages, with which the sovereign mercy of Providence has endowed the church and people of the United States, in a tenfold higher degree than ever I did before. If due improvement be made of the start that has been taken, what are the attainments in religion, in morals, in the arts, which our posterity may make, before other nations arrive at the point from which we now set out? I rejoice for my country; but I rejoice with trembling, knowing how frequently the fairest prospects are blasted, when the issue depends on human instrumentality. And I tremble still more, to think how much the cause of liberty, of religion, and of human well-being generally, is suspended on the course which the people of the United States may pursue. Any serious miscarriage, on the part of America, relative to the subject of government, or religion, would have a blasting influence on the best interests of man in every country, but especially in France. It was remarked to me, by the intelligent Protestant minister at Montpellier, that the eyes of the advocates of liberty and religion, in their present struggles, were turned towards the United States; and large calculations were made, of the advantages to be derived from our example. God grant, that in these calculations there may be no disappointments.

About nine o'clock, the stage coach for London was before the door, to receive its load. At once, it attracted my notice, from the astonishing contrast it exhibited, to those kind of vehicles I had seen in the country I had just left, not excepting even those of Paris; which, to be sure, are immensely superior to the rude, grotesque machines, to be seen all over the south of France. Taste, neatness, and

convenience, are the characteristics of the English stage coach. The inside allows only of four passengers. But they have every accommodation of elegance and comfort, which a private carriage could furnish; with the privilege of paying the full value for them. The top of the stage, in front, furnishes a seat for three passengers, to which there is a foot-board, behind the driver, who sits low before. Iron hoops round the back and sides, sufficiently secure the passengers from any fear of falling from their elevated situation. A projection behind, on a level with the body of the coach, gives a seat to two or three passengers, on each side of it; who sit facing each other, and ride side foremost. The horses are elegant, the harness shining black, with brass hames and mounting, sparkling with brightness. The whole establishment, before dust or mud has soiled it, is truly elegant, and outdoes altogether any thing of the kind, I have seen in our country, and much more in France.

The day was uncommonly fine, and certainly few days of my life have passed with more intense interest, from morning to night, than this. I was completely roused from the apathy, under which my latter journeys in France had been performed. Mounted on the top of the coach, I had the finest opportunity for seeing the country, and a fine country every where presented itself to be seen. It was about the middle of harvest, in the region of Dover: but travelling north, we had arrived among fields too green for the sickle, before we reached London. Looking at the wheat, the oats, the barley, one would say, "This is emphatically the land of plenty." The whole country seemed under cultivation, and the produce abundant. The only exception I noticed was, here and there, waste grounds laid out for horse-racing, a degrading sport, to which the country gentry are

much addicted. We passed through a number of towns, as Rochester, Canterbury, &c. which in point of neatness, and cleanness, presented a surprising contrast to the rudeness and impurity of many of the French towns I had seen. But the rapidity of our motion, forbade any inspection beyond a passing glance.

We left Dover a little before nine o'clock in the morning, and about dark, I was set down in London, at the Black Bear Tavern in Piccadilly—a distance of about 70 miles, in 12 hours, including the time necessary for refreshments by the way. This is nearly double the ordinary rate of travelling in France. And here I beg leave to close my history for the present.

Whether you will hear from me again, before leaving this place is uncertain. At all events, you must expect very brief details. The little time I shall have to remain here, will be too little to take more than a slight look, at the multitude of curiosities, which every stranger must look at: and it would be foolishness in me, to spend time in endeavouring to describe to you, things which you can find much better described, in the printed accounts of fifty travellers, who have preceded me. Should any thing new fall in my way, worth recording, you may count upon receiving some notice of it; either before or after I go hence. "Arise! let us go hence." How frequently have I been obeying this mandate for some time past! and how soon in obedience thereto, will be the removal of us both to that distant country, from which no traveller returns, nor yet sends back any letter of information relative to his journey thither, or reception there! Let us seek to hold ourselves in constant readiness, that the mandate, which may be at a moment's warning, may not take us by surprise. With much affection, I remain,

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. X.

"Forsan et hæc olim meminisse juvabit."

THERE is no people, perhaps, under British domination, so much oppressed and trodden down as those of Ireland, and there is none other that has produced so many "chef-d'œuvres." The courts of England and Rome have joined in destroying both the moral and physical energies of this people; and yet, like some noble spring issuing from its Alpine source, they have ever and anon arisen to a height of moral and scientific elevation, loudly declarative of the superiority of their mental resources. If we search the library of wit and of elegant literature, we shall find Swift and Steel, occupying a distinguished station. If we examine the cabinet of theology, Magee, as every student of divinity knows, stands almost unrivalled. If we wander for recreation among the fragrant and flowery meads of poesy, we shall see that Ireland, from the days of her Ossian, down to the time of her Moore, has been a land of "song." In oratory, whether senatorial, forensick, or ecclesiastical, she stands second to no nation, ancient or modern. Who thinks of the bar without associating with its honours the unrivalled eloquence of Curran, and Flood, and Plunket? When modern writers dispute the palm of oratory with the ancients, do they not place opposite to Cicero and Demosthenes, the proud names of Burke, and Sheridan, and Grattan? When we search the annals of pulpit eloquence, shall we find in its whole extent a more conspicuous name than Kirwan? It is but a few years since Kirwan, Dean of St. Patriok's, enjoyed a fame for sacred oratory, far more distinguished than ever did Chalmers or Irving. It is

a well known fact, that oftentimes a military guard had to surround his church, and to refuse admission to all except those who had tickets: and that foreign orators made pilgrimages to the Irish capital, to hear this ecclesiastical Demosthenes. I recollect myself, when attending the elocution lectures in the University of Glasgow, to have heard the Professor say, that he had resolved, the winter in which Kirwan died, to have gone, during the next summer vacation, to hear him, and that he regretted exceedingly the disappointment. But Ireland, unhappy Ireland! has been just as distinguished by its sword. I need not mention the name of Wellington, the greatest modern captain, for Ireland ever has been a nation of heroes. Is there a land that ever struggled for freedom, whose soil has not been enriched with her blood? Is there a country bound in the chains of British power, which she has not fought to bind? Forced to fight for her slave-master, she has left her blood and her name on every field of battle, where England has reaped her laurels, during the last century. When this country struggled with the gigantick force of Britain, did not Irishmen throw themselves into the conflict for liberty, with a devotedness which nothing but death or victory could subdue:—And in the very darkest moment of the South American contest, I beheld myself a noble band of heroes, called the “Irish Legion,” composed, many of them, of youth of family and letters, leaving the home of their fathers and their fortunes, to fight for South American liberty, with the gallant Devereux at their head. But to show that I am no partial eulogist of Ireland, I will sum up this paragraph, by a quotation from a late tourist of talents and observation—“No foreigner of liberal feelings, can pay even a short visit to Ireland, as I have done, without being charmed with the instances

he will meet with of *generous friendship*, of *open-hearted hospitality*, and of that *noble-mindedness* which has rendered this island the nursery of so many characters that have added lustre to the political history, the learning, science, and moral elevation of Great Britain.”

The most glaring degradation visible in Ireland is among the Roman Catholic population: And this is occasioned, partly by the agency of the English government, in withholding from them their civil rights, but principally by the Pope of Rome, in withholding from them the “word of life.” And oh, how dark! how very dark, is ever the moral horizon from which this “shining” light is withheld! Only let an opposer of the Bible look upon the gross darkness which envelops the intellectual powers of this naturally brave, and generous, and gallant people, and he will be terrified at the hideousness of his own principles. If we compare this part of the inhabitants with the Presbyterian population, we shall have an example (at least as far as physical appearances can represent those of a moral character) of the different states of the Egyptians and Israelites, when “thick darkness” covered the one, and the joyous light of heaven beamed upon the other. And yet this is a *Christian* people: they have *Christian* priests, and sometimes they hear *Christian* doctrines; but the *fountain*, the BIBLE is withheld from them; and darkness, and degradation, and death—spiritual death—is the result. The “dry bones” in the Valley of Vision were not more destitute of *temporal*, than this people of *spiritual*, life. What then, it may be asked, is the state of the heathen, who have not even these privileges! And who, oh! who that “has tasted of the good word of life,” and has seen the heart-rending desolation which its absence occasions, can for a moment hesitate to come, by *prayer* and *pro-*

perty, "to the help of the Lord against the mighty!"

In order to show you the miserable and blinded slavery and ignorance of this people, I will give you an anecdote which came under my own cognizance. Some years previous to the date of these "Recollections," a society was formed for the amelioration of the condition of the poor, and especially the Catholic population of this country, under the title of the "Hibernian School Society." In those schools the scriptures, and selections from the scriptures, were used; but proselyting was discountenanced. In a short time after the establishment of one of those schools in a neighbourhood, the scriptures became more plenty, and owing to the instructions, which were almost gratuitous, the Bible was no longer to many "a sealed book." This alarmed the Roman Catholic clergy—His un-holiness, the Pope, was immediately informed of the "leprosy" of knowledge, which had got among his good and hitherto ignorant people of Ireland; and the consequence was, that a *mighty bull* was immediately exported from the royal herd of Rome, into his Hibernian pasturage, to drive off this pestiferous enemy. Now I am aware that the inhabitants of this country would laugh at such folly, and would not feel the least alarm at the approach of such a harmless thing as "a Popish bull." But in Ireland it was far otherwise; for immediately on the reception of this document, it was read by the priests from the pulpit, and such was its effect, that in the parish to which I allude, and in which there was one of these schools numbering about sixty scholars, only six were to be found bold enough to come the next day. In addition to this, they were ordered to return their Bibles, and in one instance, which came under my knowledge, the priest came into the family, and

seizing upon a New Testament, burned it before the owners.

But I will leave this subject, and accompany those who are willing to go with me, to the celebration of the sacrament of the Supper; that they may see the manner in which it is observed by the plain and innovation-hating Presbyterians of the north of Ireland. In fact so scrupulously do these good and unpretending people observe every iota, and exclude the minutest innovation, of this sacred ceremony, as handed down to them from the purest days of the church, that were John Knox himself to arise from the dead, and be present at the dispensation of the holy Eucharist in the north of Ireland, he might think he had been absent but a few months. How happy might it not be for the Christian church, were all its votaries as little inclined to refine on its doctrines, and to new-model its practices. But, alas! many of our wisest men—wisest since they tell us they are so—have not yet

"Learned to know how much need not be known."

[As the remainder of this paper properly forms a topick by itself, and we are in our present number pressed for space, our valued correspondent will excuse the delay of the residue till our next.]

MEMOIR OF MRS. LEAH W. MORRIS.

(Continued from p. 553—Vol. IV.)

It yet remains to exhibit some of the outlines of her character.

Mrs. Morris possessed, in common with most of her father's family, a mind sound and vigorous. Had she enjoyed the early advantages of the truly great and excellent Mrs. Graham, whose biography she frequently read, and as frequently admired; had she, by Providence, been called with her to the same trials, and aroused by the same ne-



cessities to exertion, she would have been equalled in mental energy by few, and surpassed by still fewer women of her time. But hers, more of a private and domestic life, presents few incidents worthy of record, and no written or public exhibitions of talent. But those who, by a familiar acquaintance with her, enjoyed frequent opportunities of witnessing the discrimination of her judgment, the versatility, the invention, and the originality of her mind, always felt, that hers were the observations of no ordinary intellect. And this was prominent, not only in her conversation, but to a careful observer, in the whole economy of her affairs through life—as might be fully illustrated by facts like the following—When her husband was living, it was her custom to have some useful book selected, which during their leisure hours they read together; and then, to strengthen each other's memory, and mature each other's reflection, they conversed frequently on its contents; and then they would introduce another, and again pursue the same course. What a rational application of time? How well adapted to the acquisition of useful knowledge? What an admirable means of producing that congeniality of mind, that would enhance all the endearments of the married state?

A systematic arrangement was also formed between them for the exercise of family discipline. If one administered correction, the other would never so interfere as to lessen the parent's authority in the eyes of the child; but they always appeared in concert: and as they adopted the maxim, that correction should be inflicted on a child, not according to the irritated feelings with which an offended parent might frequently be influenced, but according to the magnitude of the offence committed, when one was applying the rod, the other, by signs, understood between themselves, but unknown to the

child, would signify when the punishment was likely to be too severe, and when to desist. And thus in acts of discipline, they appeared in unity, the one as judge, and the other as executioner. By this means the child was made to feel, that the application of the rod was regulated, not by caprice and passion, but by necessity and discretion—for his good, and not the parent's gratification. These are facts, in themselves apparently small, yet adapted to produce great practical results; and such judicious arrangements, mingled in all the economy of life, sufficiently distinguish between a superior and an ordinary mind.

Though Mrs. Morris received an education, respectable for this country in her time; yet her literary opportunities were not at all comparable with those presented to females of her rank, in the present day. But if owing to the neglect of the age, her advantages were comparatively small, yet she improved them, and they multiplied in her hand. The conversation of her old age, proved that the English classics, and approved works on Theology and History, had occupied the leisure of her youthful years. Within a twelvemonth before her death, though she often complained of the failure of memory, yet she could repeat, not merely a few words, or a line, or a sentence, but occasionally whole paragraphs from her favourite authors. How much to be regretted, that such a course of reading is not now more popular among *reading* females; and that for books of correct taste and solid information, are now substituted the legendary pages of romance, whose lying spirits rise from corrupt authors, just as did the frogs of Egypt, from the Nile, and infest the shelves, and contaminate the minds of modern youth, by filling them with fancies instead of facts, and by rendering their taste too fastidious and sickly, to relish any thing

in the form of truth and nature! Though great advances have been made within a very few years in female education, in this country; yet it is much to be lamented, that so many young females, after having enjoyed the advantages of very liberal seminaries, return home, lay aside all books of science and instruction, devote themselves to amusement, employ their literary acquisitions only in perusing a few diverting novels; and thus in a few years forget what they have learned, and in after life, when romance has lost its charms, present minds almost as vacant as empty space.

Naturally of a retentive memory and a strong judgment, and from her early years having enjoyed the advantages of good society, as well as of books, Mrs. Morris possessed a comprehensive knowledge on a large variety of subjects; and being social in her disposition, her conversation was both agreeable and instructive. She was particularly fond of the society of persons of enlightened piety; and for such she was peculiarly suited. Her tone of thought was of the dignified and classical, and (in the latter years of her life,) of a peculiarly serious kind; yet so far was she from that austerity, with which piety in general, and especially aged piety, is frequently charged, and so well was she acquainted with the different tendencies of the human mind in the different stages of life, that whilst she particularly interested the aged, the informed, and the pious, without any loss of dignity, she could so vary her topics and adapt her conversation, as to arrest the attention and command the affections of the uninformed, the thoughtless and the young. From her good sense, her urbanity, and her real dignity of deportment, in her presence the virtuous youth was delighted, the giddy awed to respect, and even the profligate could not despise her. But above all, she was a follower of Jesus Christ. Her

piety stands unquestioned, and the most approved by those whose acquaintance with her was the most intimate. Hers was not that artificial religion, which is often drawn on and worn to church like a Sunday dress, and then at home thrown off and laid aside, as if too costly to be used in the ordinary pursuits of life; but what she appeared to be in the solemnities of the Sanctuary, she also appeared to be at home, both in the parlour and in the closet. And thus, though she was not studious in making an outward show of extraordinary sanctity; yet the impression, generally made on those who frequented her society, especially on the friends and relatives who for any time made her hospitable house their home, and even on her servants, was, that her soul was deeply imbued with the spirit of devotion, that she *was in reality* what she *appeared to be*. Perhaps the conviction of another's piety cannot be stronger on any mind, than that of hers on the mind of a coloured female, who for years attended her in sickness and in various trying scenes, in the capacity of a domestic servant. O that professors of religion would all leave at home, more evidences of their piety! How often alas! do we find them making fair professions, and presenting an imposing character to the public; whilst *at home* they live so neglectful of the duties of religion, exhibit so little of its unction, and sometimes manifest such a worldly, untender, and unforgiving spirit, as in every mind, in the domestic sphere, to leave their piety doubtful, if not perfectly incredible.

Her piety was informed as well as sincere. Her religious feelings arose from enlightened sentiment, and not her religious sentiment from the impulse of blind feeling. She had reflected, as well as read, on the truths contained in the divine oracles, and had adopted her religious opinions from conviction,

and not merely from tradition, and was not therefore carried about with any wind of doctrine, with which the powers of ambitious innovation might agitate the surface of popular credulity. She loved the principles of the Presbyterian church, from a sincere and enlightened conviction, that they are the doctrines of God's word; whilst in the bonds of charity, she cherished a catholic spirit towards all of every name, whom she supposed to be the devoted followers of the Saviour.

Her zeal was not merely theoretical, but practical; not merely professional, but efficient; and terminated not in wordy speculations about doing good, but in active exertions for its accomplishment. It was not a shallow, foaming, and noisy stream; but a deep, clear, and living current, not wasting itself by spreading over a vast surface; but, in its course, always moving onwards, keeping still within the embankments of prudence. Though she would decidedly discountenance both the principles and the practice of the wicked and unbelieving; yet not in that repulsive and offensive manner, that would drive them forever beyond the sphere of her influence; and though she would mourn over their infatuations, yet she would not exhaust all her zeal in fruitless lamentations; but would prudently devise means for their reformation. She would frequently select books, such as she deemed suited to the cases of particular individuals, and find means of placing them into their hands, so skilfully as to prevent them from suspecting, that she entertained any design of combating their opinions or practices. In this manner, she was the instrument, in one instance, of not only convincing, but converting, a declared and fearless infidel, and in many others, of producing the most salutary and lasting effects.

As in the bestowment of her charities she appeared to study the direction of the Saviour, "Let not

thy left hand know what thy right hand doeth," it is difficult to say how far she usually manifested her zeal, by pecuniary contributions to religious institutions; but not many months before her death, she was heard to say, that every individual, whether his income be much or little, ought in some way or other, to devote one tenth of it to the Lord. And in assisting to resuscitate the Presbyterian church in Dover, during the last year of her life, she is known to have contributed a far greater proportion. In fact, her liberality for this object, seemed to be bounded only by her means. She gave liberally, and gave unsolicited, where she knew her liberality was needed.

Though she was always ready to give a reason of the hope that was in her, and at seasons rejoiced in that hope; yet she conversed with humility on her own religious attainments; and lamented, that she had not attained that stature in the divine life which she ardently desired, and which she thought to be her privilege. But as "the path of the just, is as a shining light, that shineth more and more unto the perfect day;" and as God's grace is always wisely apportioned to the necessities which his children feel; so, as she approached the cold and dark waves of Jordan, the light of her Saviour's countenance shone brighter and brighter on her soul, her faith acquired new strength, and soared on the wings of assurance to the heights of Pisgah, and viewed the promised land. Though her last illness was, from the commencement, attended with an indistinctness of utterance which rendered most of her conversation almost unintelligible; yet she often endeavoured, and sometimes so successfully as to be understood, to speak of the new strength which the Lord had given to her faith, by which she was supported in her infirmities and pains, and enabled to bow her head in resignation to her heavenly

Father's will. The following is the substance of her conversation with a clerical friend, for whom she frequently sent during her sickness.

When asked, "Are you willing to die, if you are now called?" She answered, "I am perfectly resigned. I can sincerely say the will of the Lord be done in this matter. I know his will is best." Do you now feel assured of your interest in the Saviour, and of your title to heaven? "I do. I have been too unbelieving; but O how good is the Lord! now in my distresses and bodily infirmities; when support is most needed, he has helped mine unbelief." She also expressed great anxiety for the general interests of true religion, the universal spread of the Gospel, the spiritual interests of her near relations, and especially for those of her children. At another time, when visited by the same individual, she said, "My strength and my speech are almost gone, so that I cannot now converse, but I wish to hear you say something suited to the condition of a dying woman, to my condition." And then listened, attentively, while he spoke of the importance of examining well the evidences on which a soul, about to leave this world, ought to rest a hope of heaven; and of the sufferings of the Saviour, greater than any which either in sickness or in death he calls his followers to endure; the great love he manifested by becoming a Mediator for man, with all these sufferings before him; the conquest he obtained for all his followers, over suffering, death and the grave; and of the great gain, to the soul that exchanges this world of suffering and sorrow for the employments and felicities of heaven. She then signified her assent, and apparently forgetful of her pains, reclined her head, with the sweetest expression of peace on her countenance. Afterwards, when her disease appeared to abate, and her prospects of life to brighten, her resignation to live or die, her trust in

God, and her "full assurance of hope," remained unmoved, and undiminished. And though the appearances of her recovery flattered all around her; yet she seemed still to entertain a presentiment of death, and to manifest a willingness "to depart, and to be with Christ which is far better." In this frame of mind she remained until called to resign her spirit; and then her work done, and her days numbered, as one resting from her labours, she fell asleep in Jesus. "Let me die the death of the righteous, and let my last end be like his"—"Blessed are the dead that die in the Lord."

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THE REV. MR. STEWART'S PRIVATE  
JOURNAL.

(Continued from Vol. IV. p. 549.)

*Mission House at Hilo,  
Monday, June 13th.*

Yesterday morning, at the coming of day, we found ourselves farther from the harbour of Waiakea than we had the evening before expected to be. It was necessary to wear ship, in order to double the point, and Lord Byron gave orders to stand off the land till the usual worship of the Sabbath was performed, in which we were happy in the privilege of joining. The whole crew, in clean dresses, occupied seats fronting the quarter deck, on which the officers, &c. had chairs. In addition to the morning service of prayers, at different parts of which the band played pieces of sacred musick—Mr. Bloxam gave us a very excellent sermon on repentance. The whole was conducted with much order and solemnity, and by many attended to with great devoutness—especially by the captain and our friend the surgeon.

As we approached the land after church, we were greatly delighted with the verdure, luxuriance, and beauty of the landscape opening to

us, in the neighbourhood of the bay of Hido. The shore had lost in a great measure the abrupt and precipitous character of the coast, along which we were sailing on Saturday, and was only edged by a low cliff, richly mantled with shrubbery and creeping plants, and ornamented with several beautiful cascades. These, in connexion with the breakers which ran high upon the rocks, often dashing their spray many feet in the air, gave the cliff an uncommonly picturesque appearance. The land rose gradually from the cliff, to the distance of 10 or 15 miles, to a heavy wood encircling the base of Mounakea. Though in a state of nature, this large district had the appearance of cultivation, being an open country covered with grass, and beautifully studded and sprinkled with clumps, and groves, and single trees, in the manner of park scenery, with a cottage here and there peeping from their rich foliage. The mountains were entirely covered with clouds, or the prospect would have been rendered more delightful from their sublimity. Such was the scene on our right, as we sailed close along the breakers to the narrow channel forming the entrance to the harbour—the gentlemen of the Blonde exclaiming “this is more like English scenery than any thing we have yet seen”—and we equally ready to say—“this looks something like America—it has some of the features of a civilized land.”

The channel is formed by the cliff on the right, and a sunken coral reef on the left, the point of which comes within two or three hundred rods of the shore, making it necessary for ships to pass so close to the breakers, as to appear in a dangerous situation. Seamen however, consider it perfectly safe. The reef runs in a curved direction, from the point at the channel, about half a mile to the east, where it joins a romantic little islet covered with cocoanut trees; from that fact

called “Cocoanut Island.” A small channel runs between this and the main land which is low, and sweeps round to the western cliffs, in a beautifully curved sandy beach of about two miles extent, making the form of the bay very similar to a flattened horse shoe. The beach is covered with various vegetation, and ornamented by clumps and single trees of lofty cocoanut, among which the habitations of the natives are seen, not in a village, but scattered every where among the plantations, like farm houses in a thickly inhabited country. The mission houses were pointed out to us, pleasantly situated near the water, about the middle of the curvature forming the head of the bay. At a very short distance from the beach, the bread fruit trees were seen in heavy groves, in every direction intersected with the Pandamus and Tutui, or candle-tree—the Hau (an Hibiscus) and the Koa (an Acacia) &c. &c.—The tops of these, rising gradually one above another, as the country gently ascended towards the mountains in the interior, presented for 20 or 30 miles in the south-east, a delightful forest scene, totally different in extent from any thing I had before witnessed on the islands.

The Blonde anchored in the centre of the Bay, and shortly after dinner the barge was lowered, to carry us to our friends on shore. Lord B. politely excused himself for not seeing Harriet safely landed, on account of his lameness, (I omitted to mention a very severe kick and cut in the leg from a horse, when riding one morning at Oahu) and requested Mr. Bloxam and Mr. Davis to accompany us. After rowing half a mile, we entered a beautiful fresh water creek, which winds its way close to the missionary enclosure, and in a few minutes were welcomed to the cottage of Mr. Ruggles, where Mrs. Goodrich had resided during her

husband's absence. They were all well and happy, and greatly rejoiced at our unexpected visit to them, in their remote and solitary abode—though their sympathy was deeply excited by the cause, and by the evidence of deep seated disease, visible in the countenance and person of their beloved friend and sister.

The gentlemen were so much pleased with the freshness and verdure of the shore, the simplicity and rural beauty of the gardens, &c. which surrounded the humble dwellings of our brethren, that they permitted the barge to return to the ship without them, and spent the afternoon and took tea with us.

After tea, and uniting in family worship, Harriet and myself took up our quarters with Mr. and Mrs. Goodrich, in the same enclosure, on account of the greater quiet of their house, they having no children. Here we are comfortably located, and cannot but hope that a fortnight or three weeks' residence, in this comparatively cool climate, will be of essential and permanent benefit to our invalid.

Besides a visit from the chaplain and surgeon to day, we have had the pleasure of a call from Lord B., and the first lieutenant, Mr. Ball, a very amiable and kind man, and a particular favourite of the captain.

They remained to tea with us, and expressed themselves highly delighted with Hido.

Tuesday 14th. I was so highly delighted with a sunrise view of Mounakea yesterday, that I made an exertion to get Harriet out, in time to witness the same this morning, before he should be enwrapt in his daily robe of clouds. The morning was delightful, and the whole atmosphere perfectly unobscured. The extensive region of upland country, intervening between us and the base of the mountain, was gleaming in the brightness of the early sun, with all the freshness and verdure of an American

landscape in June, while the mountain, in its whole extent of breadth and height, glowed in the richest purple, except where a good broad line of ice and snow, still resting on its sides and summit, added a bright cresting of silver. This scenery on our left—the bay with its cliffs and islands, and beautifully defined beach immediately before us—and the ocean in the distance—made a picture highly calculated, in connexion with the purity and brightness of a summer's morning, to revive the spirits and strengthen the nerves of one who, for more than three months, had scarcely seen any thing but the decaying walls of her own sick chamber. After breakfast, supported by my arm, she, with the same feeble and tottering step, walked through the garden which separates the two cottages, and was charmed with a variety of flowers, shrubbery, herbs and vegetables, which Mr. G. and R. have collected and nursed, till they are beginning to flourish exuberantly. Among the flowers, I saw many, the seeds of which I brought to the islands—that which is most praised by the natives is the purple globe *Amaranthus*—They form beautiful wreaths from it, and you scarcely pass a plantation without seeing a bed of it cultivated for that purpose.

Kaahumanu has appropriated the largest, newest, and most pleasantly situated house on the bay, to Lord B. and his literary corps—the gentlemen whose duty does not require them to be on board the ship. It was built for her own accommodation, on an expected visit some months since. But she relinquishes it in favour of her visitors, as she considers the gentlemen of the Blonde; and with her retinue has encamped on one side of it, in temporary bowers covered with green leaves. It is but a short distance from the mission house, on a point formed by a river I have already mentioned, and the bay. I called

on them this afternoon, and joined them in a visit to a large fish-pond, of which the creek or river is indeed only the outlet. It is a pretty sheet of water in its natural state, excepting strong stone dams at its head and outlet, to prevent the escape of the fish. These are *tabu* to all but high chiefs; and no one of them having lived here lately, the whole pond is literally alive with the finest of mullet. So strictly true is this, that the surface of the water is almost in a constant ripple from their motions, and hundreds can be taken at any time by a single cast of a small net. Expressing our astonishment at the sight, *Sir Joseph Banks*, who, from understanding and speaking some English, has been appointed by her majesty interpreter—caterer—gentleman in waiting, &c. to Lord B., very seriously says—"O dis noting Sir—noting—I see him before now—he so full fish I see one man he fall backwards in him—he no sink at all!"

After satisfying our curiosity here, we rowed down the creek and across the bay, to another stream called *Wairuku* (the river of destruction) where the ships get their water, on the western side of the harbour. The entrance of this river is highly romantic and beautiful, the banks being precipitous and rocky, and covered with a variety of vegetation. About a hundred yards above the beach, it opens into a still deep basin, encircled by high cliffs. Into this basin the whole stream is projected by two cascades—the upper about 20 feet, and the lower about 8 feet—both rushing over their respective ledges of rock in unbroken sheets. A rude bridge crosses the stream just above the falls, and it is a favourite amusement of the natives to plunge from it or from the adjoining rocks into the rapids, and pass, head foremost, over both falls into the lower basin. Some of them were engaged in this sport when we arrived, for the gra-

tification of Lieutenants Keith, Talbot, and Gambier, whom we found there. The accession of our party collected a greater crowd, and the cliffs and rocks were quickly covered with men, women and children, many of whom not only passed over the falls in the manner described, but jumped also from a height of 30, 40, and 50 feet into the basin, which, though small, is of very great depth. Mr. Dampiere thinks this spot, with the sportings of the natives, worthy of a sketch in oil, and designs taking it in a day or two.

The inhabitants of Hido are in a state of much greater simplicity than those in many other parts of the islands, owing to the infrequency of the visits of ships, and a less degree of the corrupting influence of foreign example in vice. More of the primitive character of the islanders—its artless diffidence and timidity—is perceptible, than in the natives of Maui, Oahu, &c. And though these traits are far from being unmingled with licentiousness, and many of the abominations of heathenism, still they are more pleasing than the impudence and unblushing vulgarity, observable in those who have had long intercourse with the abandoned seamen and vagabonds, who frequent the less remote parts.

We passed near the chapel on our return. It stands almost midway between the Mission House and the watering-place, close to the beach, and although small, is well built and neatly thatched. The thatching of the houses, in general, here, is altogether more neat and beautiful than at the Leeward Islands. It is made from the leaves of the *Tauala* (*Pandanus*), and so put on as to conceal all the rudeness of the timber and sticks on the inside; while on the outside, a deep edging of fern, along the peak and ends of the roof, and down the corners of the house, give a finished and ornamental ap-

pearance to them, not seen in the common grass huts. The ease with which stout timber can be procured here, enables them also to build their dwellings much larger than at Lahaina and Oahu, where the wood most accessible is small and crooked.

Wednesday, 15th.—The religious instructions, &c. at this station, are similar in their forms to those given at the stations with which I have been most familiar; but owing to the small number who have hitherto attended them, all the meetings, except preaching on the Sabbath, have been and still are held, in one of the houses of the brethren. Kaahumanu is very zealous here in promoting the interests of the mission, and will doubtless do great good by her example. The people are astonished at the change in her character, and a good evidence of its extent is, that she is every where called by them the *new Kaahumanu*. At the usual Wednesday afternoon meeting to-day, she delivered a very animated address at the close of the sermon, prohibiting all wickedness, and exhorting those present to follow the teachings of the missionaries. She always appears desirous of exerting her influence in favour of the new system, and of a rigid conformity to all its requisitions: and her authority is so unbounded, and her example so powerful, that doubtless wherever she goes she will be instrumental of great good. She appeared great-

ly delighted this afternoon, with the manner in which the scholars had been taught to repeat their catechism, commended them very highly for their attention to the Pala-pala, and reminded them of their high privileges and their great obligations to the missionaries, for bringing the word of God to them.

Monday, 20th.—On Saturday evening, while with the gentlemen at the point, Lieut. Malden, the surveyor, who shortly after the arrival of the frigate, chartered one of the native schooners for the purpose of facilitating the operations of his department, arrived from Oahu, bringing letters, with the unwelcome and afflictive intelligence of the death of Evarts Brigham. The news was hardly a surprise, for we left him very ill; but it was melancholy and oppressive—especially from the magnitude of the bereavement to our invaluable and warm friends, Mr. and Mrs. B. He was their only son, and from his birth had been the object of fond solicitude and unwearied care. The dispensation, I trust, made us more humbly and warmly thankful to hear that our little ones, with their friend Betsey, were still in perfect health. May our numerous "blessings undisguised," lead us to renewed devotedness and faithfulness of heart and service. Mr. Bloxam happening to have a blank book of mine in his room, wrote the following interesting lines on the event—

"Weep not, thy son liveth."

Sweet stranger, scarce thy laughing eye  
Had hailed the rising sun,  
With that soft gaze of infancy  
Which tells the enraptured parent nigh  
Thy playfulness begun;  
When other scenes than gave thee birth  
Were thine—fair vanished son of earth.

The white robe o'er thy limbs was spread.  
Meet vesture, saint, for thee,  
Whose soul to brighter scenes was fled,  
To form the train of holy dead,  
The dead of infancy—



Who washed in their Redeemer's blood  
Have early sought their parent God.

The flowers which love had gently strewn  
Around thee—still so dear—  
Those flowers were not so fully blown  
As that bright *palm branch* now thine own,  
Which 'tis thy lot to bear—  
Oh! in the last great day, be mine  
A chaplet but as fair as thine!

Yesterday morning, accompanied by Mr. Ruggles, I again attended church on board the *Blonde*, after worship in the chapel with the natives—Mr. B. gave us another very good sermon.

Being Harriet's principal nurse, I am necessarily confined the greater part of the time to the house, and have less interesting matter from observation to communicate, than otherwise might be the case. An hour or two for exercise every day, is all the leisure out doors I can command, and my walks are generally limited by the falls on one side, and by Lord B.'s establishment on the other. With the English gentlemen, we are on terms of the most familiar intercourse. Some of them are almost constantly with us—Mr. Davis and Mr. Bloxam at least once every day, and Lord B. two or three times a week.

A party of which I should have been very glad to make one, consisting of the botanist, Mr. Wilson, the purser, Lieut. Talbot, and Mr. Goodrich, have ascended *Mounakea*—or at least left here some days since for that purpose. Another is forming for a visit to the volcano, at the foot of the *Mounakea* next week, which I have been urged to join, and shall, unless an unfavourable change takes place in H. in the intermediate time. I should greatly regret losing the opportunity of witnessing so great a curiosity—one most probably unequalled in its kind by any in the world. It may be the last I shall ever have, for the circumstances of my family are such at present, as to make it impossible to foresee what

the leadings of Providence may make my path of duty. Mr. Davis strongly recommends an immediate voyage, as the surest and perhaps only means of restoring Mrs. Stewart's health; and intimations have been given of an invitation to us to take passage in the *Blonde*, to the Society Islands, at which she expects to touch on her return to South America. To this arrangement, the opportunity of returning, that would be afforded in Mr. Charlton's brig, in October or November, would be an additional inducement. There is, however, as yet, nothing definite on this point. My own impression is, that nothing will produce any very material alteration in her state, and that she will not many months longer be an inhabitant of this world. Still it will be our duty to pursue every measure in our power, for the preservation of her life, advised by those most competent to judge of her case.

Tuesday Evening, 23d.—Mr. Keith, Mr. Talbot, and Mr. Gambier, called last evening with an invitation for me to dine with the gentlemen of the ward-room to-day—the confusion of refitting the ship, &c. being so far at an end as to allow of their ordinary comfort on board. The entertainment was very handsome, and much more formal than when invited to their table on the passage from Oahu. Lord Frederick Beauclerk, from the midshipmen's mess, was the only person present, not belonging to the gun room. This gentleman in his appearance answers the picture of a nobleman, that the *uninformed* imagination would paint

better than any other person on board. His style of face is uncommonly handsome and noble, and plainly shows a descendant of Charles II. Indeed, every thing in expression, person and manners, without the least affectation or hauteur, exhibits the polish of royalty. This is not the case with Mr. Keith and Mr. Gambier. Though perfect gentlemen, there is nothing in their appearance that would distinguish them from other well bred men. As for the Hon. Mr. Talbot, Sir Geo. Ayre, the Hon. Mr. Gooch, &c. &c. though very interesting and pleasing—such as we should call *clever* and the English *nice* young men—they seem to care less about supporting the appearance and polish of nobility than any thing else. Sir Geo. A. is a great favourite with Harriet—and Mr. Talbot scarce less so with me.

Sabbath Evening, 26th.—Between the native services to-day, I admi-

nistered the sacrament of the Supper to our little number—all of whom, excepting Mr. Goodrich and myself, had long been denied the enjoyment of that high and holy ordinance—Harriet from her long confinement, and the members of this station from the want of some one qualified to break unto them the bread of life, and pour out the waters of salvation. The occasion proved highly interesting and refreshing, especially to our afflicted friend, who in sitting down to the precious banquet, found the banner of the Lord over her to be love. Many natives attended, crowding the corners of the room, and with seriousness and propriety seemed to be inquiring what these things meant. Poor creatures of immortality! may the time not be far distant when multitudes of them shall not only witness, but partake, with saving knowledge, of these rich streams of mercy and of grace.

(To be continued.)

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## Review.

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### BLANCO WHITE'S EVIDENCE AGAINST CATHOLICISM.

(Concluded from Vol. IV. p. 560.)

Mr. White, in his third letter, first examines the claim made by the Catholick church "to infallibility, spiritual supremacy and exclusive salvation." He justly remarks, that "the *reality* of her title to be the guide and rule of faith, must be a matter, not of authority, but of proof." After a few remarks, and surely but few were needed to show the justice of this position, he adds:

"How then stands the case between the church of Rome and the world?"

"The church of Rome proclaims that Jesus Christ, both God and man, having appeared on earth for the salvation of mankind, appointed the apostle Peter to be his representative; made him the head of all the members of his church then existing; and granted a similar privilege to

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Peter's successors, without limitation of time. To this she adds, that, to the church, united under Peter and his successors, Christ insured an infallible knowledge of the sense of the Scriptures, and an equally infallible knowledge of certain traditions, and their true meaning. On the strength of this divine appointment, the church of Rome demands the same faith in the decisions of her head, when approved 'by the tacit assent or open consent of the greatest part of her bishops,' as if they proceeded from the mouth of Christ himself. The divine commission, on which she grounds these claims, runs in these words of Christ to the chief of his apostles: 'Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it: And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.'

Here is a short, clear and just exhibition of the whole foundation

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of that enormous pile of superstition, spiritual tyranny, idolatry and arrogance, which has been gradually erected by the church of Rome. In regard to the passage of holy writ, and the use made of it by the Papists, Mr. W. remarks—

“It will not be denied that between this unquestionable authority, and the statement which precedes it, there is no verbal agreement. A man unacquainted with the system of divinity supported by the church of Rome, would, probably, perceive no connexion between the alleged passage and the commentary. But let us suppose that these words of our Saviour contain the meaning in question: yet no man will deny, that if they do contain it, it is in an indirect and obscure manner. The fact then is, that even if the church of Rome should be really endowed with the supernatural assistance which she asserts, the divine founder of Christianity was pleased to make the existence of that extraordinary gift one of the least obvious truths contained in the Gospels.”

Mr. W. afterwards makes his advantage of the apparent concession here yielded to the Catholics; but we do not choose to pass the mention of this passage of scripture, which is made to support the whole fabric of the Papacy, without noticing that it has been shown, beyond all reasonable controversy, not only by Protestant but by Popish writers, that the promise of our Saviour is, not that he would build his church upon Peter, but on the great fundamental truth which Peter had just then declared; namely—“Thou art the Christ, the Son of the living God.” Granville Sharp has justly remarked on this text in the original, that it is not *πετρος*, the name of the apostle, and which signifies “a little piece of a rock or a stone,” on which Christ declares that he will build his church; but that it is on *την πετραν*, denoting properly a rock, and referring to the great truth before mentioned. The change of the noun or substantive, in this passage, is very remarkable in the ori-

ginal; and taken with its connexion, leaves no doubt that our Lord's meaning is, that Peter was a part, a small part, of that church which he would erect on *the truth of his Divinity and Messiahship*; and against which the gates of hell should never prevail.

Mr. W., in showing that “the oracular decisions” of the *infallible* church of Rome, “have invariably tended towards the increase of her own power,” proceeds thus—

“By comparing the articles of the church of Rome with those of the church of England, we shall find that the points of difference are chiefly these: tradition, transubstantiation, the number of sacraments, purgatory, indulgences, and the invocation of saints. Such are the main questions on doctrine, at issue between the two churches; for the differences about free-will and justification might, I believe, be settled without much difficulty, by accurately defining the language on both sides. Now, I will not assume the truth of the Protestant tenets on these points, nor enter into arguments against those of the Roman church; my present concern is with their tendency.

“To begin with tradition: let us observe how broad a field is opened to the exercise of infallibility, by the supposition that an indefinite number of revealed truths, were floating down the stream of ages, unassigned to the inspired records of Christianity. The power of interpreting the word of God by a continual light from above, might be confined by the Scriptures themselves, as it would be difficult to force doctrines on the belief of Christians, of which the very name and subject seem to have been unknown to the inspired writers. *Divine tradition*, the first-born of *infallibility*, removes this obstacle; and, so doing, increases the influence of Rome to an indefinite extent. I do not *here* contend that to place *tradition* upon the same footing with the Scriptures, is an error; but whether error or truth, it is certainly *power* in the hands of the Roman church.

“By the combined influence of *tradition* and *infallibility*, the church of Rome established the doctrine of *Transubstantiation*. From the moment that people are made to believe that a man has the power of working, at all times, the stupendous miracle of converting bread and wine into the body and blood of Christ; that man is raised to a dignity above all which kings are able to confer. What, then, must be the honour due to a bishop,

who can bestow the power of performing the miracle of transubstantiation? What the rank of the Pope, who is the head of the bishops themselves? The world beheld for centuries, the natural consequences of the surprising belief in the power of priests to convert bread and wine into the incarnate Deity. Kings and emperors were forced to kiss the Pope's foot, because their subjects were in the daily habit of kissing the hands of priests—those hands which were believed to come in frequent contact with the body of Christ.

"The abundance of ceremonies supposed to produce supernatural effects, must magnify the character of the privileged ministers of those ceremonies. Hence a church possessing seven sacraments, is far superior in influence to one who acknowledges but two. Add to this the nature of four out of the five *Roman* sacraments—penance, extreme unction, ordination, and matrimony—and the extent of power which she thereby obtains, will appear. Penance, *i. e.* auricular confession, puts the consciences of the laity under the direction of the priesthood. Extreme unction is one of her means to allay fear and remorse. Ordination is intimately connected with the influence which the Roman church derives from transubstantiation, and its being made a sacrament adds probability to the miraculous powers which it is supposed to confer. Finally, by giving the sacramental character to matrimony, the source and bond of civil society is directly and primarily subjected to the church.

"There still remain three exclusive offsprings of tradition, explained and defined by infallibility, which yield to none in happy consequences to the Roman church,—indulgences, purgatory, and the worship of saints, relics, and images."

What Mr. W. says on these "three remaining exclusive offsprings of tradition," serves to expose in a most impressive manner the *venality*, as well as the superstition of the Romish church. And he closes this letter with some admirable remarks, which we reluctantly forbear to quote, on "the easy and compendious method," by which even common Christians may satisfactorily decide on this subject of an *infallible church*; and on the true import of those passages of scripture which the Romanists allege in support of their creed.

Mr. W. introduces his fourth let-

ter with a quotation from Bossuet, translated by the English champion of Catholicism, Butler, relative to the unity and infallibility of their church; by which it appears, even by the showing of these her fond children, that she needed reform both *in her head and in her members*. After which Mr. W. proceeds thus—

"And now, I will ask, is this the unity, the harmony, without which your writers contend that the church of Christ cannot exist? Is it thus that the necessity of your interpretation of the Scripture passages, on which the system of infallibility has been erected, is sanctioned by experience? Can you still close your eyes against the demonstration contained in my preceding letter, because *variations* and dissent are in the train of its consequences?"

"Our troubles and dissensions, however, (you are taught to answer) are limited to externals; those of the Protestants affect the unity of the faith.' Such is the last shelter, the citadel, of your infallible-church theory. See, then, the series of assumptions, doubts, and evasions of which that theory consists, and observe its inevitable consequences. 1st. You assume that which is in question, the *necessity* of an infallible judge of faith. 2dly. Upon the strength of that assumption, you interpret certain passages of Scripture, so that they are made to prove the existence of such a judge. 3dly. You are then in doubt as to the identity of the judge himself, without being able to determine by any fixed rule, whether the supernatural gift of infallibility belongs to the Pope alone, or to the Pope and the general council. 4thly. When, to evade this difficulty, you avail yourselves of the term church, as embracing the privileges of the Pope and council; you are still obliged to contrive another method, which may meet the objections arising from such dissensions between the assembled bishops and their head, as took place in the instances above mentioned. This you do by allowing no council to be infallible till it has been approved by the Pope, and thus resolve church infallibility into the opinion of the Roman see. 5thly, and finally, You trench yourselves within the distinction of infallibility on abstract doctrines of faith, and liability to practical error. Now, observe, I entreat you, the consequences to which the whole system leads. The only *sensible* mark of a legitimate council, being the approbation of the Pope; and the only *sensible* mark of a legitimate Pope, being

his undisputed possession of the see of Rome; you have, in the first place, entailed the gift of infallibility upon the strongest of the rival candidates for that see; and, as moral worth is, by the last distinction, denied to be a necessary characteristic of the vicar and representative of Christ, you have added, in the second place, one chance more of having for your *living rule of faith* that candidate who shall contend for the visible badge of his spiritual and supernatural office, under the least restraint of moral obligation. If we find, therefore, upon consulting the history of the Popes, that no episcopal see has oftener been polluted by wickedness and profligacy, the fact is explained by the preceding statement. What chance of success to be head of the Christian church could attend a true disciple of Jesus, when a Borgia was bent upon filling that post? Gold, steel, and poison, were the familiar instruments of his wishes; whilst the belief that *faith* was still safe in the custody of such a monster, prevented opposition from the force of public opinion. The *faithful* still revered in Alexander VI. (be the blasphemy far from me!) the true representative of Christ on earth."

The origin and progress of the Pope's claim to infallibility, and the monstrous absurdity of that claim, are briefly and strikingly exhibited in the following extract—

"An infallible judge of abstract questions was wanting, and one was soon found; for St. Peter was the chief of the Apostles, and Rome the chief of cities. Nothing, therefore, appeared more *natural*, than that Peter should be bishop of Rome; and little proof of this fact was demanded: tradition, a mere report, was sufficient for those who wished it to be so. Yet something more was necessary to fulfil the object of the first theory or supposition; for Peter could not live for ever, and the judge of faith was to exist till the end of the world. But what could be more *natural* than that Peter's successors should inherit his supernatural gifts? In popular logic, what is *natural*, i. e. what agrees with some original supposition, is certain. Subsequent doubts, arising from a system so *natural*, must be settled any way, or left unsettled. Whether infallibility belonged to the Pope alone, or to the Pope and the church, and who was to be considered the church—these minutæ were left for the ingenuity of divines. The Pope and Rome were all in all for the mass of Christians. The effects of uncontrolled power, however, soon became visible in the monstrous corruptions

of Rome herself. Here the second step of popular intellect was required, *viz.* to seize the happy distinction of *infallibility* in doctrine, and profligacy in morals. Who that loves wealth, power, and pleasure, would wish to be a *sinless* oracle? No: the system of spiritual supremacy was now complete: the original supposition, that the church could not resist the attacks of hell without an unerring judge of abstract questions, had been followed to its remotest consequences; he that ventured to doubt the accuracy of the whole theory was declared a heretic. The Pope might be, in his conduct, an enemy of Christ and his Gospel, and nevertheless succeed in the enjoyment of whatever privileges were granted to Peter, *in consequence* of the love which, above the other apostles, he bore to his divine Master.\* He might be a monster of vice, yet he did not cease to be *vicar* of him *who did no sin*. The church, under his guidance, might be corrupt in '*head and members*;' but still she must be infallible in matters of faith.

"To the *solidity* of this structure have your divines committed the stability of the church of Christ: unless all this be true, the gates of hell have actually prevailed against her. A moral corruption in *head and members*; a system which insured the continuance of this corruption, by repeatedly defeating the efforts of those who wished for a reformation, were, if we believe them, no subject of triumph to the enemy of God and man. As long as the authority of Rome was safe, the gates of hell had still the worst of the contest: let the Pope possess the *heads* of Christians, and Satan was welcome to their *hearts*."

The principal part of the remainder of this letter is employed in defending the Protestant reformers against the malignant charges of Bossuet. Mr. W. here proves, in the example of the eloquent Bishop of Meaux, the justice of our remark, that the Popish advocates find their favourite means of attack on Protestants, in attempts to vilify their characters—

"Raking up, besides, all the calumnies and atrocious reports with which the character of the opposers of Rome has been

\* "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.—*John xxi. 15. et seq.*"

blackened at all times, and setting in the strongest light of mutual opposition the theological disputes which divided the reformers, he gives the whole weight of his authority and talents to a delusion, which nothing but an overwhelming combination of interest and prejudice could prevent his stute mind from perceiving. Had the Bishop of Meaux bestowed the ten-thousandth part of the perverse industry with which he followed that argument, in examining the gratuitous assumption on which it is founded, we may hope that his honesty would have directed his pen to some other topick."

We can spare room for no farther extracts from this letter, except for the following short one, with which the letter closes—

"Whatever might be the effect of the prejudices which the first reformers brought away from their *Roman captivity*; whatever the necessity which Protestant churches still acknowledge of preventing internal feuds, by proposing formularies of faith to their members, they have never so misunderstood 'what spirit they are of' as to deny salvation to those who love their common Lord and Redeemer. Their churches, indeed, may differ on points which the subtily of metaphysics had unfortunately started long before the reformation, and even before the publication of Christianity: they may observe different ceremonies, and adopt different views of church hierarchy and discipline; but their spirit is the only one which deserves the name of *Catholic* in the genuine sense of that word; the only spirit, indeed, which can produce, even on earth, an image of the glorious church which will exist for ever in *one fold*, and under *one shepherd*."

Those who renounce the errors of Popery, always, we believe, renounce, at the same time, the idea of an *exclusive visible church* on earth. They become perfectly sensible that they cannot consistently hold this dogma, while they join a Protestant communion, and still retain entire charity for some members of the church which they desert. We think that Bishops Hobart and Ravenscroft, of our own country, might profit by a careful perusal of this fourth letter of Mr. W. Their doctrine of an *exclusive church*, which leaves all who do not belong to it to the uncove-

nanted mercies of God, is as real Popery as any thing held by the Roman Catholics.

The fifth letter of Mr. W. relates, as the title we have quoted shows, to the "Moral character of the Roman Church. Celibacy. Nunneries."

While he admits the sincere piety and pure morals of many individuals of the church which he has abandoned, Mr. W. exhibits what he calls the "Corporation Spirit" of that church, as mischievous and detestable in the extreme. It appears that he speaks of what he has personally seen and known; and in referring to principles and doctrines, he quotes his authorities, in the words of the writers themselves. The result of the whole is, a view of the Roman Catholic Church, especially in countries where it is protected and fostered by secular power, which is most revolting, and in some respects absolutely shocking and disgusting. It is particularly so when he describes the consequences, not imaginary, but witnessed and shared in by himself, which follow from the celibacy of the clergy.

Of nunneries he had the best reason to speak with horror. It appears that he had lost two sisters, by the hardships to which they were subjected in convents. He acted as confessor to one, in her expiring moments; and he left the other in a dying state, when he fled from his native country. This letter is one of the most interesting in the whole volume; but we have no room for extracts of length, and short ones the nature of the subjects forbids.

The sixth and last letter, which is by far the longest of the whole, is chiefly employed in showing "the direct tendency of the Prayer Book, the Breviary" of the Roman Church, "to cherish credulity, and adulterate Christian virtue." It is all but incredible, that persons of sense and education should believe

in the verity of the numerous miracles, many of them ludicrous in their character, unseemly in their aspect, and useless in their effects, which this authorized system of Popish devotion enjoins on the faith of Roman Catholics. Yet, in regard to this work, Mr. W. makes the following statement—

“The value which the church of Rome sets upon the Breviary, may be known from the strictness with which she demands the perusal of it. Whoever enjoys any ecclesiastical revenue; all persons of both sexes who have professed in any of the regular orders;” all sub-deacons, deacons and priests, are bound to repeat, either in public or private, the whole service of the day, out of the Breviary. The omission of any one of the eight portions of which that service consists, is declared to be a mortal sin, *i. e.* a sin that, unrepented, would be sufficient to exclude from salvation. The person guilty of such an omission, loses all legal right to whatever portion of his clerical emoluments is due for the day or days wherein he neglected that duty, and cannot be absolved till he has given the forfeited sums to the poor, or redeemed the greatest part by a certain donation to the Spanish crusade. Such are the sanctions and penalties by which the reading of the Breviary is enforced. The scrupulous exactness with which this duty is performed by all who have not secretly cast off their spiritual allegiance, is quite surprising. For more than twelve years of my life, at a period when my university studies required uninterrupted attention, I believed myself bound to repeat the appointed prayers and lessons; a task which, in spite of a rapid enunciation, took up an hour and a half daily. A dispensation of this duty is not to be obtained from Rome without the utmost difficulty.† I never,

\* “Some orders have a peculiar Breviary, with the approbation of the Pope. There is no substantial difference between these monkish Prayer-books and the *Breviary*, which is used by the great body of Roman Catholic clergy.”

† “Among the many charges made in the name of the Pope by Cardinal Gonsalvi, against Baron von Wessenberg, Vicar General of Constance, is that he had granted dispensations of this kind, to many clergymen in his diocese. This curious correspondence was published in London, by Ackermann, in 1819. It deserves the attention of such as wish to ascertain the temper of the court of Rome in our own days.”

indeed, knew or heard of any one who had obtained it.

“The Breviary, therefore, must be reckoned the true standard to which the church of Rome wishes to reduce the minds and hearts of her clergy, from the highest dignitary to the most obscure priest. It is in the Breviary that we may be sure to find the full extent of the *pious* belief, to which she trains the pastors of her flock; and the true stamp of those virtues which she boasts of in her models of Christian perfection. By making the daily repetition of the Breviary a paramount duty of the clergy, Rome evidently gives it the preference over all other works; and as far as she is concerned, provided the appointed teachers of her laity read her own book, they may trouble themselves very little about others. Nay, should a Roman Catholic clergyman, as is often the case, be unable to devote more than an hour and a half a day, to reading; his church places him under the necessity of deriving his whole knowledge from the Breviary.”

The artifices which are used to induce young females “to take the veil,” as exhibited by Mr. W., are fitted to fill every generous mind with indignation. Yet here, as elsewhere, he confirms what he says by facts and quotations. Our last extract shall be one that relates to this subject, and it concludes the letter and the volume—The whole, it will be remembered, is addressed to the Roman Catholics of Great Britain.

“I select the *Exercise for Monday* as a specimen, not because its tone of devotion is more puerile than the rest, but as containing a fresh and striking proof of the indefatigable industry of Roman Catholic priests, in entrapping young people to take the dangerous vow of perpetual celibacy.

“I am the Queen of Virgins, *Regina Virginum*, says the glorious Mother of God. Will you, my dear child, remain a virgin all your life, and live, as it were, an angel in flesh, as did my dearly beloved son Aloysius Gonzaga, St. Agnes, St. Catherine, and a thousand others, my devoted children, who have rather chosen to lose their lives than their virginity? I will love you as I have loved them, and cherish you as I cherish the angels, and, if it be possible, more than the angels themselves; and moreover, my child, I will obtain your name shall be written in the book of the blessed; and assure you, with a heart truly maternal, that at your

death you will wish you had been the most chaste and holy in the world. Think well upon it, and resolve the best.—Hail Mary!”

“Yes, my most dear Mother! I desire to be pure all my life, as well in body as soul: I do, I say, most humbly desire it, and most earnestly beseech you, dear Lady, to obtain for me that which you so much recommend to me. I do here, prostrate, reverence you, O sacred Virgin Mary, Mother of the Word Incarnate! and together with the holy thrones and all celestial spirits, ever bless and praise you infinitely, the Morning Star, *Stella Matutina*; for that you, the most beautiful of all creatures, were the first that did vow perpetual chastity, preparing the way to so many virginal souls which have already followed, and shall hereafter follow you in so high, so glorious, and so divine an enterprise.—Hail Mary!”

“In the name of the Father of Spirits, ‘whose eyes are upon the truth,’ I entreat such as love the Author of our common faith, more than the name of a religious party, not to efface the impression of shame which these passages must produce, by the usual method of recrimination. I protest before Heaven, that neither through these quotations, nor by any expression which in the course of this work may have flowed from my feelings, it has been my purpose to hurt yours. Remember, that whatever absurdities you might glean from Protestant writers, cannot affect a church whose authorized articles of faith and form of prayer, have nothing in common with such aberrations from common sense and the Gospel. Observe, on the other hand, how naturally the credulity and dangerous sentimentality with which your *pious books* abound, flow from the system of Rome, exhibited in her *Prayer-book*, as well as in her whole conduct in regard to miracles and devotional practices. Remark the activity and watchfulness with which she has at all times persecuted all kinds of books, wherein the least insinuation was thrown out, not against her articles of faith, but even the least part of this her deluding system. Compare it with the supine indifference which she exhibits in giving free course to thousands of books which, at this very day, propagate every thing that can degrade the understanding and enfeeble the mind, under the name of piety. When you have candidly and honestly weighed all this, decide with yourselves, if it be not the part of every ingenious and liberal Catholick of these kingdoms, to strike out the *Roman* from his religious denomination, and place in its stead the noble epithet of Christian? Preserve, with God's blessing, so much of your tenets as may appear to you consis-

tent with his word; but disown a church which, by her miracles, libels the Gospel history with imposture; and whose mawkish piety disfigures the sublime Christian worship into drivelling imbecility.”

The letters are followed by a considerable body of notes, in which the author illustrates and confirms his assertions. Several of them contain valuable information, relative to the general subject. Among the rest, we were glad to find, at full length, the Bull, by which the present Pope proclaimed the Jubilee for the year 1825. It will be easy to show from this Bull, that several things which the Papists, in Protestant countries, deny as articles of their faith, are recognised and enjoined by their infallible spiritual head.

We consider the republication of these letters in our country at the present time as peculiarly seasonable; and although we know that the publisher has met the frowns of some of the devotees of Catholicism, yet we hope he will find a liberal patronage among Protestants. We do indeed wish that many more copies of this work than can be furnished by one or two editions, may be circulated in the United States; especially in those places where Roman Catholicks are numerous—A copy ought to be in the hands, not only of every clergyman and theological student, but of all our reading youth, male and female. We are perfectly aware that in saying this, we shall be regarded by some Protestants, as well as by all Catholicks who may know it, as favouring bigotry, and endeavouring to disturb a very desirable state of religious peace and harmony. The propagation of such an opinion, in regard to any one who openly opposes Popery, is a leading artifice of its friends, in their endeavours to extend the influence of their church. They obtain auxiliaries from among Protestants themselves, under the notion that to speak favourably of the Roman Catholick faith, is an evi-



dence of charity and of a liberal spirit. Now we confess, that we do not, and never did, well understand that kind of charity and liberality, which consists in making concessions *all on one side*; and that the *right side* too, in the opinion of those who make the concessions—nor of the consistency of those who cry up a charity of which they never show an example. Let us hear from the Roman Catholick clergy and their advocates, an unequivocal expression of some favourable opinion of the Protestant faith and worship—a distinct recognition of any Protestant church as a true church of Christ—and then let them press us to return the courtesy, and to exercise the charity of which they set us the example. Till then, we are only acting defensively. We verily believe that the proselytes made to Catholicity in our country, have nearly all been gained by Protestants thinking and speaking favourable of the Romanists; and thus giving them the opportunity, (which they never cease to seek and always seize when found,) to make converts to their church. We therefore feel it to be a sacred duty, to exert whatever influence we possess, to withstand and defeat the wiles of the enemy. We would warn Protestant parents, not to let their children imbibe the notion, that Popery is about as good a system of religion as any other—Some have already paid dearly for their folly in this respect. The ceremonies of the Roman Catholick religion are full of pomp and show. They impress the senses, and have in fact been contrived for this very purpose; and young people who witness them, unless carefully guarded against it, are apt first to admire, then to approve, and eventually to adopt them.

We have already cheerfully conceded that we believe there are truly pious individuals in the Roman Catholick communion. Still

it is true, that among these individuals, even the most distinguished of them, there is, and ever has been, such an admixture of superstition as is truly deplorable. Who can read without emotion, the authentick narrative of the last years of one of the most sublime geniuses that the world has seen—Blaise Paschal. Amidst the unquestionable evidence of his heavenly mindedness, what a lamentable mixture was there of weak and absurd superstition, in wearing a girdle with iron points, in visiting relicks, and in mortifications, injurious not only to enjoyment but to health. Even Thomas á Kempis, in that excellent work “Of the Imitation of Christ,” is not free from this fault, and that in a pretty high degree. This little manual has indeed been purged of its leaven of Catholicism, in a Latin edition by Castalio, and in the current English translation. But in the original we have a portion of some of the worst errors of Popery, mingled with the most precious doctrines of pure Christianity. The truth is, that such men as Pascal, and Fenelon, and Xavier, and Kempis, were what they were *in spite* of their Catholicism, and not as its genuine effects. Take the system altogether, observe its real import and practical results, and it will be found that it goes to put a monstrous mass of external rites and ceremonies, in which the essentials of true religion never did and never can consist, in place of the renovation of the heart, inward sanctity, the spiritual worship of God, uniform obedience to his laws, and the active discharge of all social and relative duties. Hence it is fitted to the spirit of the world—and to the taste of those who want a pillow for their consciences, while they continue, in the scriptural sense of the phrase, “of the world.” From this cause, in connexion with the circumstance that wealth and luxury, and a relish for

show and splendour, are making advances in our country, we have little doubt that Popery will, for a time, seduce from other denominations more than it has hitherto done.

Papists make at present but a very small part of the population of the United States; and hence probably their influence is viewed by Protestants without concern; perhaps it is by some even regarded with favour, as the cause of the weaker party. In whatever manner it is to be accounted for, certain it is, that the Catholicicks manifest an extreme sensitiveness to any thing that is published against their creed and system; and yet they do all they can to give currency to every thing hostile to the religion of Protestants. We are well informed, that they have been very active in giving circulation to Cobbett's late infamous publication, relative to the Protestant reformation, and the men and measures that were concerned in that glorious event. It would also appear that they are endeavouring to get the press, as much as possible, under their influence. We speak on written testimony when we state, that the editor of a publick and widely circulating newspaper, in a neighbouring city, refused to publish, even as an advertisement to be paid for, a piece written by a Protestant clergyman, in reply to what had been published in the same paper by a Catholicick, whose signature was "Sacerdos." We mention these things to show that it is time for Protestants to be awake to their situation; and not to permit their enemies to gain advantages, which unconcern and inactivity and fancied security, will certainly give them.

Since we began to write, we have looked over a book which we read carefully on its first publication, about nine years since. We shall give the whole of the title-page, because it exhibits the contents of

the volume—It is "A concise view of the principal points of controversy between Protestant and Roman churches: containing, I. A letter to the Roman Catholicicks of the city of Worcester, in England. II. A reply to the above address, by the late Archbishop Carroll. III. An answer to the late Archbishop Carroll's reply. IV. A short answer to the appendix to 'The Catholicick Question, decided in New York in 1813. V. A few short remarks on Dr. O'Gallagher's reply to the above address. By the Rev. C. H. Wharton, D. D., rector of St. Mary's Church, Burlington, (N. J.) and member of the Philosophical Society of Philadelphia." We have mentioned this publication, for the purpose of earnestly recommending it to the careful perusal of such of our readers as wish to understand the nature of this controversy, as it has existed and is likely to be renewed, in the United States. The Romanists will not easily find an advocate of their cause so able, and in all views so respectable, as was Archbishop Carroll: And the Protestants need not a more able replicator than Dr. Wharton. We confess we were much surprised, to find the following unqualified assertion coming from the Archbishop, page 16 of his Reply—"So far from our teaching the impossibility of salvation out of the communion of our church, as much as we teach transubstantiation, (Letter, p. 10) no divine, worthy to be called such, teaches it at all." Compare with this the following article of the creed of Pope Pius the 4th, and which is in substance repeated in the Bull of the present Pope, in his proclamation for a Jubilee, less than three years since—"The Roman church is the mistress and mother of all churches, and out of her communion no salvation can be obtained." Here, if we can understand language, the Archbishop is directly contradicted by two popes

—in an infallible church, which is rendered infallible for the purpose of preserving *unity of faith*. Had Archbishop Carroll published his reply in Spain or Portugal, we have no doubt he would have gone to the prisons, if not to the fires of the Inquisition. What he says is in effect to say, that two Popes were “no divines worthy to be called such.”

The hostility of the Papacy to the free circulation of the Holy Scriptures, we consider as paramount

evidence that the rulers of that church are conscious, that their system and the sacred records do, in some material points, disagree. They are aware that, on these militating points, they have set their traditions and decretals in opposition to the inspired volume; and admitting, as they do, the divine authority of that volume, they have no other resource but to keep it out of the view of the vulgar. But *magna est veritas et prævalebit*.

### SHORT NOTICES OF RECENT PUBLICATIONS.

Our monthly numbers afford us but a very limited space for reviews, without excluding other matter which it seems indispensable that we should introduce. We have long felt this inconvenience, and have cast about for a remedy; and we can think of none so eligible as that which we have at length adopted, in imitation of what we find practised by one or two journals of reputation, which we receive from Britain. We can give a short notice and a general character of a publication, and occasionally even a short extract, within a very narrow compass.—A review is understood to denote something more extended and particular.

It is however not to be supposed, that we always estimate the merit of the works which we *review*, more highly than that of those which we *notice*, in a brief and summary manner. The very reverse will often be the fact—It is so in our present number. Neither is it to be understood, that in our list of New Publications, which we have commenced with the present volume, those which appear without any other notice than their title, are in our estimation less valuable than those on which we give our opinion. Of many publications indeed which

will stand in our list, we shall have seen nothing more than the title.

The truth is, that the Editor receives but very little assistance in the business of reviewing, and that he cannot read, even in a cursory manner, one half the publications which are sent him. His reviews of books or pamphlets, therefore, are much confined to those, the subjects of which he supposes the publick need to be distinctly apprized of, for the purpose of warning or of special recommendation—either on account of their merit or demerit. That he is also sometimes influenced by individual taste, or private friendship, and still oftener by what happens to be in hand at a leisure hour, he pretends not to deny. Yet in delivering an opinion, he never has, and he never will, give any other, in relation to friend or foe, than that which he honestly holds—it may be partially, but always sincerely.

A SERMON, preached in the Chapel of Nassau Hall, August 13, 1826. By Archibald Alexander. Published at the request of the Students of the College.

This is an admirable discourse—instructive and impressive in no ordinary degree. It was specially adapted to the circumstances of the youth to whom it was immediately addressed, and it is much to

their credit that they requested its publication. But it is fitted to be eminently useful to all young persons, especially to those of liberal pursuits, and to their careful perusal we would earnestly recommend it.

**CHRISTIAN WEAPONS NOT CARNAL, BUT SPIRITUAL:** *a Sermon, delivered in the Second Presbyterian Church, in the city of Baltimore, Oct. 13, 1826; at the Installation of the Reverend John Breckinridge, as Colleague with the Reverend John Glendy, D. D. in the pastoral charge of the said Church. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary at Princeton, (New Jersey.)*

This is a long sermon but a very good one—sensible, instructive, convincing, reasonable, pious, and practical. The preacher has seized a special occasion to deliver truths generally interesting, and highly important to all ministers of the Gospel; and he has made his familiarity with ecclesiastical history happily auxiliary, in several instances, to the striking illustration and enforcement of the truths he inculcates.

**WICKED MEN ENSNARED BY THEMSELVES.** *A Sermon preached December 16, 1825, in the Second Parish of West Springfield, at the Interment of Samuel Leonard, and Mrs. Harriet Leonard, his wife; the former of whom murdered the latter, and then committed suicide. With an Appendix, containing an account of the horrid transaction. By William B. Sprague, Pastor of the First Church in West Springfield. Third Edition.*

**THE PURPOSE OF GOD IN AFFLICTING MINISTERS:** *A Sermon, preached at South Hadley, April 30, 1826, the Sabbath immediately succeeding the Death of Mrs. Abigail E. Boies, wife of the Reverend Artemas Boies. By William B. Sprague, Pastor of the 1st Church in West Springfield.*

**THE CLAIMS OF PAST AND FUTURE GENERATIONS ON CIVIL RULERS.** *A Sermon, preached at the Annual Election, May 25, 1825, before his Honour Marcus Morton, Esq., Lieutenant-Governor, the Honourable Council, and the Legislature of Massachusetts. By William B. Sprague, Pastor of the 1st Church in West Springfield.*

**A SERMON, delivered at the Ordination of the Reverend Wales Tyleston, to the pastoral care of the Congregational Church in Charlemont, March 16, 1825. By William B. Sprague, Pastor of the 1st Church in West Springfield.**

The four preceding occasional discourses have been delivered by Mr. Sprague within the last two years. The zeal and activity of this young minister of

the Gospel is worthy of commendation and imitation. He has talents which he does not keep in a napkin. His discourses exhibit specimens of chaste composition; and what is far better, of warm evangelical piety and solicitude for the salvation of souls, tempered by prudence, and recommended by skillful address. It appears that the public estimation in which he is held, renders unusually frequent his calls to occasional services; and that the acceptable manner in which they are performed, originates the additional demand that his addresses be committed to the press. We sincerely rejoice to see, in the evening of our life, men like the author of these discourses coming forward into the vineyard of the Lord; and if any word of encouragement from us may cheer their toil, or animate their efforts, we should deem ourselves criminal to withhold it.

**THE CAUSE OF EDUCATION IN TENNESSEE.** *An Address delivered to the Young Gentlemen admitted to the degree of Bachelor of Arts, in Cumberland College, at the Anniversary Commencement, October 4th, 1826. By Philip Lindsay, D. D. President of the College.*

This address is marked by the same features which give character to the other publications of the author. It is full of thought, perspicuously and forcibly expressed, and in a manner which is at once interesting, and much the speaker's own. As the title bears, this Address is not a mere valedictory to a class, but relates generally to the subject of education in the state of Tennessee, which is discussed at considerable length, and with great ability. Dr. Lindsay, it appears, is aiming to convert the Cumberland college into a university—into an institution that shall not only bear but deserve this name. For this object he is an ardent and enterprising, as well as able advocate; and we can only say that we heartily wish him complete success. We give the first paragraph of the Address, not merely as a specimen of composition, but chiefly because it contains, in a few words, a just exhibition of the true object of an academical education.

“**YOUNG GENTLEMEN**—Your academical career is now ended; and you have just received the usual honours and testimonials of this institution. According to the opinion which too generally prevails, you have completed your studies. This, I am persuaded, is not your own opinion. You have already made a juster estimate of your own attainments; and of the vast and variegated field for future investigation which still lies before you, and which invites your assiduous cultivation. If you have learned how to study, and

have acquired a thirst for knowledge, you will continue to study and to learn while you live. This, indeed, is the grand aim and object of all elementary education. It is to discipline the mind, to develop faculty, to mature the judgment, to refine the taste, to chasten the moral sense, to awaken and invigorate intellectual energy; and to furnish the requisite materials upon which to erect the noblest superstructure. Hitherto, you have

been laying the foundation; and serving that kind of apprenticeship which may enable you to march forward by your own diligent and persevering efforts. Do not imagine, therefore, that your work is done. You have only commenced your studies. Whatever may be your future profession, pursuit, business or destination, let books, science, literature be your constant companions."

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## Literary and Philosophical Intelligence, etc.

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*Erolites.*—A letter from Odessa of the 10th September, gives an account of an *Erolite*, which fell on the estate of Madame Serbinoff, in the government of Ekaterinoslaw, and in the district of Paulograd. On the 19th May, some labourers working in the fields at noon, heard a noise which seemed to come from the clouds, and continued to increase, until it ended in a loud explosion. At the same time, they saw a heavy body descending rapidly, the fall of which was accompanied by a flash of light. It was about twenty fathoms from them. On going to the spot, they found a stone, which, in falling, had raised the earth to the height of two arsheens, and made a hole one arsheen in depth. On the day when the phenomenon took place, the sky was slightly clouded, the air calm, without any storm or rain. The stone weighs two poods: its colour is a very dark blue, approaching to black. The surface has some small cavities; and, in general, the external appearance much resembles that of an agglomerate of sand.

*Steam Engines.*—The following curious facts were stated by Mr. Webster, in a lecture on steam engines, delivered at the Crown and Anchor Tavern, in London. It has been ascertained, with some degree of certainty, that there are now in this country not less than 15,000 steam engines at work, some of almost incredible power: in Cornwall there is one of 600 horse power. Taking it for granted, that, on an average, these engines are each of 25 horse power, this would be equal to 375,000 horses. According to Mr. Watt's calculation, 5½ men are equal to the power of a horse; we have thus, therefore, a power through the medium of steam engines, equal to two millions of men. Each horse, for his keep per year, requires the produce of two acres of land, and thus, 750,000 acres are at the disposal of the inhabitants of Great Britain, more than if the same work, which is now done by steam had to be performed by horses.

*The Pleximeter.*—An instrument under this name has been invented by a French surgeon, for the purpose of ascertaining, which it is said to do with great accuracy, the existence of any pleuritic or other effusion in the chest or abdomen. It consists of a plate of ivory, like the lid of a snuff-box, which is fixed on the part to be examined in such a way as to render the sound produced upon it by percussion very distinct. The presence of so small a quantity as two glasses of liquid has been ascertained by the pleximeter. It likewise enables the operator to discover if the liver or the spleen is enlarged, or if the peritoneum contains any air.

M. Champollion, the well known French antiquary, addressed two letters, not long ago, to the editor of the *Moniteur*, announcing the arrival at Havre, on the 1st of September, of the *Durance*, of one hundred and seventy tons, from Leghorn, with the valuable cargo of Egyptian antiquities (which we have frequently mentioned) destined to enrich the Museum of the Louvre.

There are above a hundred cases, besides the large pieces of sculpture, some of which weigh from 1400 to 1800 quintals.

Mr. Poinsett has sent to the Museum of the Literary and Philosophical Society of Charleston, several very curious specimens of ancient Mexican sculpture.—This collection consists of images, and a large figure of a snake, an animal which appears to have been a favourite object of representation with the Mexicans, perhaps, also, an object of adoration. These images, it is said, bear evident marks of antiquity.

*The Colossus at Rhodes.*—Colonel Rotiers, of Antwerp, on his late visit to Rhodes, composed an essay on the place on which the celebrated Colossus formerly stood. It has been hitherto supposed that the Colossus stood upon two rocks which were at the entrance of the port.

The Colonel demonstrates that this opinion is erroneous. He proves this in a very simple manner. The statue, according to the most authentic accounts, was sixty-two cubits in height; now a man six feet high generally stepping out three feet, how far would a man of sixty-two cubits step? The answer to this question puts an end to all further dispute; for the distance between the legs of this statue would be thirty-two cubits, which does not at all agree with the distance between the two rocks of the port. There is at Rhodes a second port adjoining the first; according to the Colonel, it was at the entrance of this that the Colossus stood; and his observation seems to be the less liable to objection, as he has discovered there fragments of pedestals. Besides the views of the remains of antiquities connected with the Order of Malta, which Colonel R. intends to publish, he will also publish a volume by way of Supplement to Vertot's History of the Order.

The experiments made in the South of Spain, to cultivate the cochineal, have perfectly succeeded in Murcia; the silk-worm from China, which makes the white silk, has been introduced.

The Chevalier Gamba, who has been travelling over Russia, from the Baltic Sea to the frontiers of Persia, from the Sea of Azof to the Wolga, and from the Euxine to the Caspian, considers the provinces beyond Mount Caucasus to be an admirable position for the establishment of the entrepot of an immense commerce. Supported in his views by General Yermoloff and the Russian Government, so far back as 20th October, 1821, an imperial ukase decreed freedom of commerce for the Russian provinces beyond Mount Caucasus, and offered facilities and favours to all strangers who should be willing to settle there. Thus the ancient route which, under the Emperors of the East, brought to Europe the silks of China, the rich manufactures of India, precious stones, spices, &c., the route which, for more than two centuries, caused Genoa to overflow with immense riches, was again opened to the commerce of Europe.

Luther's *Commentary on Genesis* (the result of ten years' labour,) has never yet appeared in an English dress; but it is mentioned that a Translation of it, by the Rev. H. Cole, of Cambridge, is now in progress. Singularly enough, Luther predicted, when he commenced the Commentary, that its completion would terminate his worldly career. In his introductory Lecture (1535) he said, "to this Commentary I shall devote the remainder of my days; and my life and Commentary will end together." He thus in (1545)

concluded the last Lecture: "Thus end I my exposition of the Book of Genesis. God grant that others may expound it better than I have done. I can proceed no farther; my strength faileth me. Pray God for me, that I may have a quiet and peaceable departure out of this world." Luther died three months afterwards.

*Spread of the Reformation.*—Yesterday nine Roman Catholics publicly abjured the errors of Popery in the Church of Cavan. This makes forty-six persons, within the last three weeks, who have conformed to the Established Religion. Mr. Montague preached an admirable sermon on the occasion, in which he exposed, in the ablest and most forcible manner, all the doctrines of Popery.

[*Dublin Eve. Post.*]

*Pinel and Scarpa*, the first of France, and the other of Italy, so celebrated in medical and anatomical science, died lately.

According to official statements, the population of Rome has much increased within the nine years past. It is now about one hundred and forty thousand souls; of whom 35 are bishops, 1152 secular priests, 1726 monks, 2040 nuns, 382 seminarists, 2255 paupers in the hospitals and alms-houses, and 993 prisoners. The male population is 75,000; the female, 65,000.

#### LIST OF NEW PUBLICATIONS.

St. Chrysostom on the Priesthood.—Translated from the original Greek, by the Rev. Henry M. Mason, A. M. Rector of St. John's Church, Fayetteville, N. C.

Christianity and Literature: in a series of Discourses. By T. B. Balch, Pastor of a Presbyterian Church in Snowhill, Md.

Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. *Second Edition.*

The Diary of an Ennuyée.

Tremaine; or, the Man of Refinement.

Matilda; a Tale of the Day.

Tales of the Wild and Wonderful.

Elements of Phrenology. By George Combe.

The Museum of Foreign Literature and Science, No. 12, New Series. Whole number, 54.

The Christian Observer for October. From the London edition.

The Lady of the Manor; being a series of Conversations on the subject of Confirmation. Vol. 3. By Mrs. Sherwood, author of "Little Henry and his Bearers," &c. &c.

History of the Expedition to Russia, undertaken by the Emperor Napoleon. By Gen. Count Philip de Segur.

A Brief View of the American Education Society. With the Principles upon which it is conducted, and an Appeal to the Christian Publick in its behalf. Published by order of the Directors of the Society, Nov. 1826.

Tenth Annual Report of the Directors of the American Education Society. May, 1826.

Report of the Proceedings of the Seventh Year of the Mariners' Church in the City of Philadelphia, and the existing state of the Institution; with an Appendix, containing Extracts from the Rev. G. C. Smith's Letter, and an Alphabetical List of Subscribers.

M. T. Ciceronis Oraciones quædam Selectæ in usum Delphini. In this edition are introduced all the valuable Notes of the Dauphin edition, translated into English, Selections from Duncan, and other Commentators, and original Observations; also, Translations of the Notes from Ascinius P. Manutius, &c. By John G. Smart. 8vo. pp. 394.

Remains of the Rev. Richard Cecil, edited by Josiah Pratt, B. D. F. A. S.—18mo. pp. 288.

Infant's Progress from the Valley of Destruction to everlasting Glory. By Mrs. Sherwood. 18mo. pp. 245.

Treatise on the Theory and Practice of Physick, by George Gregory, M. D., with Notes and Additions, adapted to the Practice of the United States, by Nathaniel Potter, M. D., Prof. Prac. Physick Univ. of Maryland, and S. Colhoun, M. D., Philadelphia. 2 vols. 8vo. pp. 1124.

Blair's Grammar of Chemistry, Fifth Edition, carefully revised, with additions, by Benjamin Tucker. 18mo. pp. 210.

The Decision; or, Religion must be All or is Nothing. By the Author of "Profession is not Principle." Fourth Edition.

A New Map of the World on the Globular Projection, containing all the recent Discoveries, on 6 super royal sheets. Price 7 dollars.

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## Religious Intelligence.

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### SOUTH AMERICA.

We regret that the following communication from an obliging correspondent did not reach us in time for our last number.

*Princeton, Nov. 27, 1826.*

Dear Sir,—You have doubtless learned from the publick prints, as well as from other sources, that the Rev. Mr. Torrey left this country in the early part of this month, for Buenos Ayres, with the view of devoting himself to the promotion of the interests of Christianity in that interesting part of our continent. Presuming that a more full account of his departure and prospects will be gratifying to you, I have ventured to give it to you in this letter.

Mr. Torrey is a native of Pennsylvania, and an alumnus, I believe, of one of the New England Colleges. His theological studies were principally pursued at Andover. The last session he spent in the Theological Seminary at this place, where he obtained the sincere regard and cordial friendship of all that had an opportunity of knowing him. Having, for a considerable time, had a desire to devote his life to promote the salvation of the heathen, he was induced to direct his thoughts to the people of South America, who although Christian in name, are deplorably ignorant of the spiritual and saving benefits of the Christian religion, by the interesting letters which Mr. Brigham wrote

to the American Board of Commissioners for Foreign Missions, whilst as their agent, on his exploring tour through South America. And as Buenos Ayres presents, on many accounts, the most favourable opening for the labours of a Protestant Minister of the Gospel, he determined to make that place the scene of his future labours; at least until he can perfect his knowledge of the Spanish language. With this view he goes out as an assistant of the Rev. Mr. Parvin, whom you well know, and who has been appointed Professor of the Greek language in the University of Buenos Ayres. Mr. Parvin has for more than three years had a flourishing Academy, in which many of the sons of the first men of that country have been studying the English and Latin languages. So great has been the number of pupils, that he has long been desirous of obtaining one or more assistants from this country; and now since his appointment to the Professorship, his need of aid must be much greater. Mr. Torrey will therefore, for a while at least, assist him in the labours of the Academy. But it is also expected that he will devote a considerable portion of his time to the building up of a congregation among the three or four thousands of English and Americans who reside, either continuedly or transiently, in that place. That there are the materials for a considerable church, on Presbyterian principles, and composed of persons who speak the English language, we are fully

assured. With such prospects Mr. Torrey has left his native land, after having been commended to the grace of God, by his venerable and beloved instructors, and those of his fellow-students who were, at that time, in this place, as well as by many friends of the cause of Missions in other places. He has left father and mother, to go to preach the gospel to the benighted and perishing. And I doubt not that he will have your prayers, and the prayers also of the readers of your valuable Miscellany, that God would prosper him in his voyage, and make him a useful labourer in the extensive field to which he is going.

Permit me, Sir, in the conclusion of this letter, to call your attention, and that of your readers, to the fact, that there is no society existing among those denominations of Christians in our country, that are Presbyterian in their forms of government, which can send Missionaries to South America,—at least to the Spanish part of the population. The American Board of Commissioners for Foreign Missions, is the only society which we have that has the means to do it; and that society is limited by its charter to Missions among the *heathen*;—an epithet which cannot be applied *legally* to the Spanish, and some of the aboriginal inhabitants of South America and Mexico. Now, what is to be done? There is a great field opening in those countries for Missionary labour of every kind. Thousands of Bibles and Tracts, and valuable books on the subject of religion, might be most advantageously distributed there, if there were men to distribute them. You are aware that several important works on practical evangelical piety, are now translating into the Spanish language, by the London Missionary Society. Doddridge's *Rise and Progress*, and some works on the Evidences of the Christian religion, fitted to counteract the spirit of infidelity which is known to exist, both in Spain and in South America, have already been printed. And men are found who are willing to devote their lives to the service of preaching Christ in South America, if the means of support can be furnished. Mr. Torrey goes out, it is true, on his own responsibility, depending on his own resources, with the expectation of supporting himself. But it is manifest, that very few can do this. It is very manifest that this course, though a good one, whilst a man is learning the language and becoming acquainted with the manners of the people, must confine his labours to one spot, or to a small field. And shall no efforts be made to organise a society for this very work? Cannot the Christians of Philadelphia, or Baltimore, or New York, establish a society

for this definite purpose? There are many that will join them. The society may be small, but sufficiently large to do something; and it will increase as the door of usefulness in South America becomes more extensive. Or, shall we do nothing for this people, but leave them to British benevolence? It cannot be. Surely Christians of our highly favoured country, connected as we are, by such interesting political ties, will come forward to give to this people a more important freedom than they yet enjoy;—freedom from superstition and sin;—*the liberty of the sons of God.*

R. B.

#### SUNDAY SCHOOLS.

Among all the institutions for extending the blessings of the gospel which distinguish the age in which we live, none appears to us more important, or more to deserve public favour and patronage, than Sunday Schools. The beneficial influence they have already exerted in promoting knowledge and piety has been wonderful; and it is likely to be far greater on the next generation than on the present. These schools appear to be admirably calculated for instructing and christianizing the mass of the population in heathen lands, as well as in those which are already blessed with the light of the gospel. We exceedingly rejoice to see the extension which they have obtained in our own country, and hope that they will continue to extend, till there shall not be a corner of the land in which they shall not be found. It is highly gratifying, likewise, to observe the improvements that have been made in the manner of conducting these schools. The Sabbath School Magazine is the great means of diffusing a knowledge of these improvements; and contributes much, as well by the instruction as the information it contains, to promote improvement. This work ought to be in the hands of all Sabbath School teachers. Much energy has been



given to the operations of this extended association, by the formation of the "AMERICAN SUNDAY SCHOOL UNION," which was instituted and located in Philadelphia, on the 24th of May, 1824. It is stated in the last address of the managers, that,

"At the expiration of little more than eighteen months from the date of its formation, it numbers three hundred and seventy-seven auxiliary branches, existing in twenty-two of the twenty-four United States. Of these, nine embrace whole states, which are again subdivided into county and smaller societies. The whole number of schools under the care of the Union, is fourteen hundred, containing about *one hundred thousand* scholars, instructed by fifteen thousand gratuitous teachers. Over these it extends its fostering care and protection in the encouragement it yields to their early efforts, by sometimes defraying, and always materially lessening the expenses of their commencement, and in constantly imparting the information and activity necessary to their successful progress.—They are supplied with books and other requisites, almost wholly from the Society's press, through the depositories established by the Board for their convenience and accommodation. In Boston, Norwich, Hartford, New Haven, Albany, New York, Philadelphia, Baltimore, and Cincinnati, these are furnished from the capital of the Union, and fifteen others, of considerable magnitude have been formed by the auxiliaries upon their own capital, and under their own charge. This latter class is fast increasing in numbers, and it may reasonably be hoped, from maturer and more disciplined efforts, that the time is not far distant, when they will be extended over every part of the land, and serve as so many brilliant points diffusing around them the blessings of pure and virtuous knowledge.

"From the first of January, 1825, to the thirty-first of December, the following number of editions were published, either of new works or reprints of those previously upon the catalogue, viz.

"Octavo size, 20; Duodecimo, 32; 18mo., 79; 32mo., 64. Other sizes, including tickets, 29—Total 224.

"As these embrace a great variety, with respect to the number of volumes and pages in each, it may be more definitely stated, that the whole number of octavo pages is 862,500; duodecimo, 1,596,500; 18mo. 7,451,000; 32mo. 4,331,000; making a grand total of *fourteen million two hundred and forty-one thousand* pages,

comprised in four hundred and sixteen thousand nine hundred and forty-five volumes, exclusive of six hundred and eleven thousand tickets."

We feel constrained to say, that we see not how any professing Christian in the United States can forbear to contribute, both of his property and his exertions, for the promotion and establishment of Sunday Schools.

### MEDITERRANEAN.

LETTER FROM MR. KING TO THE CORRESPONDING SECRETARY.

Smyrna, June 1, 1826.

Dear Sir,—It is only a few days since I recovered the remnant of my effects, which were left by the pirates on board the Sardinian vessel at Rhodes. They were brought to this place by Capt. Hamilton, of his Britannic Majesty's ship Cambrian, for whose politeness and kindness in this affair, I wish to express publicly my very grateful acknowledgments. I am now relieved from much anxiety, and have regained some of my most valuable manuscripts. Some were so torn in pieces as to be of no value; others were carried away by the pirates, or entirely destroyed. All my clothes, and all the minerals and curiosities which I had collected in Egypt, Palestine, and Syria, are lost, as also some medals, which Mr. Fisk sent by me for a friend of his at Northampton. In short, every thing that was thought to be of any value, was taken. There was also a package, containing, I believe, some minerals, delivered to my care by Mr. Goodell for Mr. Hill, which is wanting. Some of the letters, if not all, which were delivered to me by the missionaries at Beyroot, for different individuals and societies in America, were spared, as also the greatest part of my own private journals. The former I shall forward by the first opportunity. From the journal which I kept while with Mr. Fisk at Jaffa, and during our last visit to Jerusalem, and our journey from thence to Beyroot, I now send with this a few extracts.

[This journal (says the editor of the Missionary Herald) will be commenced in the first number of our next volume.]

Mr. Wolff has just arrived here, and is now delivering lectures on the different sects in the East. I need not say that it affords me the most unfeigned pleasure, to meet, once more, this beloved man, with whom I was permitted to labour so long with the utmost degree of harmony,

and whose zeal for the conversion of Israel seems still to burn with unabated vigour. He informs me, that there are, at Constantinople, *five hundred Jews*, who now profess to believe in Christ, and who came to the knowledge of the truth through Jews, to whom he had preached the Gospel at Jerusalem. Should they prove to be truly converted, it would be one of the most interesting events that has transpired since Apostolic times. Some of the believing Rabbies, it is supposed, have been put to death; and the Jews, in a village near Constantinople, assembled, after Mr. Wolff's departure from that place, and *crucified a dog*, to express their contempt of Jesus Christ, and his death on the cross!—Mr. Wolff thinks of leaving this place, in a few days, for Palestine.

I am, dear sir, very affectionately, yours,  
J. KING.

*Miss. Herald.]*

## HINDOOSTAN.

### PROGRESS OF CHRISTIANITY.

A letter from the Rev. G. D. Boardman, dated Calcutta, April 12, 1826, and published in the American Baptist Magazine of last month, contains the following accounts.

"We have good news to relate respecting Christianity in Hindoostan. This evening we expect to attend an anniversary of the Independent Missionary Society in this place, and the Report, we are informed, will be extremely interesting. The substance of it is, that in a village ten miles below Calcutta, there reside several fishermen, who on their way to their fishing ground down the river, have frequently called at a Christian place of worship. The consequence is, that they have renounced idolatry, and embraced Christianity, and the whole village is in a state of commotion, and the current of feeling is quite in favour of the Gospel. The people have already torn their idol from its temple, and presented it to Rev. Mr. Travin; and they are about tearing down the temple, with the intention of erecting a Christian chapel of its materials, on or near the same spot.

"The Baptist Church in Circular Road is also in a very flourishing state. Thirteen young men have been baptized there since Mr. Lawson's death in October last, and several other persons are desirous of being baptized. Some others are under deep convictions of sin, and the members of the church are remarkably united and engaged in their Master's cause. All these things look encouraging, and it appears to me, we have much cause to engage in our work with new and redoubled diligence."

VOL V.—Ch. Adv.

In this letter, Mr. Boardman confirms the statement of Mr. Clough, given in our number for July, p. 220, respecting the progress of the Christian religion in southern India. The scene of those events was not Tanjore, however, but Palamcottah, where two Church missionaries have been labouring.

"In the course of the last two years," says Mr. Boardman, "eleven hundred families have renounced idolatry, and embraced Christianity. Not all these persons have been actually converted; but many of them have been, if we may judge from the firmness and constancy with which they have endured persecution and imprisonment on account of their new religion. Even women have visited the prisons, where their husbands were confined, to persuade them to fidelity in the service of their new Master."

An instance of missionary success so animating as that which has been witnessed at Palamcottah, has, as might be expected, attracted considerable attention. The Committee of the Calcutta Auxiliary Church Missionary Society, make the following remarks upon it, which we find in the London Missionary Register for July. The remarks were made in January last, and are eminently worthy of attention.

"By letters received in the current month, it appears that the blessing of God continues to be vouchsafed, in a remarkable degree, in that quarter. Up to that period, 1,100 families, dispersed throughout 126 villages, had forsaken their idols, and entirely given up the distinctions of caste; and besides the numbers mentioned in previous accounts, 40 persons had been added to the Church by baptism.

"Palamcottah, which is the chief station of the Tinnevely district, had long been the head-quarters of a mission under the Society for Promoting Christian Knowledge; but the failure of supplies of missionaries from Europe had led to its being left desolate. A few years ago, the Rev. Mr. Hough, chaplain on the Madras establishment, having been appointed to that station, began a school for native Christians; and, on his being removed to another station, his labours were followed up by the Rev. Messrs. Rhenius and Schmid on the part of the Church Missionary Society. These missionaries had, at first, much to contend with, even among professed Christians, on the subject of caste; which had been, to a certain extent, allowed by former missionaries in that quarter: but, conceiving the distinction to be founded in false religion, and altogether inconsistent with the simplicity of the Gospel, they modelled their schools and pursued their labours on the principle, that, in reference to *the things which ac-*

*company's salvation, there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.* Christianity was not, however, a new thing to the inhabitants of the district of Tinnevelly; and, in the present encouraging accounts, we see that Scripture verified which saith, *One soweth and another reapeth.*

"And this may be expected to be the usual course of missionary labours in these latter days. In the first ages, miracles, which the preachers of the Gospel were empowered to work, arrested the attention of those whom they addressed: the attention of the heathen is now to be gained by patiently and perseveringly setting before them, in various ways, the great things of God's law; while the same divine influence which converted the hearts of those whose attention was gained by miracles in the first ages, still attends the truths of the Gospel, to enlighten the understanding and to change the heart of those who give heed to the things addressed to them by faithful missionaries.

"If this view of the subject be correct, there is little to be wondered at in the small progress which has yet been made in the conversion of the heathen to Christianity at this Presidency: for to how very small a number has the Gospel as yet come, in a way calculated to convince the understanding of its paramount importance! How few have, as yet, had an opportunity of knowing distinctly what Christianity requires in those who embrace it! At those places where missionaries have resided some time, and where by their knowledge of the language they have been able to communicate freely with the natives, in every case some fruit has appeared, in the conversion of individuals from *dumb idols to serve the living God, and to wait for his Son from heaven*; and where the means of knowledge have been more abundantly furnished, more abundant fruit has begun to appear. At one of the stations of the Church Missionary Society at this Presidency, where schools have been established and the Scriptures read to them for nearly ten years, from a communication dated December 31st, it appears that in one village all the inhabitants are, at their especial request, assembled for Christian instruction; and that three other villages, incited by the example of the first, have also requested to be instructed in like manner. These hopeful appearances are the fruit of much patient labour and of many prayers; and whatever may be the issue, they prove that the Gospel commends itself to every man's conscience, and that those who labour in simplicity to make it known, shall not labour in vain.

[*Miss. Herald.*]

## GREENLAND.

### NORAVIAN MISSIONS.

#### Fredericksthal.

The station of Fredericksthal was formed in 1824. A few extracts from a letter of the Rev. John Conrad Kleinschmidt, a missionary at this place, dated Oct. 10, 1825, will show how, in the prosecution of missionary labours among a barbarous people, and under inclement skies, encouragement is sometimes blended with great external trials.

"Fifty persons have returned hither from Lichtenau, and have been joined by about 200 heathen from this neighbourhood, so that there are about 250 Greenlanders living here. They put up their winter dwellings on our land, and all express their earnest intention to turn to Jesus, and be converted. This is indeed a most encouraging beginning, and our little chapel is already much too small. Though we thought, that new as this undertaking was, we should, for the first winter, have nothing to do but, as it were, to remove stones and rubbish, and prepare for our work, it appeared that the Holy Spirit had already wrought such conviction of the necessity of conversion in the hearts of the heathen in these parts, that we could confidently believe that the day of their visitation was come. On the 19th of December, forty candidates were made partakers of holy baptism, and during the winter months, as the work of the Lord and His Spirit became more and more manifest and effective, many more were admitted to the same privilege. Since our arrival here, on the 27th of July, 1824, one hundred and four heathen have been baptized.

"A great number of Greenlanders have announced their intention of coming to live here next winter, and we shall thus have upwards of three hundred inhabitants in Fredericksthal.

"To describe what our God and Saviour has done for us during this first year of our abode in this place, is beyond the power of words; we will rather fall at His feet adoring, and pray, that our obedience and activity in his service may give praise and glory to His name.

"Should we speak of the trials we have had to encounter in externals, our account of them would give but a faint idea of the reality; but we may mention them to show how our gracious God has supported us under them, and preserved our souls staid upon Him.

"It was to be expected, that our dwelling in a poor damp hut, built of sods, could not but be prejudicial to our health. This we have experienced, and all of us suffered more or less from illness, and of

course my wife most of all. In May, she had so severe an attack of rheumatism, for several days, that she was confined to her bed, and could not move a limb. It appeared, indeed, as if she would continue lame and contracted. I fell on my knees, by her bedside, and cried fervently, and with many tears, to the Lord, to grant her relief. He heard our prayers, and the day after, she was able to rise and go about her usual occupations.

"The weather being exceedingly cold and stormy, the cold penetrated our poor dwelling in such a manner, that we could hardly bear it, though we were well wrapped up in fur clothing. The storms were of the most violent kind, such as we hope are not to be experienced every winter in this wild region, but rather extraordinary. They made us tremble for the fate of our poor hut, which was often shaken by them. In the night of the 9th of December, a most furious storm tore several planks from the roof, and carried them away into the sea. We were exceedingly alarmed, and filled with most anxious apprehensions, that in the midst of a severe winter, our habitation and church might be totally demolished, and we ourselves left without a place of shelter. But our merciful heavenly Father graciously preserved us and our dwelling from further harm.

"Certainly, my dear brother, the external preservation and support of this missionary settlement will always depend entirely upon the mercy and wonder-working power and providence of God; and why should we not confidently expect it at His hands, when the whole aim and purpose of its establishment is the salvation of the souls of the poor heathen. In all difficulties which we may have to experience, we shall remain resigned to His will, believe on, and confide in Him; pray to Him, and be thankful for all the mercies we experience, even in many trials from within and without."

The reader will be pleased with a characteristic description of the formation of this station, from the pen of the same missionary, and published, as was the letter, in the United Brethren's Missionary Intelligence for the third quarter of the present year.

"On the 29th of July, 1824, we marked out a plot of ground for the erection of our tent. That we might have sufficient room to stand upright in it, we first raised a wall of stones and sods, after the Greenland fashion, and upon this rude basement the tent was properly secured. Its length is sixteen feet, and it consists of three divisions. The first is designed for brother Kleinschmidt and his wife; the second for the single brethren, Baus and Defries; the third for the Greenland sisters who had

rowed us hither from Lichtenau: for, in the first instance, we found it impossible to erect a separate tent for them, owing to the want of a sufficient number of seal-skins. In this confined space we must therefore be satisfied to dwell, till we are able to construct a temporary Greenland house. In the evening of this day, we held our first meeting for devotion in the Greenland language, in our tent, and felt sensibly that the Lord was present with His servants, according to His gracious promise. Nor did we fail, on each succeeding day, to meet for mutual edification, and to implore the blessing of that Almighty Saviour who has sent us hither to do His work, and to call the heathen to the knowledge and enjoyment of His great salvation. The daily words and doctrinal texts in use in the Brethren's church were a particular encouragement to us in our solitude, during which, and under the pressure of various difficulties, we had often occasion to cry out, '*Lord increase our faith.*'

On the 30th we fixed upon the site of our temporary habitation, in the neighbourhood of which our proper dwelling-house, church, and store-house, are to be built. The spot which we have chosen is somewhat elevated, and affords a good foundation of rock. The garden ground is at some little distance, lower, and more humid, and is at present overgrown with angelica plants. It will be about thirty paces from the sea shore, and protected from the north wind by the wall of our temporary Greenland house. A small rivulet, which meanders through this lower ground, and which might become destructive by the melting of the winter snows, we have endeavoured to lead by another channel into the sea; at the same time to make it supply a little pond near the garden. In both these operations we succeeded, after much labour. To the north of our future dwelling house, at some distance, runs a considerable brook, its waters are full of salmon, and there is apparently no danger of inundation. To this we have given the name of Koenigsbach (King's brook). The settlement itself will be called Fredericksthal, after our gracious monarch Frederick VI., king of Denmark, and from the circumstance of its being situated in the immediate vicinity of a little valley. This valley, as well as several others, lying to the north and south, is overgrown with brushwood; we need therefore not be very anxious about a supply of firewood. In regard to the needful preparations for building, we do not find things so convenient; many a rugged mass of stone must be removed, and many a hollow filled up, before we can lay the foundation of the settlement.

We are not deterred from the prosecution of this work by its laboriousness, but a hindrance of a peculiarly annoying nature opposes our progress, and will continue to do so till the cold weather sets in. This arises from the myriads of mosquitoes which swarm in Greenland in this season of the year. In no part of the country are they more numerous or troublesome than here; the air is absolutely peopled with them, and they follow us wherever we turn; their sting is very painful, and occasions a constant itching and swelling of the part affected. In short, they constitute a plague, of which no one can form an adequate idea, who has not suffered from it. Even in our tent, we can only protect ourselves from their attacks by a double curtain, which closes the entrance; and on their account, we find it necessary to shut up all the day long two milk goats, which we brought with us from Lichtenau. We are the more surprised to find here such a multitude of these insects, because our place lies near the open sea. We are consequently led to suppose, that the excessively cold winds do not prevail in this district. Of this, indeed, we are assured by all the Greenlanders: and the quantity of angelica, which is found here, is, no doubt, an additional proof of the superior mildness of this climate.

31. We saw a kayak approaching the coast. It belonged to the newly baptized Greenlander, Christian Frederick, who had heard in Nennortalik of our arrival here. He immediately proceeded eastward, to convey to his family, and, other Greenlanders, the joyful intelligence. Three other boats, full of Greenlanders, followed in a short time. We hastened to the shore to meet them, and bade them welcome with much emotion of heart. Hereupon they exclaimed, 'O how thankful ought we to be to you, for this proof of your great love to us! When we yesterday heard of your arrival, we were so overjoyed, that we could not sleep in the night; our eagerness to come to you was so great, that we could scarcely wait for the break of day.' These good people lost no time in erecting their tents, as near to ours as possible, and assured us, that our coming had been anxiously awaited by them ever since the summer commenced, and that they had but quite recently left this district, on their usual summer excursions.

The first week in August was occupied with the continuation of our preparations for buildings. The salmon taken out of the rivulet, we found excellent food; but being in want of other kinds of provisions, the two single brethren set out for Nennortalik, to secure a supply, but were driven back by the ice upon the coast. August 5th, two Greenlanders came from

the eastward, and on the 6th, two others from the westward, on a visit to us. None of them had previously heard of our arrival, which they promised to make known wherever they went. Observing us carrying stones to the building place, they immediately put their hands to the work, saying, that though it was somewhat fatiguing, it was not the less agreeable to them.

On the 6th of August, the foundation stone of the temporary mission house was laid with customary solemnities.

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*For the Christian Advocate.*

#### THE ASSEMBLY'S BOARD OF EDUCATION.

E. S. Ely, Corresponding Secretary of the Board of Education under the care of the General Assembly, hereby acknowledges in behalf of the Board, that he has received a donation of *one hundred dollars* from DANIEL MONTGOMERY, Esq. of Danville, Pa. For this liberal aid the Board respectfully tender their thanks.

The remarks of Mr. Montgomery, accompanying his *New Year's gift* to the Board, deserve attention; and correctly exhibit the sentiments which govern this important organ of the Presbyterian church. We shall, therefore, take the liberty of subjoining his letter to the Corresponding Secretary, which was received January 1st, 1827.

"Rev. Sir,—I some time ago saw a publication in the *Philadelphian*, respecting the Board of Education at Philadelphia, for assisting young men of zeal, piety, and ability, who have not funds of their own to carry them through their studies, preparatory to the gospel ministry. With the regulations of this Board I was much pleased. For individuals or societies to take up young boys, before they have given any evidence of their piety, or any adequate ground to judge of their abilities, with a hope of their becoming ministers of the gospel, is, to say the best of such a plan, running a very considerable risk of meeting with a disappointment. Nevertheless, if no better plan could be devised, I should not think it right to withhold my mite from making the trial; although the chance of success would be doubtful. But when young men are to be critically examined by a committee of known and tried clergymen of experience, both with respect to their piety and abilities, before they are taken under the patronage of the Board, then there is, humanly speaking, every prospect of success. We know the very best devised

means will not be successful without the special aid of the Holy Spirit. However, we ought in every attempt to glorify God or to do good to men, to use our judgment in choosing what we think the most promising means; and then we may safely leave it with him who can command the blessing. Seeing your name as one of the officers of said Board, I enclose one hundred dollars to your care, for the use of said Board, to be employed as they may think proper."

The Board appropriate not more than one hundred dollars a year to any beneficiary; and any person who contributes such an amount may be assured that he will enable some worthy, industrious, and intelligent young man, to prosecute his studies for a year, in some one of the Theological Seminaries of the Presbyterian Church.

E. S. Ely takes this mode of acknowledging also the receipt of Fifty dollars, lately, from William Kirkpatrick, Esquire, of Lancaster, Penn. to be appropriated in aid of a student at the Theological Semi-

nary at Princeton. Every year, for some time past, five or six promising students have been known to us, who, but for some *unexpected aid* from the benevolent in Pennsylvania, would have been under the necessity of leaving their studies in that school, to earn their food and clothing. If any honour the writer in his character as Corresponding Secretary, or as an individual who is well acquainted with the necessities of many, he will feel peculiar gratification in being their almoner.

To those Associations in different congregations which are auxiliary to the Board, the Corresponding Secretary makes Christian salutations; and begs leave to remind them, that the usual time for making charitable collections has come; and he wishes them great pleasure and success in their endeavours to hold up the hands, strengthen the faith, and realize the expectations of the Parent Institution for educating poor and pious youth for the gospel ministry.

Philadelphia, Jan. 1, 1827.

## View of Publick Affairs.

### EUROPE.

**BRITAIN.**—We believe that no advices have been received from Britain more recent than the 14th of Nov. from London, and the 16th from Liverpool. It is seldom that six or eight weeks pass without intelligence from that country. It appears that, agreeably to the notice given, Parliament met on the 14th of Nov.; and after administering the oaths to the members, re-elected C. M. Sutton, Esq. Speaker of the House of Commons. The formal opening of Parliament, by a speech from the throne, was not to take place till the 21st.

It would seem that the distress arising from the want of occupation, has lately rather increased than diminished in England. It is probable, however, that it is less, on the whole, than it once was; but it is still great, and in some places extreme. In a French paper of the 18th Nov., it is given as an article of news from England, that "the British ministry were in session daily at Mr. Canning's. Their deliberations generally lasted from four to five hours, and were supposed to relate to the situation of the distressed manufacturers, for whose relief they were devising the proper means."

**FRANCE.**—During the late residence of Mr. Canning, the British prime minister, at Paris, he was offered by the French monarch the Grand Cordon of the Legion of Honour; but the offer was courteously declined. The same monarch, during his summer residence at St. Cloud, is stated to have granted *five hundred* pensions on the civil list—It is thus that monarchs seek and obtain popularity.

In the Royal College of Versailles, and also in the School of Arts and Trades at Chalons, there has recently been a rebellion of the students. Military force was called in; some of the refractory students were expelled, others sent to their parents, and others imprisoned. They settle these matters in a very summary way in France.

The Constitutionel, a French paper, intimates that France is making an effort to separate herself from the Russian alliance, and unite in the policy of England. If this be so, we have little doubt that the hand of Canning was in this thing, in his late visit to Paris.

The most important item of news from France, during the last month, is an official article in the Paris Moniteur, announcing that the French monarch had recognised the empire of Brazil, and established commercial relations with Mexico and Colombia. This proceeding the French minister justifies in a long article, very much in the

style of a manifesto, or proclamation—It is, we suppose, principally intended for Spain, and for the allied powers.

**SPAIN.**—The fears of the court of Spain seem to be somewhat mitigated, in regard to the danger to be apprehended from the new Constitution of Portugal. Arrangements are being made between the two powers, for the sending back of refugees, and the mutual restoration of arms, &c. which have been carried from one country to the other. It appears that his Spanish majesty has been able to obtain from a bank a considerable loan, at 6 per cent. interest, to pay his tribute to the Dey of Algiers—His mercantile subjects would probably not have made him a loan for any other purpose; but they are the immediate losers by the depredations of the Algerines.

**PORTUGAL.**—The session of the Cortes, under the new Constitution, was opened on the 30th of October, at the palace of Ajuda, by a speech from the Infanta Regent. It appears that she delivered the speech in person. She addressed the Cortes as the "worthy peers of the kingdom, and lords deputies of the Portuguese nation." We have not space to give an analysis of this speech, which in our opinion is, in the main, a very good one—it is long, and relates to a variety of topics. It appears from the speech, that Portugal counts on the powerful protection of England; and does not anticipate hostility with any other power, in consequence of the changes that have taken place. Don Miguel, it states, has taken his oath, at the court of Austria, to support the Constitution, and has applied to the Pope to grant him a dispensation to marry his "Niece and Sovereign Queen, Donna Maria II." From this unlawful marriage, we anticipate the worst consequences.

**GREECE.**—The aspect of affairs in Greece is, we think, rather more encouraging from the last accounts, than from those some time since received. This encouragement, however, arises more from supineness, and the want of resources and reinforcements, on the part of their enemies, than from unanimity and proper concert in action, among themselves. The truth is, they are so exhausted, that nothing but a spirit of desperation keeps them from submitting to the Turks. But under the influence of this spirit, separate corps are still making efforts, and some vigorous ones, against their oppressors, who are wasting away by disease, as well as by loss in battle. The success of the Turks however in their last campaign, compelled the poor Greeks to neglect the cultivation of the earth; and they are now suffering the extreme want of almost every necessary of life. We exceedingly rejoice to observe that spirited exertions are making in several parts of our country, and especially in Philadelphia, to send them supplies of food and clothing. We hope that these supplies will be liberally made, expeditiously collected, and forwarded with the least possible delay. Who can object to contribute to save women and children from perishing by famine and nakedness!

**RUSSIA.**—It is supposed that Russia has obtained very important advantages in the Convention with the Ottoman Porte, lately agreed upon at Akerman. Among other things, the free navigation of the Black Sea, is granted to the vessels of Russia, and a provision is made for her merchants obtaining their dues from Turkish debtors. The Convention, it appears, was not formally ratified at the last accounts, and is represented to be so offensive to the Turks as to have cost the Reis Effendi, who negotiated it, his head.

Russia is prosecuting the Persian war with great vigour. Large reinforcements are marching, with all expedition, to the scene of action; and it is supposed to be the intention of the Emperor Nicholas, to strike such a blow as will terminate the war at once. But the battle is not always to the strong.

**TURKEY.**—The most recent intelligence from Constantinople represents that capital as in a state of constant and fearful agitation. Not only there, but in several other large towns in the dominions of the Grand Seignor, the Janissaries and their friends are manifesting the most hostile disposition towards the reigning Sultan and his late measures; while he, on the other hand, is enforcing those measures in the Turkish mode, by decapitations almost without number. What will be the issue remains to be seen; but the vengeance of Heaven in permitting those to butcher each other, who have unmercifully massacred so many helpless women and children, is surely conspicuous. The Sultan is in great want of funds to carry on his military operations, both by land and sea, against the Greeks. His fleet, which went to make an attack on the island of Samos, has returned to the Dardanelles, without doing any thing.

#### ASIA.

**PERSIA.**—It appears that the Persians are determined on a very serious conflict with the Russians. If a statement in a German Journal is to be credited, they have an army in the field, ready for action, of more than 260,000 men—of these, however, 150,000

are militia. But they have, it is said, 20,000 cavalry, artillery, and infantry, that have been trained to the European mode of warfare. But the Russians are decisively their superiors in the art of war. The Persians, however, are in, or near to, their own country; and the Russian force and supplies must be chiefly drawn from an immense distance. In these circumstances, humanly speaking, lies all the chance of success for the Persians.

**BURMAH.**—In one of the provinces which the British have recently conquered from the Burmese, a new town has been established, which is to be called **AMHERST**, in honour of the Governor General of India. The establishment of this town, it is stated, was accompanied by religious solemnities, which were conducted by the Baptist Missionary, the Rev. Dr. Judson. We hope it will become a Missionary station, and that Dr. Judson may here find, in the success of his benevolent endeavours to evangelize the Burmese, what we are sure he will consider an ample compensation for his cruel sufferings among them.

#### AFRICA.

**CAPE COAST.**—Official despatches have been received in England, relative to a bloody and decisive battle, which was fought on the 7th of August last, between the king of the Ashantees, commanding an army of 25,000 Africans, and a small British corps, in concert with about 12,000 men, subjects of the native princes in the neighbourhood of Cape Coast.—The whole under the direction of Col. Purdon, a skillful and gallant British officer. After a sanguinary conflict, the Ashantees were completely routed, with the loss in killed, wounded, and prisoners, of at least 5,000 men; among whom were a number of princes and generals. The king himself escaped.—The loss of the British and their allies, is stated at 800 killed, and about 2,000 wounded. The whole of the camp equipage of the defeated army was taken, and among the rest, the head of the late unfortunate Sir Charles McCarthy, which the Ashantees considered as their greatest charm or Fetish.—It was enveloped in two folds of paper, covered with Arabic characters, tied in a silk handkerchief, and then sowed up in a Leopard's skin. How desirable that the subjects of such savage superstition, should be enlightened and changed under the influence of the truths of the gospel! And this we trust will ere long be realized.

**ALGIERS.**—The vessels of war of the Dey of Algiers, have lately been making sad havock among the mercantile vessels of the Pope, and the King of Spain. A French frigate has been sent to remonstrate, and demand explanations. But the Dey is represented as refusing to yield. He says that money is due to him from the Pope, and Spain, and that he will obtain its value in captures, since he cannot get it otherwise.

**ESTRAT.**—It is stated that the late commercial distress and embarrassment which has pervaded Europe, has also reached to the Pacha of Egypt, and that he is unable, in consequence, to send additional troops to Greece. We hope this may be true. Yet there is a report that a reinforcement of 5,000 men has actually arrived in the southern part of the Morea.

#### AMERICA.

**MEXICO.**—The navy of Mexico, under the superintendance of Commodore Porter, appears to be rapidly advancing to respectability, both in the number of vessels of war, and the discipline of the seamen. The present naval force of the Republick, consists of one ship of 74 guns, and five frigates and schooners, of from 40 guns to 16, now in actual service; five were in ordinary; and one corvette of 28 guns building. We have heard nothing recently of the Congress of Tacubaya.

**COLOMBIA.**—We last month expressed our hope that the Liberator Bolivar, notwithstanding all appearances and reports to the contrary, would not tarnish his well-earned laurels. This hope is not a little strengthened by a proclamation which he issued on his arrival at Guayaquil, on the 13th of September last: it is in the highest degree conciliatory, and inculcates on the violent parties which had arisen, mutual forgiveness, the burying of all controversies and offences in perfect oblivion, without prosecution or trial, and a strict adherence to the existing constitution. He consents to censure no one but himself—for so long delaying his return. "Two friendly republics, he says, children of our victories, detained me, overcome by their immense sacrifices and immortal recompense." The Secretary of State and of Foreign Relations at Bogota, has officially announced that the Liberator was to be in that city on the 14th of November; and says he has already, "by his influence and persuasion, succeeded in reclaiming from their errors, several municipalities, and is completely restoring constitutional order in the departments of the Equator, Guayaquil, and Azuay;" and adds, "there is strong reason for believing that his voice will produce similar effects in Venezuela, which regrets already its inconsiderate resolution." A



letter of the 19th of November, from Bogota, states, that as Bolivar approached that place, "he restored tranquillity in all the towns through which he passed." It is in Venezuela, however, that the most serious opposition exists to the existing constitution; and it remains to be seen, whether the present flattering appearances will continue or disappear. In regard to this, we confess we have fears as well as hopes.

**BRAZIL AND BUENOS AYRES.**—It appears that a battle has at length taken place, not far from Monte Video, between the troops of the Emperor Don Pedro and the Republicans, in which the latter gained the victory.

**UNITED STATES.**—Our Congress hitherto seems determined that the present session shall be one of *doing*, and not of *talking*, like the last. It is yet too soon for important measures to have reached maturity, but much business has been brought before both houses. The Bankrupt bill was called up in the Senate, by Mr. Hayne, almost as soon as the House was formed, and we believe is now under discussion. In the House of Representatives, Mr. Ward, of New York, has submitted a motion for the appointment of a committee, to "enquire whether there be in force in the District of Columbia, any law which authorizes the imprisonment of any free man of colour, being a citizen of the United States, and his sale as an unclaimed slave for jail fees and other charges, and if so to enquire into the expediency of repealing the same." It appears that there have been strange doings in the District of Columbia, in the matter of slavery. One free man of colour, from the State of New York, has there been imprisoned and advertised for sale to pay the jail fees; and the actual sale was prevented, only by the interference of his friends. We do hope, for the credit of the American nation, in the view of the whole civilized world, that our capital will not be permitted to be a mart for the sale and purchase of slaves.

It appears that a convention was some time since concluded in London, and has lately been ratified by the President and Senate of the United State, relative to the execution of the provision for indemnity for property, chiefly in slaves, carried away by the British during the late war.—The British are to pay one million two hundred thousand dollars. Controversy on that subject, therefore, is happily terminated. One yet exists, relative to the prohibition of our trade with the British colonies; but it is still hoped, that this will be settled shortly by negotiation—if not, retaliatory measures will probably be taken by the present Congress.

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#### TO THE PUBLICK.

After our miscellany had been published under the title which it bears for more than three years and a half, a religious newspaper was issued in New York, a few months since, under precisely the same title. We have, by private communication and in a friendly manner, requested the editors of that paper to change or modify its title; that when articles are republished from it, none may suppose that they are taken from our work; and that other inconveniences, which were specified to the editors, may be prevented. This request, which we believe the publick will think with us was not unreasonable, is not likely, so far as we can judge, to be complied with. It only remains for us, therefore, respectfully to request the publishers of religious journals, that when they make extracts from that paper, they will do us the favour to discriminate it from our magazine, by some such short note as *The New York*, or *The Methodist Christian Advocate*.

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#### TO SUBSCRIBERS.

We gratefully acknowledge the punctuality with which a large proportion of the subscribers to the Christian Advocate make their remittances; insomuch that we believe we are as well paid as any editors of a monthly miscellany in our country. Still it is true that a number are in arrears for two or three years. Of such we earnestly request that they will forward their remittances by mail, in any bank notes which are of par value in the places where they reside.

•• We have received from correspondents several valuable papers, which shall shortly appear in our pages. We have again to request that those who favour us with communications would always connect with them some signature.

# THE CHRISTIAN ADVOCATE.

FEBRUARY, 1827.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVI.

### *The Humiliation of Christ.*

“Christ’s humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God and the cursed death of the cross; in being buried, and continuing under the power of death for a time.”

Christ’s humiliation, in general, consisted in his condescending to have that glory which he had with the Father before the world was, veiled for a time; by his coming into this lower world “in the likeness of sinful flesh,” to be “a man of sorrows and acquainted with grief.” You will be careful to observe, that this humiliation was, in the highest degree, voluntary, on the part of Christ—He yielded to it by no constraint. It had no other source but his own, and the eternal Father’s self-moved, undeserved LOVE to lost mankind.

Let us now consider the several steps of Christ’s humiliation, as they are mentioned in the answer. “He was born, and that in a low condition.” It had been an unparalleled condescension in Christ, to assume our nature in any imaginable circumstances. How as-

tonishing the stoop for him who was the eternal Son of God, happy in the bosom of the Father, the Creator and the Lord of all the angelick host, and receiving their profoundest homage—to become the Son of man, and be made, as to his human nature, of a woman! Had he made his entrance into our world with all the state, and pomp, and splendour of royalty, that condescension had still been ineffable. But how are we to conceive of it, when, in place of external grandeur and respect, we consider the low condition in which he was actually born! His mother, as well as his reputed father, were, it is true, of the most honourable descent—They traced their lineage to David and to Abraham; and the descent of Christ, according to the flesh, is particularly recorded in the New Testament, to show that the promises of God to those ancient saints, that the Messiah should proceed from them, had been strictly and remarkably fulfilled. But, at the time of our Redeemer’s birth, his mother, although of royal ancestry, was reduced to such a state of obscurity and poverty, that in nature’s most trying hour, she could procure no admission to an inn. With the cattle of the stall she was obliged to seek a refuge. The Son of God was born in a stable, and laid in a manger—There it was that he who made the worlds,

became an infant of days!—That he whose arm upholds the universe, was wrapped in swaddling bands! This was humiliation indeed. While this is recollected, never let a poor disciple of Jesus either blush or complain. Thus low did the Redeemer stoop, to lift up sinners out of the horrible pit and the miry clay, into which their sins had plunged them. How can we proceed, without stopping, for a moment, to admire “the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes, became poor, that we through his poverty might be made rich;” that we by faith might claim a relation to him as our kinsman Redeemer, and say, “unto us a child is born, unto us a Son is given—he is *our Immanuel, GOD WITH US!*”

Our Redeemer, it appears, after this, was subject to his parents according to the flesh, during the whole period of his minority. He was bred to a laborious occupation. He was called the carpenter, and the carpenter’s son. Let honest industry never be ashamed of its toils, for it is employed only as the Redeemer of the world has set the example.

But the answer states that another part of our Lord’s humiliation was, that “he was made under the law.” The law, here principally referred to, was certainly the moral law. Christ indeed yielded obedience to all the divine institutions, ceremonial and political, as well as moral; because the former of these, while they lasted, had the same author as the latter, and were therefore equally obligatory; and he declared to his forerunner that it became him to fulfil all righteousness. But the ceremonial and political institutions of the Jews were temporary; the moral law, on the contrary, is of eternal and unceasing obligation. It was to this that he was made subject, as our *surety*. This was the law given to Adam at his creation; and was that on which

the covenant of works was founded, when he dwelt in paradise. By the breach of this law, as a covenant, all mankind were brought under the curse. When therefore it is said by the apostle (Gal. iv. 4, 5,) “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law;” we must not only understand the *moral law* to be chiefly spoken of, but spoken of specially as a covenant of works. We have just seen that the object of Christ’s coming was to redeem them that were under the law;—that is, to answer its demands in their place. He did answer its demands in their place, considered as a covenant of works; and thus the second Adam repaired the ruins of the first. The law has no longer any claims upon his believing people in the form of a covenant. But he never fulfilled it for them as a rule of life, in any other way than as giving them a perfect example of obedience to it. If he had, then Christians would be under no obligation to render a personal obedience to the moral law. This indeed the gross Antinomians have, in terms, affirmed. But it is only a monstrous and impious inference of their own, made in direct contradiction of the words of Christ himself—“I came not,” said he, “to destroy the law, but to fulfil it.” That it was the moral law of which our Saviour here spoke is evident; because he did actually destroy or put an end to the ceremonial and political laws of the Jews; so far as they were separable, as in most cases they were, from the principles of the moral law.

It is justly represented as a striking part of Christ’s humiliation, that he was made under the law; because it was a most amazing condescension, that the great Lord and lawgiver of heaven and earth, should become subject to the law which he had enacted for humble and inferior creatures;—espe-

cially when he did it to fulfil that law in the place of those very creatures, after they had transgressed it and incurred its penalty. If you will meditate seriously on this fact, you will find it calculated to fill you with astonishment. It may also show you the miserable state of sinners who have not, by faith, committed their souls to Christ; because, of course, they have to answer to God, in their own persons, for their whole debt to the law, both of obedience and of punishment. And, in contrast with this, it shows the unspeakable happiness of true believers in Christ, whose whole debt is cancelled, by his being made under the law, in their room and behalf.

Another item of our Lord's humiliation, mentioned in the answer before us, is his "undergoing the miseries of this life." When our blessed Redeemer assumed our nature, he took no exemption from any of its sinless infirmities, but a large share of them all. It is recorded of him that he was weary, that he hungered, that he wept, that he sighed, that he was sorrowful; but never that he smiled, and but once that he rejoiced. He was, as characteristic of him, "a man of sorrows and acquainted with grief." It was prophesied of him, that his "visage should be marred more than any man's." Probably this took place, in a considerable degree, even before his agony. When the Jews said to him, "thou art not yet fifty years old,"—the expression seems to denote clearly that they took him to be farther advanced in years than he was; for he was then but little more than thirty—And it has been well remarked, that the cares and griefs which he bore, probably gave him the appearance of an age which he had not reached. In short, he endured, as already said, hunger, and thirst, and weariness, and sorrow, and grief; he also submitted to poverty and want, and had not where

to lay his head; he submitted to the contradiction, reproach and persecution of an ungrateful and wicked world; and he even humbled himself so far as to endure the assaults and temptations of the devil—He did this, that he might extract the sting from all the afflictions of his people, and know, even by experience, how to sympathize with them. "We have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin."

But the sufferings we have hitherto mentioned, though not small in themselves, were the least of the miseries which our Redeemer endured, in his humiliation, while he lived on earth—The answer we consider states, that he also underwent "the wrath of God." By this we are to understand that he endured the awful expression of God's holy and righteous displeasure against sin. His human nature, as we have heretofore seen, could not have sustained this, but for its union with the divine, which upheld it.

But, my children, when you hear of Christ undergoing the wrath of God, you are by no means to suppose that there was ever a moment of time, in which Christ ceased to be the object of his Father's infinite love. Never was he more the object of that love and complacency, than in the midst of those bitter sufferings which arose from the wrath of God due to our sins. Those sins which he was bearing were the object of the Father's infinite hatred; but the glorious person bearing them, was then, as at all other times, his well beloved Son, in whom he was well pleased. That God should thus please to bruise his Son and put him to grief, and that the Saviour should cheerfully consent to sustain it, is just that view of the infinite love and compassion of God and Christ to mankind sinners, which astonishes,

and overwhelms, and melts the soul of a believer, whenever he gets a glimpse of it,—for more than this, he cannot have at present—It is emphatically “a love which passeth knowledge.”

The wrath of God endured by our blessed Lord when he was acting as a surety for his people, chiefly appeared in his agony in the garden, when he said “My soul is exceeding sorrowful even unto death; and when he sweat, as it were, great drops of blood falling down to the ground;” and again on the cross, when he cried with a loud voice, “My God, my God, why hast thou forsaken me.” Ah, my dear youth! “if these things were done in the green tree, what shall be done in the dry?”—If Christ suffered thus when he bore the sins of others, how will sinners themselves suffer, when the wrath of God shall be let loose upon them, for their own deserts? How earnest should you be to escape this, by immediately flying to the Saviour, that your sins may be forgiven for his sake—that they may all be blotted out in his precious atoning blood.

(To be continued.)

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ON THE ATONEMENT.

No. XI.

On the Law.

My dear Friend,—I must draw my epistles to a close; the importance of the subject discussed, has induced me to spend so much time in the investigation. They are now in a course of publication; and if the great Head of the church shall condescend to honour them as a means for rectifying the error of any reader, or for establishing the minds of the wavering in the doctrine that has hitherto prevailed in the Presbyterian church, I shall deem myself well rewarded

for the time and labour bestowed on them.

*It only remains to contrast the two theories in relation to the HONOUR they reflect on the DIVINE LAW, and on our BLESSED REDEEMER.*

Both schools concur in pronouncing on the Law of God the highest encomiums; believing it to be a transcript of his moral perfections, and worthy of the profoundest obedience of every rational creature. They agree in the sentiment, that the penalty which guards the sanctity of the law, involves a degree of misery far greater than is felt by any human being on this side the grave, and that it will run parallel with the eternal existence of the damned; and they strenuously maintain, that the infliction of this fearful penalty on every impenitent and unbelieving sinner, is a righteous procedure on the part of the Supreme Ruler of the universe. But they differ widely in their views of the bearing of the Mediator's work on the law.

You know, sir, that, in the contrast I am drawing, I do not refer to our brethren, who, while they believe in a *general* atonement, hold to its *true nature* as involving a *real satisfaction* to divine justice, and a *real infliction* of the threatened *penalty* on the sinner's glorious and spotless substitute. In my second letter it was shown, that between them and the advocates of a *definite* atonement, the difference is merely *verbal*, and that they have no ground for controversy with each other. This I wish to be kept in mind.

The new school believe the perfect obedience which Christ yielded to the precepts of the divine law to have been necessary to his work as Saviour, and that the least defect in it would have defeated his benevolent design of saving sinners. But this belief is grounded, not on the necessity of the saved having a finished righteousness as the basis of their justification, but

on the necessity of perfect holiness in the person of the Redeemer. Accordingly they deny that Christ, as the *legal representative* of his people, obeyed all the precepts of the law *for them*, that his righteousness, when received by faith, might be *imputed* to them, and render them righteous before God. They speak indeed of the sufferings of Christ as being a *substitute* for our sufferings; but at the same time deny that HE WAS *our substitute*, standing in *our law place*, bearing our sins and enduring the penalty due to them. The sufferings of the Saviour were a *consequence* of sin; but they were not an infliction of the curse of the law; because, say they, the law had no demands on him. The result is, that, according to the new theory, sinners are saved *without a righteousness*, and *without a satisfaction for sin*: and the death of Christ is made a mere *expedient* for SETTING ASIDE both the *preceptive* and the *penal* demands of the law upon them. Neither the one nor the other has been complied with *by them*, or *for them*, by a surety. In opposition to the righteous demands of a holy law, they appear in heaven in the presence of the great Lawgiver, who has pledged his truth that sin shall not go unpunished, and proclaimed it as part of his name or nature, that he will by *no means clear the guilty*.

Such views are deemed by the old school to be highly unscriptural, and really dangerous in their tendency, and in fact *subversive of the TRUE NATURE* of the atonement. They are unable to see how the law could be *magnified* and made *honourable*, by a transaction and scene of suffering which *it did not require*, and which in fact were intended to *prevent the fulfilment of its just and good demands*.

Very different are their views of the relation which the obedience and death of Immanuel bore to the law of God. In them they behold

a complete fulfilment of all its demands on sinners, both *preceptive* and *penal*. Taught by an inspired apostle that "God sent forth his Son, made of a woman, *made under the law*, to redeem them that were under the law," (Gal. iv. 4, 5,) they believe that the law had demands on Christ; and that by his holy life and bitter death he fulfilled them all, as the *substitute* and *legal representative* of every true believer. Assured too by the same apostle that "God *imputeth RIGHTEOUSNESS without works*," (Rom. iv. 6.) "Even the righteousness of God, which is by faith of Jesus Christ, *unto all and upon all* them that believe:" (Rom. iii. 21, 22,) they hold that the obedience of the Lord Jesus Christ even unto death, constitutes that righteousness by which sinners are justified; and that it is imputed for this purpose to every one who believes in Jesus. Thus sinners are saved in a way perfectly consistent with the *honour* of the divine law; none of its demands remain sacrificed; all are fully satisfied, not indeed by fallen man, but by his immaculate Redeemer; sin is pardoned, and yet punished. The saved appear in heaven before God in a complete righteousness; not a personal one, not through their "own righteousness, which is of the law;" but in that perfectly finished and glorious righteousness, in which the great apostle desired to be found, even "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9.

Such a transaction is glorious to the law. By the obedience of Immanuel unto death, its precepts and its penalty have been declared to be just and reasonable and good. More honour has been done to the one than would have been rendered, if all mankind had persevered in sinless obedience; and higher honour put on the other, than if it had been inflicted on our whole

Let it not be objected, that the character of a substitute and representative is unknown to the law. Not so. The principle of representation was connected with it in its first operation on man; for, in the first covenant, Adam was constituted *the federal head and representative* of all his natural posterity: and if the world was ruined under such a dispensation without any reflection on the justice or goodness of the Almighty Creator, how can it be deemed inconsistent with these attributes of his nature, to establish a new and similar dispensation, for its recovery to holiness and happiness? That there is a striking analogy between the way in which we were ruined and the way in which we are recovered, is plainly taught in holy scripture. Having run a parallel between Christ and Adam, whom he styles "*the figure of him that was to come,*" and the corresponding effects of the *offence* of the latter, and of the *righteousness* of the former, the apostle adds, "For as by *ONE MAN'S disobedience* many were made sinners, so by the *obedience* of *ONE* shall many be made righteous." Rom. v. 14—19. And, in 1 Cor. xv. 22, he asserts the same analogy; "for as *IN Adam* all die, so *IN Christ* shall all be made alive:" meaning, not as the Universalists teach, that all men will be ultimately saved by Christ, but that all *who are in Christ*, united to him by faith, and represented by him in his mediatorial work, shall be raised from the dead to the enjoyment of an immortal life of happiness and glory; just as all united to Adam by natural generation, and by the relation established by the original covenant or constitution made with him as their representative, have become subject to death in all its terrible forms.

From this comparison, it is easy to see which of the two theories reflects the highest honour on the divine law. The one maintains its

righteous demands in all their extent, and exhibits them as gloriously fulfilled in the life and death of the Son of God for all his people; while the other prostrates them, and with them, the truth of God, in the dust.

When I began this letter, I intended to finish the contrast; but as the remaining point is important, I think it best to reserve it as the subject of another letter.

Sincerely, yours.

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THE BOARD OF EDUCATION OF THE  
PRESBYTERIAN CHURCH.

We have recently, in the department of *Religious Intelligence*, stated both the importance of this institution and its lamentable want of funds. In our last number, we published the acknowledgment, by the corresponding secretary, of one liberal donation. It is our earnest wish that this may be only the precursor of many more of the same character. The Presbyterians in the central, western, and southern parts of our country, are, we believe, not aware how much they are outdone in patronizing this charity, by their brethren in the east and north. The disparity is great, and we wish it may be considered whether it is not reproachful. We know not how the zeal of those who have been remiss in this important concern, is more likely to be awakened, than by the following extracts from an eloquent discourse delivered by the Rev. William Engles, of Philadelphia, in May last, at the instance of the Board of Education; and which has been put into our hands in manuscript. We wish our space would permit us to publish the whole sermon; but we can take no more than two extracts; the first exhibiting the extensive demand for more labourers in the gospel vineyard, and the second, the duty

of Christians in relation to this subject, and the interesting considerations by which that duty is enforced. We know that sermons, and extracts of sermons, are often passed over, when they appear in periodical works; but we do hope that every reader of the *Christian Advocate* will not only read, but ponder, on what follows—The text of the sermon was Matt. ix. 36–38. “But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then said he unto his disciples, the harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

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 “Conceiving ourselves as now occupying a centre, let us imagine a circumference which shall merely include the limits of our city, and we shall find a community numerically great, for whose eternal well-being no adequate exertion is employed. Let the circle be extended to embrace our state, and not only neighbourhoods but counties will be disclosed to view, enshrouded in ignorance more dense than their mountain mists—where literature has no consecrated asylum, and our holy religion scarce an altar—where a spirit of grovelling worldly-mindedness is predominant, and eternity has few joyful and intelligent expectants. And all this is true of a commonwealth which may be styled veteran, from the comparatively ancient date of its political organization. As we follow westward the tide of emigration, we may therefore expect even less religious devotedness among those who are zealously occupied in felling the forests, planting villages, and encouraging the growth of their yet infant settlements. Whilst in a natural sense the solitudes are made glad by the increasing influx and bustle of the adven-

turous and enterprising, we dare not say in a spiritual sense, that the wilderness in its wide extent has budded and blossomed as the rose.

“Now, whilst it is acknowledged that much of this irreligion exists in despite of means, or in regions where the gospel is ably and faithfully proclaimed, who will deny that a large proportion of it is manifestly attributable to an entire absence of divine ordinances? It is alas! most true, that the message of reconciliation has never yet reached many sections of our republican union; that its attractive invitations have not been heard to recal sinners from their estrangement—nor its plenteous mercy unfolded to cheer the drooping spirits of the desponding—nor its glorious promises proclaimed to establish hope and give energy to faith. Hence, to such, life has none of the pure enjoyments of piety, and death none of its sustaining influence—their existence is a fluctuating and boisterous ocean, and the anchor of their hope has no lodgment within the veil! Is this a condition to be envied? Is it not pitiable and sad—so sad as to demand the sympathy of Christians, and to require the interposition of Him, who having long proffered peace to Jerusalem, wept over it when it was doomed; even of Him who when he saw the multitudes, was moved with compassion, because they fainted and were scattered abroad, as sheep having no shepherd. This we are sensible is but a picture, in outline, of the augmented necessities of the community of which we are a component part—it might receive much colouring from the pencil of truth—but our object is accomplished, if it impresses you with the necessity of furnishing labourers for a harvest already prepared for the reaper.

“But the prospective enlargement of this field should not be disregarded. Our country is mul-



tipling her population by a ratio perpetually increasing—the wilds are converted into territories, and territories into independent commonwealths—feeble provinces have already become an empire, and that empire is pursuing the march of her political greatness, and encircling within her extended arms a community, which by established rules of increase, will amount in a century to nearly 200 million! The prospect is mighty! It is eminently gratifying to national feeling, and proudly exemplifies national prosperity; but upon the presumption that the means of religious instruction are to be multiplied only according to the present ratio of increase, the prospect becomes deplorable; for the existing disproportion between the harvest and the labourers will then be immeasurably greater, and hundreds of thousands will be destitute of that gospel, the proper entertainment of which, by any people, is their surest exaltation in a moral, and their securest safeguard in a political, point of view.”

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*“An explanation of the duty of Christians in general, in relation to this subject.*

“Pray ye the Lord of the harvest, that he will send forth labourers into his harvest.” Here it is intimated that the cordial interest and co-operation of Christians in the concerns of the church, are requisite—that its well-being is in no small degree dependant upon their zeal, and that through their instrumentality, its cords are to be lengthened and its stakes strengthened.

“It becomes the duty of all who love the gospel, to entreat the Lord of the harvest to designate, by his Spirit, suitable labourers for the work. The intercessions of believers are invaluable—the chiefest of the apostles thus estimated them when he besought an interest in them—by them has the church been

enriched, and it still regards them as one of the available means of its defence, stability, and glory. The fervent prayers of the righteous are never powerless—they wrestle with Jacob’s God, and prevail with the God of Israel—they are the precursor of Zion’s jubilee, and present in themselves an unassailable phalanx, against the foes of the church. We regard it, therefore, not only as the reasonable but incumbent duty of Christians, in all their addresses to a throne of grace, to give prominence to the object contemplated in the text—they should pray for the multiplication of faithful heralds of the cross, and they should pray with fervour and importunity.

“Sincerity in prayer, however, always implies external acts of charity. Of this Christ and his apostles have proposed themselves as an example, for they not only prayed much, but evinced their sincerity by demonstrations the most unequivocal. Let the apostle James illustrate this subject. ‘If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?’ And may we not with equal justice say, what will your prayers profit, if they be the offspring of a heart which is a stranger to every generous impulse, and cold and unaffected under appeals which might stimulate the most penurious to active benevolence? We pronounce such religion to be vain—it will be neither honourable nor profitable to the possessor, nor available for the church, nor acceptable in the sight of God. How, we ask, is the gospel to be propagated, except through faithful pastors and missionaries? And how can these preach unless they be qualified and sent? And by whom are they to be sent, if professed Christians turn

from the subject with frozen apathy, and contribute as seldom and grudgingly as if the sacrifice were too mighty ever to be repaired? Your charity is needed, to multiply and perpetuate the means of moral and religious reformation—the enemies of God must triumph, if you are indisposed to apply any counteractives, and the church must languish, if its professed friends are converted into unconcerned spectators, and withhold their fostering care. Our Theological Seminary is still a dependant; and although its efficiency has been practically tested, in sending forth streams which have gladdened the city of our God, its necessities still suggest the propriety of subordinate Education Societies, which shall act the part of auxiliaries, in relieving promising piety and talent from discouragement, and in preparing the way for their active employment in the church. It is in this behalf we appear before you, and we feel honoured in the permission to plead, however feebly, the cause of an institution which has intrinsic claims to your attention, and has received the sanction and countenance of our highest ecclesiastical judicature. The Board of Education merits your patronage, and if properly supported it will occupy a high rank among the judicious means for supplying the Lord's harvest with labourers.

“To engage your co-operation in this charity, we propose to suggest in the last place, some inducements which should prevail with every Christian.

“1. Our Lord Jesus Christ is interested in the success of such enterprises, and requires your concurrence and aid. He was moved with compassion, ‘when he beheld the multitude, because they fainted and were scattered abroad as sheep having no shepherd,’ and he spake to his disciples, to awaken in them a similar sympathy. Christ's mission to earth, his unparalleled hu-

miliation, his active beneficence, his costly redemption, are the incontestable proofs of his desire to meliorate man's spiritual condition. He has presented us an example most worthy of imitation, and has enforced that example by his authoritative command.

“Did he who so well knew the value of the immortal soul, feel solicitous for its welfare? and shall we, who profess to have drunk of the same spirit, regard its destruction with indifference? Did he sacrifice his life for thankless and rebellious sinners? and shall we feel no concern that our fellow men should never hear of this great salvation? When he has apprized us that a harvest of souls may be secured through our instrumentality, shall we suffer the blessed occasion to be lost through cold indifference? Forbid it Lord! rather arouse our dormant energies, and enlist us in this godlike charity—let thy example induce, thy command constrain us, to make our cordial offerings at the altar of this holy service.

“2. Again, the duty to which we are called involves high responsibilities. As the stewards of God, we are required to be faithful, and as the stewards of God, we must render an account. Perhaps in the neglect of duty we may bribe conscience to silence, and succeed in justifying ourselves before men, who may need from us similar indulgence and complaisance; but is not that eye of omniscience upon us, which observes our actions impartially, and before which are disclosed every feeling and motive of the heart? Upon this occasion, therefore, we solemnly ask, that each should act as in the sight of God, and in prospect of the day when the secrets of all hearts shall be known.

“3. The object in behalf of which we plead is, in our opinion, unobjectionable in principle. Perhaps you may question its utility, upon the presumption that it presents a

temptation to men to select the ministry for its respectability and emolument. Conceding that this charity, like all others, may be occasionally abused—that in some instances beneficiaries may be actuated by unworthy motives, and that unsuitable men may thus be unhappily assisted in their views—still is it not incontestable that such instances are rare, whilst many of the most devoted, laborious and successful ministers of the gospel, have been introduced into the Lord's harvest, through the generous interference of others. Of this we might quote abundant proof, if decorum did not forbid. Those most conversant with the operation of these institutions, have acknowledged their utility, and afforded them their aid and countenance; and is their testimony to be disregarded—whilst the oft repeated and groundless objections, which the enemies of the church have originated, constitute the professed Christian's apology for withholding his dues from the Lord's treasury? Far be it from me, to prefer the charge against any of you, for we anticipate the exhibition of a different spirit this night.

“4. Finally—The charity in which we would enlist your co-operation, affords the best opportunity for the display of noble, generous, and humane feeling.

“Is the soul precious? Is its redemption desirable? And where is the Christian who will not eagerly attempt to avert the calamitous fate which impends over the uninstructed and irreligious. Oh, profane not the name, insult not the spirit of Christianity, by ascribing them to those whose feelings are all selfish, and whose hearts were never open to the cry of those ready to perish! My brethren, shall any be eternally doomed through our default? Shall any fail to achieve a victory over death and hell, when a little temporary sacrifice on our part, would furnish them with the means? Is the gospel our hope, and shall we deny it to others? Shall we hoard up the paltry pelf of earth, at the sacrifice of Christian duty, and at the expense of immortal souls? Such wealth will be dearly accumulated, ‘for its rust will be a witness against the possessor, and eat his flesh as it were fire.’

“If then you would illustrate the philanthropic spirit of the gospel—if you would redeem you character for Christian consistency—if you would eternally benefit mankind—if you would honour your Lord, we present you an opportunity; and may neither conscience, nor the God of conscience, rebuke you for neglect. With you we confidently leave our appeal.”

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### Miscellaneous.

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OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

To the following letters, sent us by a valued correspondent, we give a ready insertion in our pages. They relate to an important subject, which we think the ministers and members of the Presbyterian church would do well to consider carefully, before the next meeting

of the General Assembly. It will be understood that we do not make ourselves responsible for any thing that may appear in this discussion, unless we state our sentiments, in remarks avowedly our own. If any one shall choose to controvert the opinions of the letter writer, we will publish whatever may be temperately written with that view, with as much readiness as we have done the present communication.

Mr. Editor,—If you think the following letters worthy of a place in your useful publication, they may perhaps lead to a more full discussion of a subject, very interesting to the Presbyterian church at the present time.

Yours, truly,

Φ.

LETTERS TO A FRIEND.

No. I.

Dear Sir,—You know my attachment to the principles of Presbyterianism, and my opinion that the time has come when a different organization of the General Assembly is necessary to preserve the union, fellowship, and prosperity of the several branches of the church under its care. Allow me to submit to your inspection some thoughts on the *radical principles of Presbyterianism—the character and influence of the Assembly—some existing evils—and the remedies proposed*. My intention is to prove, in perfect accordance with Presbyterian principles, that it has become necessary to organize the General Assembly by a representation from Synods, instead of Presbyteries.

*Radical Principles of Presbyterianism.*

Perhaps I shall not be able to state these better than by an extract from “Form of Government,” chap. xii. page 363, note. “The radical principles of Presbyterian church government and discipline are:—That the several different congregations of believers, taken collectively, constitute one church of Christ; called emphatically *the church*; that a larger part of *the church*, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein;—that a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is,

that a *majority shall govern*: and consequently that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of *the whole church*.”

These principles I hope to see preserved without any infraction—and I feel persuaded the more they are examined and tested, the more dear they will be to the Presbyterian church.

*Character and Influence.*

On these radical principles, the *Presbyterian church, in the United States of America*, has hitherto been conducted and prospered. The *unity of the church—judicatories for government, organized on the representative principle—the majority governing—the revision and control of proceedings in lower by higher judicatories—constitute the scriptural ground*; at the same time, they produce the most efficient influence, and present the most popular aspects of our form of government.

These principles have, doubtless, contributed largely to the rapid increase of the Presbyterian church in this country, within the last quarter of a century. Nor will the principles be liable to become less efficient, or popular, so long as the form of our civil government remains unchanged, and the conduct of our ecclesiastical courts accords with the great design of their organization. I have no apprehension that the principles of Presbyterianism will, for a long time to come, lose ground in this country. On the contrary, it seems to me probable, that their influence will extend over the whole class of our country's population, agreeing with us in matters of faith and terms of communion.—The signs of the times warrant such an expectation.

I have no wish to see the power, or influence of the General Assembly diminished, nor its relation to the whole church altered. Let it

remain the highest court of the whole Presbyterian church in this country—the only delegated body of the church, formed after the model of the Assembly at Jerusalem. Let it never be divested of one attribute, by which it becomes a bond of union and fellowship—by which it reviews and controls the proceedings of lower judicatories—and by which it so essentially promotes the welfare of the church.

The General Assembly holds a conspicuous station in the ecclesiastical world, and is deservedly respected. Perhaps no other church judicatory in the Protestant world, fills so large a space in publick view. Certainly no one in this country represents so large a communion,\* or a ministry of more talents, learning and piety; nor has any one the supervision of more important ecclesiastical interests. Considered in itself as a church court, and in its influence upon religion, learning, social order, rational liberty and benevolent enterprise, it is the most interesting spectacle in Christendom. To Presbyterians especially its attitude is deeply interesting.—Synods and Presbyteries respect it—sessions, ministers, elders, and missions of the church venerate and love it—the societies under its care value its character and respect its adjudications. All this is as it should be—and if there be some exceptions to this statement, they will be found connected with some evils which ought to be remedied, or in some restless spirits, which can always find aliment for envy or discontent.

Thus you will perceive that I would not diminish a tittle from the reputation and influence of the Assembly; but after all that may be said in its favour, it must be con-

\* It is true that the Baptist denomination report more communicants than the Presbyterian—but they have no general church judicatory—only a Convention of Delegates, for missionary purposes.

ceded that there are evils, connected with its present organization, which should be removed as speedily as possible. In my next letter I shall notice some of those evils.

Yours, &c.

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PHILOSOPHY SUBSERVIENT TO RELIGION.

Johnson has said of Dr. Watts—“Under his direction it may be truly said, *Theologiæ Philosophia ancillatur*—philosophy is subservient to evangelical instruction.” We welcome to our pages a writer who endeavours, and in our judgment not unsuccessfully, to make the same use of his philosophical attainments. Those who delight only in “spirit-stirring narrative,” as we know too many readers of miscellanies at present do, will not indeed find much entertainment in these essays. But we are careful to provide for the gratification of such readers; and it is but equitable that the taste of others should be gratified in turn. We are only sorry that the nature of our work renders it necessary to divide these essays, more than they were divided by their author. We shall however endeavour, as far as practicable, to make each essay a whole; although it will be found that they are closely connected, and that the positions which follow, often refer to what had before been illustrated.

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FOR THE CHRISTIAN ADVOCATE.

Dear Sir,—It is my design, if it should meet your approbation, to communicate to the publick, through the medium of your excellent miscellany, a series of essays upon moral and religious subjects. A leading object which I have in view, is, by the application of the doctrines of genuine philosophy, to illustrate and vindicate some of the fundamental principles of morals and theology. The interests of religion and moral truth may, I apprehend, derive as much benefit

from a cautious and enlightened philosophy, as they can receive detriment from one that is presumptuous and spurious. The discussion will relate to subjects, which, it may be presumed, your readers regard as highly interesting and important.—They will be conducted with a constant reference to differences of opinion which exist at the present time, in relation to these subjects.

To ascertain the principles of Christianity, we must have recourse to the scriptures alone. They have been exhibited and defended by innumerable writers, with the greatest clearness and strength of argument; abundantly sufficient to satisfy all who submit their understandings to the authority of inspiration. It may, however, be satisfactory to perceive, that the dictates of Divine revelation are in perfect accordance with the principles of sound and legitimate science; and that, in many instances, they receive the most decisive support from it.

*Egiva.*

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ESSAY I.

*Sources of our Judgments, in relation to Subjects of a Moral and Religious Nature.*

The Creator has endowed the soul of man, with the capacity of discovering truth on a great variety of subjects; among which, those of a moral and religious nature hold a distinguished place. The same comprehensive capacity of understanding receives different names, according to the occasions upon which it is exercised, or according to the peculiar nature of the subject about which it is employed. What is called the moral faculty, means nothing different from the human understanding, exercised upon subjects of a moral nature.

Some persons have maintained that antecedently to all acquired

knowledge, the mind of man is endowed, immediately, by its Creator, with certain ideas, which they have therefore denominated *innate*; and which they have considered as a part of the original furniture of the human understanding. With regard to this theory, it is sufficient to observe, that it is wholly unsupported by evidence. No proof has ever been furnished of the existence of ideas coeval with the existence of the human mind. Besides, it is completely at variance with unquestionable facts, in relation to the occasions on which our ideas are first suggested.

In regard to many of our simple notions, there can be no difficulty in determining the occasions upon which they are first suggested to the mind. We form a notion of colour by the exercise of sight; of sound by the exercise of hearing. In the same manner, all our simple notions respecting the qualities of material objects, are primarily suggested, by the exercise of our powers of external perception. A person destitute of any of the external senses, must ever remain ignorant of those peculiar qualities of matter, which are the appropriate objects of that sense of which he is destitute.

In like manner, we are capable of pointing out the occasion, upon which many of our notions have been formed about intellectual and moral subjects. And if we should be unable to trace all our simple notions to the occasion which first suggested them, it would by no means be a matter of astonishment. It would be unreasonable to expect the case to be otherwise, considering the weakness of memory; the rapidity of our mental operations; and above all, that many of our most important ideas are formed during our early years, before the mind has acquired the power of attending to the subjects of its consciousness.

It is agreeable therefore to all

the facts submitted to our examination, and to the analogy of other parts of our constitution, to believe that all our simple ideas are suggested primarily by the exercise of our external senses; and by the various occasions upon which the human understanding is called into operation.

The celebrated doctrine of Mr. Locke, that all our ideas are derived from sensation and reflection, is equally wide of the truth with the doctrine of innate ideas; unless, indeed, the word reflection be used with a latitude of meaning, which is altogether unwarranted; so as to include consciousness, memory, abstraction, reasoning, and in fact every mode and exercise in which the mind can be employed, except sensation, or external perception.

That the suggestions of our moral faculty, or in other words, that the dictates of the human understanding upon subjects of a moral nature, are essentially different from every other class of intellectual operations, seems incontrovertible by any rational being. To assert the contrary, would amount to a contradiction in the very terms of the proposition. The suggestions in question constitute a chief characteristic of man; by which he is distinguished and elevated above the different tribes of lower animals.

Moral and religious truth is suggested to the mind in various ways; according to the nature and faculties which our Maker has bestowed upon us; and according to the circumstances in which we are placed.

A variety of moral sentiments are immediately excited, by a view of the conduct of rational beings towards each other, in the different relations of social life. Such is the constitution of our rational nature, that whenever suitable occasions are presented, various moral sentiments and judgments are suggest-

ed to our minds. The human understanding is as well adapted to the perception of moral truth, as any other kind of truth. Notwithstanding the natural and culpable blindness of the human mind, in relation to spiritual and divine excellence, we cannot, when the subjects are duly presented to our consideration, avoid perceiving the essential difference between right and wrong, justice and injustice, truth and falsehood.

These are the natural and appropriate objects of the understanding. No laboured reasonings, or refined speculations, are necessary to enable us to perceive that justice, goodness, and truth, are excellent and commendable in their own nature; and that injustice, malevolence, and falsehood, are intrinsically wrong, and deserving of punishment. Accordingly, we find that the most unenlightened nations have a conception of right and wrong in human conduct, and a conviction of the intrinsic excellence and indispensable obligation of certain actions, and of the unlawfulness and turpitude of others.

The constitution of society, and the dispensations of Providence towards men, serve to suggest many of our moral judgments. We perceive that certain duties belong to men, according to the situation in which they are placed, and according to the relation which they sustain to others. It is judged to be the duty of parents to protect and support their children—of children to honour and obey their parents—of rulers to be just and beneficent—of subjects to be respectful and obedient. All the relations of life are thus believed to infer certain duties, as being peculiar and appropriate to the persons who sustain them.

The exceptions to these remarks, which some may suppose are furnished by the history of human opinions, are only apparent. They do not prove a contrary judgment.

in regard to the same action, when viewed in the same aspect. "In one country," says Dr. Paley, "it is esteemed an office of piety in children to sustain their aged parents; in another, to despatch them out of the way: that suicide, in one age of the world, has been heroism, is in another felony: that theft, which is punished by most laws, by the laws of Sparta was not unfrequently rewarded," &c.

These erroneous judgments evidently arose from a mistaken application of some rule of duty; or some principle of our constitution, to a particular case, to which it was not properly applicable. The moral judgments of mankind are uniform within certain limits. Differences of opinion either relate to the less obvious distinctions of right and wrong, or originate in the perversion of some original principle of our nature.

The consequences, which we observe to be connected with different actions, serve to strengthen and confirm the independent decisions of the moral faculty. Our judgment of the intrinsic rectitude of justice, veracity, fidelity, and other fundamental principles of morality, receive an additional sanction and confirmation, from observing their general tendency to promote individual and publick welfare. On the other hand, our natural disapprobation of injustice, fraud and falsehood, is increased, by a view of their evil consequences.

In other instances, our moral judgments may be indicated originally, by our observation of the pernicious effects of a particular action or course of conduct. In this way, we must discover that the indulgence of our natural propensities, in certain circumstances, and to a certain extent, are evil and wrong. The numerous evils consequent upon a free use of ardent spirits, prove it to be vicious and blameable.

Many important truths, of a mo-

ral and religious nature, are suggested by attentive reflection upon the powers and principles of the human constitution. The constitution of our rational nature may be viewed as a revelation from God. This important truth is plainly taught, in the comprehensive and expressive language employed in reference to our creation: "And God said, let us make man in our image, after our likeness. So God created man in his own image: in the image of God created he him."

Although this language principally regarded the holy nature with which man was endowed at his creation, yet, it is also true, in regard to many of the essential powers and principles of our rational constitution. Man continues, even in his present state of condemnation and depravity, to be the image and representative of his Maker. According to the degree in which a finite being can resemble one who is infinite, man still bears the image of God, in many of the essential principles of his rational nature.

This fact is virtually recognised, in all our knowledge and inquiries respecting the attributes and dispensations of God. Our own powers and attributes are the natural and primary elements, by which we judge of the powers and attributes of all other beings. As we are incapable of forming a distinct conception of a material object, so far as it is entirely unlike what has previously come under the notice of external perception, in like manner we are incapable of forming a distinct and positive conception of an attribute of mind, which bears no resemblance to any thing suggested by the exercise of consciousness. Our conceptions of activity, intelligence, and power, are primarily suggested by the operations of our own mind. We are conscious of perception, sensation, and volition; and the constitution of



our nature, leads us to refer these operations to a thinking and active being, whose nature and capacity correspond to them. It is evident, therefore, that our notions, of the powers and qualities of mind, are first formed by reflecting upon the various mental operations of which we are conscious.

From the external actions of our fellow creatures, which indicate activity, intelligence, and sensibility, we infer that they are active, intelligent, and sentient beings like ourselves.

From the various effects and changes, which we observe every where around us, we infer the existence of a Being, whose attributes correspond to them; a Being of infinite power, wisdom and goodness, who is the almighty and intelligent Author of all things.

Although we are unable to form a distinct conception of an attribute of mind, entirely dissimilar to any thing of which we are conscious, yet we find no difficulty in conceiving of powers, very different in degree from our own. When we witness effects far above what we are able to produce, we naturally ascribe a corresponding superiority of power to the agent, by whom they are produced. Hence we are led to ascribe to our Creator, all the excellences that belong to our constitution, in an infinite degree. The magnitude, grandeur, and variety of his works—the wisdom, the beneficence and the righteousness of his dispensations—manifest the infinite perfection of his nature, our absolute dependence upon him, and consequently, our obligation to serve and glorify him, with all the powers which we possess.

The process of the mind which I have described, although natural, and to a certain extent unavoidable, requires the direction of a cautious and sound judgment. We are in danger of great error, if we suppose that others are, in every respect, like ourselves. In regard

to the essential powers and principles of rational natures, we have no other way of judging; and if our conceptions are defective, or erroneous, we have no means of correcting them. When our conceptions relate to the attributes and operations of the Divine Being, they must, in many respects, be very inadequate and defective; this must be the case even when the fundamental laws of our rational constitution furnish the principle upon which they are founded: but when they are suggested by the necessary imperfections of our limited nature; and still more by the vicious irregularities of our corrupt minds; they must be not only inadequate, but false and criminal.

The natural tendency of our minds is to invest with qualities resembling our own, not only our fellow men, but also those invisible and superior beings, whom religion or superstition brings to our knowledge. Idolatrous nations ascribe to their imaginary deities, not only the original and essential attributes of our rational constitution, but also many of the weaknesses and vices, which belong to man as an imperfect and depraved being. Corrupt men, whatever their opportunities of acquiring information may be, are extremely liable to form corrupt notions of God. Hence the severe reproof contained in the language of the Psalmist: "But unto the wicked God saith—thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes."

From the same cause we are liable to judge erroneously of our fellow men. The innocent and virtuous are slow in believing ill of their neighbour. The rogue and the profligate, judging by themselves, will scarcely give to any man, the credit of integrity and disinterestedness.

An attentive consideration of the works and dispensations of God.

will lead our minds to a knowledge of the glory of his nature; his wisdom, power and goodness, his incomprehensible greatness, universal supremacy, and his unremitted and irresistible agency.

One important use of genuine science, is to enable us to perceive the immediate operation of Divine power, in all the changes presented to our view in the material universe. It is agreeable to the most enlightened philosophy, that matter, however modified or combined, is essentially inert; and consequently that all its changes are produced by the immediate agency of mind. Mind alone is essentially active, and capable of originating and continuing motion. The laws of nature, or the laws of motion, which some ignorantly mistake for efficient causes, denote either general facts, or different modes of Divine operation.

Philosophical inquirers have generally discovered a disposition to exclude God from the government of the world, both intellectual and material; and to account for the various changes which take place, independently of his universal and immediate interposition. Men will rather speak absurdly, and without any rational meaning, than ascribe the events and changes which we witness, to the Almighty Creator and Governor of the world. They are disposed rather to ascribe them to nature, to the laws of nature, to the natural tendency of things; words which have no distinct and intelligible meaning; unless they are employed to signify that order of events which God has established, and which he carries into effect by his incessant operation.

This conduct is both irrational and impious. It assimilates the general style of philosophical systems to Epicurean atheism and absurdity. It invests nature, and the laws of nature, with the attributes of Deity, and the government of the world, to the exclusion of the

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almighty and intelligent Author of all things. It deprives God of the glory due to him for his wonderful works of creation and providence; and tends to lead away our minds from the contemplation of his perfections and universal agency.

(To be continued.)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

(Continued from p. 13.)

London, Aug. 26th, 1820.

My dear Friend,—That I may not entirely disappoint your reasonable curiosity, I must try to say something of my short sojourn in this vast metropolis, which I expect to leave in a few days. I have had a busy time since I came here. Anxious to make the most of my brief stay in the place, I have been from morning till night, going from place to place, taking a hasty look at the multiplicity of objects which crowd upon the stranger's attention; and the result is, a perfect chaos in my mind. By the time I am a few months out of London, it will be to me like a dream, that ever I have been in it. And in truth my very curiosity has become jaded; so that I cease to look with half the interest I did at first, or that a stranger would who had just arrived in full health, and with time on hand to allow him to go leisurely to work, without making "a toil of a pleasure." I mentioned in my last, that the day which brought me here, was one of exquisite enjoyment. The idea of being in *Old England*, and on the road to London, combining with the fineness of the weather, the beauty and fertility of the country on the whole route, could hardly fail to produce an excitement in the mind, of a very high grade. But our animal system is so constructed, that high excitement kept

up for any great length of time, will subside into satiety and relaxation, often followed with depression; at least so it is with me, and so I found it on this occasion. In the stage tavern, deserted of all my travelling associates, I spent a solitary evening, on the night of my arrival, amidst a bustle of strange company, who cared nothing for me.

The next morning, I had a silent breakfast, at a small table in the eating room, by myself. A common breakfast-table, for the whole company, as often prevails in the United States, is not known here. High-flyers take their breakfasts in their chambers. The common eating-room is crowded with tables of all dimensions, from the small round stand for an individual, to the oblong board sufficient to accommodate a dozen. So that he who comes alone, feeds alone; and every party keeps by itself. Whatever benefit may attend this arrangement, it operates badly on the solitary stranger, by excluding him from the opportunity of a sociable meal—the best of all opportunities for “scraping” an acquaintance with fellow strangers. Thus situated, with a mind jaded by the travel and excitement of the preceding day, and ruminating on home, I have seldom felt more solitary than on the first morning in London. No doubt, my depression was not a little increased, by the anticipated distress incident to a very shy mortal, compelled to beg, by introductory letters, the kind offices of strangers. It was with no small reluctance I ventured, under the direction of a guide, to sally into the crowded streets, in quest of the Rev. Dr. Waugh. It was a little day’s journey to his house. Happily I found him at home, and was soon set perfectly at ease, by the Christian brotherly kindness of his reception. Through his kindness I have been again provided with a home for a

few days, in the family of one of his parishioners, in a central part of the city.

Two things cannot fail to fill a stranger, on his first coming into London, with amazement: the immensity of its size, and the vastness of its business. In point of size, Paris dwindles into littleness on a comparison. To pass through London, is a journey of no small extent. From a walk on the top of Meux’s brewery, a very high building, situated on an elevated part, I had a view over the greatest part of the city; which in some directions appeared to extend as far as I could see, even to the verge of the horizon. Mr. S—, a gentleman with whom I had become a little acquainted in Baltimore, when he was there some years ago, and the only individual I have met with abroad whom I have ever seen in my own country, was good enough to devote a day to rambling with me over the town. After an early breakfast, we left his house with an understanding that it would be out of the question to think of returning to dinner; and accordingly at the distance, by his estimation, of about three miles from his house, we dined at an eating-house. The man in business in London, must submit to immense drudgery in out-door transactions, from the distance of places, or be subject to heavy taxation in the hire of hackney coaches. The number of these vehicles in Paris surprised me; but verily they are not to be compared to those of London for multitude.

To see the shipping, the warehouses, the custom-house, the exchange, &c. &c. cannot fail to excite an amazing idea of the amount of business transacted in this city. The leading idea impressed on my mind relative to Paris is, that it is a place of pleasure; but London is emphatically a place of business. Nothing, however, produced in my mind so much astonishment, at the

vast scale on which business is transacted here, as the Bank of England. A mercantile friend conducted me through it. The space of ground which the building occupies, the number and size of the rooms, but above all, the multitude of clerks and persons in its employ—estimated at about two thousand—sink every thing of the kind which I have seen elsewhere, into insignificance. One large room, connected with the building, is appropriated to stockjobbing transactions. And here a scene presented itself, on which I looked with as much astonishment, as on any thing I have seen in London. It was crowded with people on their feet, seeming to be in incessant motion, and every one vociferating as loud as he was able. The hubbub was most astounding, and a perfect Babel of confusion. Persons without business were not allowed to go farther than the door. Here I looked on, perfectly incapable of discovering what the wild uproar could mean. The explanation given by my friend was to this amount. That there were so many calling out the names of persons they wished to find in the house, or the kind of stock in which they wished to traffick, &c. that those in conversation were compelled to speak in the loudest tones, in order to hear each other.

The churches, and the state of church affairs, you will readily suppose, has made a principal object of my attention. Yet on this subject I have gathered but little worth putting on paper. To a republican and a Presbyterian, accustomed to the equality of rights and privileges existing among the different religious denominations in the United States, it is not a little gratifying, to see the proud superiority of the churches of the establishment, over the *chapels*, as the houses of worship belonging to dissenters are called. The churches are generally large majestick build-

ings, many of them ornamented with vast steeples, bells, and clocks; while the chapels are comparatively quite small, humble erections, with little ornament, either in their interior or exterior. Very few of the dissenting churches, which have come under my notice, are to be compared in point of size and ornament, to many of the churches in Philadelphia and New York. The immense pile of building called St. Paul's Cathedral, of which you have often heard, is scarcely to be regarded as a place of worship. More than three-fourths of its vast interior is completely vacant, except the pictures and monuments with which it is ornamented. One small section, enclosed with an iron railing, and furnished with pews, is appropriated to Divine service. I was present one forenoon, when a high dignitary of the church read the church service to a few attendants. In parade and formality, it appeared very nearly to correspond with the Popish mass I have so often witnessed in France. To me, the whole exhibition was more like any thing else than devotion.

At the invitation of Dr. Waugh, who is the chairman, I attended a meeting of the Board of Managers of the London Missionary Society, and heard the examination of three young men, who offered themselves to be received as missionaries, to go wheresoever the Board may choose to send them. I need not tell you the gratification I felt, at being introduced to some of the leading men of a society, whose formation is an era in the church; almost equal in importance to any thing that has taken place, since the days of the apostles—the reformation from Popery excepted. My heart hailed the magnanimous men, who divesting themselves of sectarian prejudices, and forbearing one another in love on the subject of minor differences, met in common council, and united

their means and their energies, to send the gospel into all lands— sealing their attachment to each other as brethren, and their devotedness to the common cause, by participating at the same communion table, in the memorials of their crucified Redeemer. Already the fruits of their co-operation are such as correspond to such an auspicious commencement. We have reason to say, “what hath God wrought” by their means—And what hath God wrought by their agency, not only in heathen lands, but by the awakening impulse given to the slumbering church of God, in other places throughout the world.

This society have formed a missionary museum, consisting of the various items of curiosity, which the missionaries have been able to send home from the countries they have visited. Already the collection fills two rooms, and promises in the course of some time to become very interesting. One article lately received, cannot be viewed, I think, without awakening much feeling. It is a collection of Otaheitean gods. You have already been informed, that these late idolaters, since their conversion, have packed up their gods, and sent them in a chest to London, as a present to the Missionary Society. There are a great many of them, arranged on the shelves of the museum. And truly they are an exhibition worth looking at. Westminster Abbey has shown me nothing that has produced in my mind so much excitement. They are of different sizes, made of wood, and painted. Some of them are ornamented with feathers, &c. Their figure is a combination of the human with the brutal shape, in a way to give effect to all that is ugly and frightful in appearance. Surely they are fit to represent the hatefulness of devils, and correspond well with the shocking rites of devil worship. Who that has a heart to feel, can refrain from re-

joicing that the mercy of God has rescued a portion of the human race from the horrors of such an idolatry! And who that has a mite to bestow, would grudge to give it for a purpose so noble.

In or out of the establishment, I do not learn that there is among the clergy of London any man, at this time, of very superior celebrity. Among the evangelical corps, the Rev. Daniel Wilson, of the Episcopal church, has been mentioned as one of the most prominent. For the time, I have heard as much preaching as I could obtain, and most of it has been good preaching; but nothing superior to what I have frequently heard in my own country. The Rev. Dr. Waugh, to whose kind attentions I am much indebted, is a man without show; but unless I am much mistaken, of great worth. He is an old Scotchman, who has long ministered to a congregation of his countrymen, belonging to the Burgher seceders. Under his ministrations, the congregation has greatly prospered; and it would have been strange had it been otherwise, considering his talents, his piety, and peculiarly conciliating manners. His large muscular person, mild countenance, and gray locks, give him a very venerable appearance; while his sprightly, playful humour, renders his conversation very attractive. Like most Scotchmen, he has a strong predilection for his country, with a sufficient attachment to the church of the secession, to which he belongs—yet much relaxed from the rigid ideas of Christian communion, which have characterized that church, both in Europe and America. A few evenings ago, I attended in the church of Mr. Burder, to hear this venerable Independent, whose printed discourses, under the title of “Village Sermons,” have been so popular in our country. I found in his place Dr. Waugh, who had no scruple to conform to the usage

of him whose pulpit he supplied, by giving out the Psalms of Dr. Watts, before and after his sermon. Indeed it appears from all I have learned, that the controversy on the subject of psalmody, which has been so keenly agitated with us, is properly American, and is hardly known in Europe.

I remain, truly,  
Yours, &c.

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TRANSATLANTIC RECOLLECTIONS.

No. X.

(Continued from page 15.)

*A Communion Season in the North of Ireland.*

The sacrament of the Supper is observed twice in the year, spring and fall. The time is generally announced from the pulpit some weeks before. The arrival of communion week is farther noticed by a sermon peculiar to the occasion, preached on the Sabbath which immediately precedes it; and from that time until the middle of the week which succeeds it, even a stranger may know by the look and words and gestures of the people, that something of a deep and solemn interest occupies their attention. On the Thursday before the communion a holy fast is observed; when it is expected that the congregation, laying aside all secular employment, will come up to the house of the Lord, where a sermon, appropriate to the occasion, is preached by the pastor. After sermon and a deep and searching exhortation, the pastor informs the congregation of the names of those brethren whom he expects to assist him on the approaching occasion; as well as of the times and parts in which they are to act. Saturday is the day of immediate preparation; when a sermon, by one of the invited brethren, is preached to the congregation; and after the close of the services, the pastor of

the church, descending from the pulpit to the clerk's desk, distributes to the members of the church *tokens* of admission to the table of the Lord; and without a *token*, no person would presume on the coming day to approach the sacred board. This, you will perceive, is done to prevent imposture, lest any *profane* person, or one *unsound* in doctrine, should come presumptuously to the holy ordinance. This day may be called the preparation of the Sabbath; and hence every thing is done necessary to make the Sabbath literally a holy day of rest: and when the Sabbath sun arises, he shines on a people still and solemn—the deep feelings of the heart are depicted on their calm and contemplative countenances—and save the voice of prayer and praise, the whole neighbourhood looks something like a land over which the sirocco blast had just passed. But this is of short duration; for at an early hour, every field and pathway and road, leading to the holy temple, is literally thronged—the whole neighbourhood seems to turn out with one consent—every cottage pours forth its inhabitants for miles around; and they stream along to the church of God from every direction, like lines from the circumference of a circle to its centre, in which they all meet and mingle.

Nor is this confined to any one particular denomination; for apparently forgetting their distinctive in their generic appellation, all ranks and sects press forward to the church, in which the Holy Supper is to be celebrated. The first thing which arrests the attention of a stranger is a table, placed at the gate which admits into the church enclosure, covered with a white cloth, on which is placed a large pewter plate, attended by an elder, to receive the collection. On this plate every one deposits what his pocket or his inclination permits.

If the day is pleasant, it generally happens that the church cannot con-

tain more than two-thirds of the people; but to remedy this, a tent is erected on the outside among the tombs; and seated upon the little hillocks which mark the resting places of the dead, those who cannot get into the church listen to a sermon, preached by one of the clergymen who assist the pastor on the occasion. And perhaps to a heart capable of reflection, a more solemn situation can hardly be conceived, than those moments of silence which precede the commencement of these external services. Only think of a living congregation scattered among the congregation of the dead, and the one equally silent as the other; the living waiting with suppressed breathing for the voice of the preacher, and the dead, not more noiseless, waiting for the sound of the archangel's trump. It is indeed a time of such eloquent silence, that perhaps words, however appropriate, are intruders at such a time.

"O man, if aught can ever thrust  
Thy proud, proud forehead to the dust,  
It surely must be here!  
No voice can ever seem so dread,  
As this same stillness of the dead."

In the mean time, in the church, the pastor preaches what is called the *action* sermon; explains the ordinance, *fences* the tables, and serves the first; while the others are attended to by the assisting clergymen in their turn. This gives a novelty and interest to the meeting, which is highly pleasing and instructive. The communicants sit at tables spread in the aisles; and oh! how terribly solemn is it, when part of a family, or the occupants of a pew, arise and go to the table of the Lord, and leave a part behind! It looks like the separation which shall take place at the last great congregation, "when the dead, small and great," shall stand in judgment. On such an occasion, when left behind, I have felt an aguish chill pervade my whole system, and a momentary feeling as if a dart had passed through my heart.

Oh! Mr. Editor, what must be the strength of those incipient feelings of damnation which will take possession of the heart, when the sinner is separated from Christ, and from all his holy relatives, on "that great day, for which all other days were made!"

After the peculiar services of the day are over, the whole congregation leave the church, and mingling with those without, listen to a concluding sermon. And when this mighty assembly lift up their voices in the sublime language of the Psalmist, what a rapturous and holy echo seems to pass from tomb to tomb, and from vault to vault, as if the pious dead were privileged to join once more in this "work and worship so divine." The longest day is almost too short for these sacred exercises, and often do the people repair to their habitations, and sit down by candle light to their *cold* dinners. Nor are the services of this holy season ended even here; for on Monday, which is the day of thanksgiving, the people appear once more in the "great congregation," to bless the Lord for his mercies; when an appropriate sermon is delivered by one of the assistants—after which, the people retire with joyous and uplifted countenances to their respective homes. And so full sometimes do these good people appear to be of "righteousness and peace in believing," that their very looks seem to give an invitation to the "weary and heavy laden" to come to Christ—bringing vividly to our recollection the memorable conclusion of the feast of tabernacles, when Jesus stood up, and "cried, saying, If any man thirst, let him come unto me and drink."

The above description of an Irish communion season, though novel to some of your readers, will be recognised by others, as the manner in which such seasons were observed among Presbyterians in this country, at no very distant period—an

instance of which we have in the life of the apostolic Brainerd. At the beautiful and picturesque little village of Abington, within eleven miles of Philadelphia, where the Rev. Mr. Steel now dispenses with faithfulness and assiduity the "bread of life," Messrs. Brainerd and Beaty attended as assistants to Mr. Treat, at his communion in the April of 1745. They arrived there on Saturday, while Mr. Treat was preaching; after which Mr. Brainerd delivered a sermon. On the Sabbath, Mr. Treat preached within the church, and both Mr. Brainerd and Mr. Beaty on the outside; and the services of this solemn occasion were concluded on Monday, by sermons from the same gentlemen.

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#### SPIRITUAL DISTRESS RELIEVED.

In our number for November last it was stated, that a second letter, relative to the case of spiritual distress then described, had been received from the subject of that distress; and that this letter was irrecoverably lost. So we then believed. But we have since received an obliging note from a female friend at a distance—and for this she will accept our best thanks—informing us that she was permitted to take a copy of both the letters, a short time after they had been received; and enclosing a correct transcript, as we doubt not, of that which we had supposed to be lost. After considerable hesitation, we have concluded to publish this second letter. We have hesitated, because the letters cannot be fully understood, unless they are read in connexion, and because the second contains such laudatory expressions—the superaboundings of a grateful heart—as we well know that he to whom they were addressed did not deserve. On the whole, however, knowing as we do, that a considerable number of our readers will be gratified by a perusal of the

following letter, we have determined to publish it without the alteration or addition of a single word. It will be recollected, that the text discoursed on was 1 *John*, v. 4.

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Rev. Sir,

When you cast your eye upon these characters, you will no doubt recognise your anonymous friend. It was not my intention to have intruded a second time; but I cannot resist the inclination I have to address a few more lines, by way of acknowledgment. For though you know me not, yet I think, to a generous mind, it may afford some satisfaction to know, at least, that you have conferred an inexpressible obligation on a heart not altogether insensible to its value.

'Tis true, I cannot be certain, and perhaps it might be vain to suppose, that you honoured me with any particular reference, in your last excellent lecture—though some of the allusions appeared so striking and pointed, that an intimate friend of mine, who is older than myself, and can take the liberty of saying any thing she chooses (but who knew nothing of the circumstance of my writing) turned to me the moment the discourse was concluded, and inquired with a significant smile, whether Mr. G. had given me notice of his intention to discuss that subject.

However, whether your references were general or particular, is not a matter of importance; they had the same effect; and I feel myself as much indebted and as thankful for the instruction conveyed, as if every line had been particularly dedicated to me. I wished for some discerning, intelligent director, and such it has pleased God to favour me with in you. I stand convinced and corrected;—I am in the situation of one, who has long been searching in the dark for an object, which, when light is introduced, he finds just at hand. You have placed the subject before me in a new and clear point of light—turned the



train of my thoughts into a different channel, and led me to a view of the cause and origin of many things before unaccountable. The moment your text was named, it darted upon my mind like a ray of light. I perceived it led to a point in which I was deeply interested, and I felt the most fervent desire to be informed of the nature and properties of a principle, which promised such a difficult, and yet desirable and necessary victory. There was no necessity to call me to attention; every power of my soul was suspended in anxious expectation—nor was I disappointed. Light and conviction attended every word. I followed you through the course of the argument with the greatest facility; and the reflections appeared so just, natural, and obvious, that I could not but wonder I had never been led to make them before. I contemplated with a degree of admiration next to rapture, the exalted character of a Christian under the influence of this faith; though I felt myself at such an amazing distance, that I could but just look up to it.

How very deficient have I been in this faith, which is the substance of things hoped for; the realizing belief and impressive sense of invisible things; which gives them a present subsistence in the mind, and enables it to overcome the world by a proper estimate. I had always an idea that there was such a faith, from the effects produced on others, and I have wished to possess it myself; but I never had such clear and convincing apprehensions of its nature, necessity, and importance, as you, by a power which no other person seems to possess over me, have given me.

The next question is, how shall I attain it? It is by acknowledgment the gift of God. He only, who commanded light to shine out of darkness, can impart it; but he is infinitely gracious, nor will he deny so necessary a blessing to

those who desire it sincerely. Christ is anointed a prophet, and this must certainly be among the purposes for which his Spirit is given.

You have taught me to account, for not having attained more of this faith already—I have been unfaithful to the grace received. Possessed of a temper naturally diffident and indolently complying, I have indulged it to excess, and from an averseness to ostentation, have run into the contrary extreme; and though numbered among the professors of religion, have suffered myself to be carried away by the current, into a base and unjustifiable conformity to the opinions and practices of others.

Before the men who hate his cause,  
My treacherous heart has blush'd for  
shame;

Loth to forego the world's applause,  
I hardly dared avow his name.

Yes! my irresolute heart has shrunk from the keen glance of contempt, nor could consent to sacrifice a little indulgence, though for His sake who consented to leave the glories of his exalted state, and to suffer ignominy, reproach, and death for me. Oh! I am not worthy of his name. I have been a hypocrite indeed, but of a different complexion from what I apprehended:—and could I expect, that having virtually denied Him before the world, He would acknowledge me, when, secluded from every eye, I was inclined to seek his face and favour? Could I expect He would grant me more light and clearer perceptions, when I had so greatly misimproved that already given? I have certainly more reason to wonder and adore, that he did not give me up to a judicial blindness of mind and hardness of heart.

Would to God I could be certain, I should never act such a part again; but oh, I am weak as a bruised reed; how shall I stem the torrent without, and triumph over the propensities of nature within?

I know your answer—by that faith which is the evidence of things not seen. I will endeavour to seek for it and cherish it. Will you not assist me in your prayers? I know you will—for you follow the example of Him who intercedes above, and despises not the weak. In this

hope I take my leave, entreating you to accept my most grateful and affectionate acknowledgments, and believe me to be, with the most exalted esteem,

Reverend Sir,

Yours, &c. &c.

Feb. 28th, 1791.

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## Review.

**THE CANON OF THE OLD AND NEW TESTAMENTS ASCERTAINED; or the Bible complete without the Apocrypha and unwritten Traditions.** By Archibald Alexander, Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N. J.—12mo. pp. 418.

Among the many benefits which the church and the world derive from well conducted theological institutions, we must reckon, as highly important, the publications of their able and pious professors. These professors are always selected with a primary reference to their talents and attainments; and their subsequent studies and occupation, enable them eventually to appear with great advantage, as authors on the most important topics of theology. The justice of these remarks we have already had the pleasure to see exemplified, to a considerable extent, in the Theological Seminary of the Presbyterian church at Princeton. From one of its professors, heresy and schism have received a merited and powerful rebuke; and by another, the evidences of divine revelation have been lucidly and attractively exhibited, and the Canon of Sacred Scripture ascertained and vindicated, in a compendious, popular, and satisfactory manner. Nor shall we forbear, on the present occasion, to express the pleasing anticipations that we cherish, of the benefits which the students of Biblical criticism in our

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country may hereafter derive, from the publications of the youngest professor of that seminary—should he live, as our prayer is that he may, to avail himself of the distinguished advantages which he now enjoys in Europe, for improvement in oriental literature, and in the various knowledge by which the sacred volume may be illustrated.

The work now under review should have received from us an earlier notice, if we had sooner been able to redeem the time necessary to examine it, with that care and deliberation which its importance merits. Its design will best be made known by the author.

“One motive which induced the author to undertake the following compilation, was the desire of furnishing a supplement to the little volume which he recently published, on the Evidences of the Christian Religion; for the argument for the truth of Divine Revelation cannot be considered complete, without the testimonies, by which the canonical authority of the several books of scripture is established. But he was also influenced by the consideration, that a convenient and compendious work on this subject, is a *desideratum*, in our English theological literature. The works which we possess on the canon of scripture, are either too learned or too voluminous, for the use of common readers. Besides, the whole subject has been seldom treated by the same author; for while one vindicates the canon of the Old Testament alone, another confines himself to the settling of the canon of the New Testament.

“The object of the writer of this work is to exhibit a compendious view of the whole subject, and in such a form as

will be level to the capacities of all descriptions of readers. He has aimed at bringing forward the result of the researches of learned men who have treated this subject, in such a manner, that the substance of their works might be easily accessible to that numerous class of readers, who are unskilled in the learned languages. It was, moreover, his opinion, that such a volume as this, would not be unacceptable to theological students, and to clergymen, who have it not in their power to procure more costly works."

We entirely agree with Dr. A., "that a convenient and compendious work on this subject—the Canon of Sacred Scripture—is a desideratum in our English theological literature"—Or we would rather say, that till this publication, it was a desideratum: for after examining every part of this little volume pretty closely, it is our deliberate judgment that the desideratum is now nearly supplied. We doubt not indeed, that the author may improve his work in future editions; and we shall, in the sequel, notice what we take to be some slight imperfections or oversights; but these detract very little, in our own estimation, from the general value of the performance.—"Usefulness" says Johnson, "seldom depends on little things." We can truly say, that if we could have found such a book as the one before us in early life, we should have esteemed it a treasure; and that it would have saved us the trouble of gathering up, here and there, in detached parcels, much of the information which is here accumulated and condensed. No minister of the gospel, no theological student,—nay, no *reading* man or woman, who prizes the Bible as all ought to prize it, should remain contentedly ignorant of the subjects discussed in this publication. To this opinion we think we shall have the suffrage of all our best informed readers, after they have perused and carefully considered the table of contents. It is as follows:

"Part I.—Introduction—The importance of ascertaining the true Canon of the Holy Scriptures.—Sect. I. Early use and import of the word Canon.—II. Constitution of the Canon of the Old Testament by Ezra.—The Canon of the Old Testament as it now exists, sanctioned by Christ and his Apostles—Catalogues of the Books by some of the early Fathers—Agreement of Jews and Christians on this subject.—III. Apocryphal Books—Their origin—Importance of distinguishing between Canonical and Apocryphal Books—Six Books of this class pronounced Canonical by the Council of Trent—Not in the Hebrew, nor received by the Jews, ancient or modern.—IV. Testimonies of the Christian Fathers, and of other learned men, down to the time of the Council of Trent, respecting the Apocrypha.—V. Internal evidence that these Books are not Canonical—The writers not prophets, and do not claim to be inspired.—VI. No Canonical Book of the Old Testament has been lost.—VII. The Oral Law of the Jews without foundation.

"Part II.—Sect. I. Method of settling the Canon of the New Testament.—II. Catalogues of the Books of the New Testament—Canonical Books only cited as authority by the Fathers, and read in the Churches as Scripture.—III. Order of the Books of the New Testament—Time of the Gospels being written—Notice of the Evangelists.—IV. Testimonies to Matthew's Gospel—Time of publication—Language in which it was originally composed.—V. Gospel of Mark—On what occasion published—Ascribed to the dictation of Peter by all the Fathers.—VI. Gospel of Luke—Testimonies of the Fathers respecting it.—VII. The objections of J. D. Michaelis, to the Canonical authority of the Gospels of Mark and Luke, considered, and answered.—VIII. The Gospel of John—Life of the Evangelist—Occasion and time of his writing—Canonical authority indisputable.—IX. The Acts of the Apostles—Luke the author—Canonical authority undisputed by the Fathers—Rejected only by heretics.—X. Testimonies to the Canonical authority of the fourteen Epistles of Paul.—XI. Canonical authority of the seven Catholic Epistles.—XII. Canonical authority of the Book of Revelation.—XIII. No Canonical Book of the New Testament has been lost.—XIV. Rules for determining what Books are Apocryphal—some account of the Apocryphal Books which have been lost—All of them condemned by the foregoing rules—Reason of the abounding of such Books.—XV. Apocryphal Books which are still extant—Letter of Abgarus King of Edessa to Jesus, and his answer—

Epistle to the Laodiceans—Letters of Paul to Seneca—Protevangelion of James—The Gospel of our Saviour's infancy—The Acts of Pilate—The Acts of Paul and Thecla.—XVI. No part of the Christian Revelation handed down by unwritten tradition.—Notes."

It is no small recommendation of this work, that it is *popular* in its manner.—It is so written as to be perfectly intelligible to those who are unacquainted with the learned languages; and so likewise as to engage attention, and even to afford much entertainment to those who take an interest in the general subject. The book will not, on this account, be less acceptable to scholars; and to the mere English reader it will afford a gratification, which he could not otherwise receive. Who has not heard the complaint from those unacquainted with the ancient languages, that biblical discussions are often so interspersed with Hebrew, Greek and Latin, that they cannot fully understand them, and therefore often neglect them altogether? We know that discussions of this character are not to be indiscriminately condemned; because justice cannot be done to some subjects, without quotations from the original languages of the sacred volume. But scholars can find enough of these; and we suspect that some who are called scholars would be willing to find less of them than they do.

It cannot be expected that we should give large extracts from this volume—Our space forbids it; and we hope that very many of our readers will peruse the whole for themselves. We select as a specimen, the following paragraphs, which close the first section of the second part.

"The question is often asked, when was the canon of the New Testament constituted? and by what authority? Many persons who write and speak on this subject, appear to entertain a wrong impression, in regard to it: as if the books of the New Testament could not be of authority, until they were sanctioned by some

ecclesiastical council, or by some publicly expressed opinion of the Fathers of the church; and as if any portion of their authority depended on their being collected into one volume. But the truth is, that every one of these books was of authority, as far as known, from the moment of its publication; and its right to a place in the canon, is not derived from the sanction of any church, or council, but from the fact, that it was written by inspiration. And the appeal to testimony is not to prove, that any council of bishops, or others, gave sanction to the book, but to show, that it is indeed the genuine work of Matthew, or John, or Peter, or Paul, whom we know to have been inspired.

"The books of the New Testament were, therefore, of full authority, before they were collected into one volume; and it would have made no difference, if they had never been included in one volume, but had retained that separate form, in which they were first published. And it is by no means certain, that these books were, at a very early period, bound in one volume. As far as we have any testimony on the subject, the probability is, that it was more customary to include them in two volumes: one of which was called the Gospel, and the other, the Apostles. Some of the oldest MSS. of the New Testament extant, appear to have been put up in this form; and the Fathers often refer to the scriptures of the New Testament, under those two titles. The question, when was the canon constituted, admits therefore, of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the Canon was completed. But if the question relates to the time when these books were collected together, and published in a single volume, or in two volumes, it admits of no definite answer; for those churches which were situated nearest to the place, where any particular books were published, would, of course, obtain copies much earlier, than churches in a remote part of the world. For a considerable period, the collection of these books, in each church, must have been necessarily incomplete; for it would take some time to send to the church, or people, with whom the autographs were deposited, and to write off fair copies. This necessary process will also account for the fact, that some of the smaller books were not received by the churches so early, nor so universally, as the larger. The solicitude of the churches to possess, immediately, the more extensive books of the New Testament, would, doubtless, induce them to make a great exertion to acquire

copies; but probably, the smaller, would not be so much spoken of, nor would there be so strong a desire to obtain them without delay. Considering how difficult it is now, with all our improvements in the typographical art, to multiply copies of the scriptures with sufficient rapidity, it is truly wonderful, how so many churches as were founded during the first century, to say nothing of individuals, could all be supplied with copies of the New Testament, when there was no speedier method of producing them, than by writing every letter with the pen! The pen of a ready writer must then, indeed, have been of immense value. The idea entertained by some, especially by DODWELL, that these books lay for a long time locked up in the coffers of the churches to which they were addressed, and totally unknown to the rest of the world, is in itself most improbable; and is repugnant to all the testimony which exists on the subject. Even as early as the time when Peter wrote his second Epistle, the writings of Paul were in the hands of the churches, and were classed with the other Scriptures.\* And the citation from these books by the earliest Christian writers, living in different countries, demonstrates, that from the time of their publication, they were sought after with avidity, and were widely dispersed. How intense the interest was which the first Christians felt in the writings of the apostles, can scarcely be conceived by us, who have been familiar with these books from our earliest years. How solicitous would they be, for example, who had never seen Paul, but had heard of his wonderful conversion, and extraordinary labours and gifts, to read his writings? and probably they who had enjoyed the high privilege of hearing this apostle preach, would not be less desirous of reading his Epistles! As we know, from the nature of the case, as well as from testimony, that many uncertain accounts of Christ's discourses and miracles had obtained circulation, how greatly would the primitive Christians rejoice, to obtain an authentick history, from the pen of an apostle, or from one who wrote precisely what was dictated by an apostle? We need no longer wonder, therefore, that every church should wish to possess a collection of the writings of the apostles; and knowing them to be the productions of inspired men, they would want no further sanction of their authority. All that was requisite was to be certain, that the book was indeed written by the apostle, whose name it bore. And this leads

me to observe, that some things in Paul's Epistles, which seem to common readers to be of no importance, were of the utmost consequence. Such as, *I Tertius who wrote this epistle, &c.*—*The salutation with mine own hand.*—*So I write in every epistle.*—*Ye see how large a letter I have written unto you with mine own hand.*—*The salutation by the hand of me Paul.*—*The salutation of Paul with mine own hand, which is the token in every epistle.*\* This apostle commonly employed an amanuensis; but that the churches to which he wrote, might have the assurance of the genuineness of his epistles, from seeing his own hand writing, he constantly wrote the *salutation*, himself. So much care was taken to have these sacred writings well authenticated, on their first publication. And on the same account it was, that he and the other apostles, were so particular in giving the names, and the characters, of those who were the bearers of their epistles. And it seems, that they were always committed to the care of men of high estimation in the church; and commonly, more than one appears to have been intrusted with this important commission.

“If it be inquired, what became of the autographs of these sacred books, and why they were not preserved; since this would have prevented all uncertainty respecting the true reading, and would have relieved the biblical critic, from a large share of labour? It is sufficient to answer, that nothing different has occurred, in relation to these autographs, from that which has happened to all other ancient writings. No man can produce the autograph of any book as old as the New Testament, unless it has been preserved in some extraordinary way, as in the case of the manuscripts of Herculaneum; neither could it be supposed, that in the midst of such vicissitudes, revolutions, and persecutions, as the Christian church endured, this object could have been secured, by any thing short of a miracle. And God knew, that by a superintending Providence over the sacred scriptures, they could be transmitted with sufficient accuracy, by means of apographs, to the most distant generations. Indeed, there is reason to believe, that the Christians of early times were so absorbed and impressed with the glory of the truths revealed, that they gave themselves little concern about the mere vehicle by which they were communicated. They had matters of such deep interest, and so novel, before their eyes, that they had neither

\* 2 Pet. iii. 14, 15.

\* Rom. xvi. 22. 1 Cor. xvi. 21. Gal. vi. 11. 2 Thes. iii. 17.

time, nor inclination, for the minutæ of criticism. It may be, therefore, that they did not set so high a value on the possession of the autograph of an inspired book, as we should, but considered a copy, made with scrupulous fidelity, as equally valuable with the original. And God may have suffered these autographs of the sacred writings to perish, lest in process of time, they should have become idolized, like the brazen serpent; or lest men should be led superstitiously to venerate the mere parchment and ink, and form and letters, employed by an apostle. Certainly, the history of the church is such, as to render such an idea far from being improbable.

“But, although little is said about the originals of the apostles’ writings, we have a testimony in Tertullian, that the *authentick letters* of the apostles, might be seen by any that would take the pains to go to the churches, to which they were addressed. Some, indeed, think, that Tertullian does not mean to refer to the autographs, but to authentick copies; but why then send the inquirer to the churches to which the epistles were addressed? Had not other churches, all over the world, authentick copies of these epistles also? There seems to be good reason therefore, for believing, that the autographs, or original letters of the apostles, were preserved by the churches to which they were addressed, in the time of Tertullian.”

We have already intimated that we should notice some slight imperfections, or oversights, in the volume under review. One of these we observe in the 25th page, where the author is treating of “the early use and import of the word canon.” He says—

“When other books were added to the CANON, no doubt, the inspired men who were moved by the Holy Spirit to write them, would be careful to deposit copies in the sanctuary, and to have other copies put into circulation. But on this subject we have no precise information. We know not with what degree of care the sacred books were guarded, or to what extent copies were multiplied.”

When we first read this passage, in a cursory way, it struck us as containing all but a contradiction in terms; because it first says that “no doubt the inspired men—would be careful to deposit copies in the sanctuary, and to have other copies

put into circulation;” and afterwards adds, in reference to this matter of which there is “no doubt,” that “we know not with what degree of care the sacred books were guarded, or to what extent copies were multiplied.” But we discovered, on reading more attentively, that the first part of the quotation contained the author’s opinion only—what, from the circumstances of the case, he thought probable, or rather certain; and that the latter part contained a statement of the want of “precise information” on the subject: and between these two things there is manifestly no inconsistency. But the scope of the passage is not obvious, and we still think the last sentence would better have been omitted altogether, or the whole construction of the quoted paragraph altered.

In the next page, and onward, we find the following statement:

“It seems to be agreed by all, that the forming of the present canon of the Old Testament, should be attributed to Ezra. To assist him in this work, the Jewish writers inform us, that there existed in his time, A GREAT SYNAGOGUE, consisting of one hundred and twenty men, including Daniel and his three friends, Shadrach, Meashech and Abednego; the prophets Haggai and Zechariah; and also Simon the Just. But it is very absurd to suppose that all these lived at one time, and formed one synagogue, as they are pleased to represent it: for, from the time of Daniel to that of Simon the Just, no less than two hundred and fifty years must have intervened.

“It is, however, no how improbable, that Ezra was assisted in this great work by many learned and pious men, who were contemporary with him; and as prophets had always been the superintendents, as well as writers of the sacred volume, it is likely that the inspired men who lived at the same time as Ezra, would give attention to this work. But in regard to this great synagogue, the only thing probable is, that the men, who are said to have belonged to it, did not live in one age, but successively, until the time of Simon the Just, who was made high priest twenty-five years after the death of Alexander the Great. This opinion has its probability increased, by the consideration, that the canon of the Old Testa-

ment appears not to have been fully completed, until about the time of Simon the Just. Malachi seems to have lived after the time of Ezra, and therefore his prophecy could not have been added to the canon by this eminent scribe; unless we adopt the opinion of the Jews, who will have Malachi to be no other than Ezra himself; maintaining, that while Ezra was his proper name, he received that of Malachi, from the circumstance of his having been *sent* to superintend the religious concerns of the Jews; for the import of that name is, a messenger, or one sent.

"But this is not all, in the book of Nehemiah, mention is made of the high priest Jaddua, and of Darius Codomannus, king of Persia, both of whom lived at least a hundred years after the time of Ezra. In the third chapter of the 1st book of Chronicles, the genealogy of the sons of Zerubbabel is carried down, at least to the time of Alexander the Great. This book, therefore, could not have been put into the canon by Ezra; nor much earlier than the time of Simon the Just. The book of Esther also was probably added during this interval.

"The probable conclusion, therefore, is, that Ezra began this work, and collected and arranged all the sacred books which belonged to the canon before his time, and that a succession of pious and learned men continued to pay attention to the canon, until the whole was completed, about the time of Simon the Just. After which, nothing was ever added to the canon of the Old Testament.

"Most, however, are of opinion that nothing was added after the book of Malachi was written, except a few names, and notes; and that all the books belonging to the canon of the Old Testament, were collected and inserted in the sacred volume by Ezra himself. And this opinion seems to be the safest, and is no how incredible in itself. It accords also with the uniform tradition of the Jews, that Ezra completed the canon of the Old Testament; and that after Malachi there arose no prophet, who added any thing to the sacred volume."

Our author's usual perspicuity seems to us to desert him here. We confess that we have not been able to reconcile one part of this statement with another; nor to discover whether, on the whole, Dr. A. believes that the canon of the Old Testament was completed by Ezra, or by Simon the Just. For ourselves, we have no hesitation in adopting conclusively, the opinion

of Prideaux, that it was the last mentioned distinguished man, who put into the canon certain books which were not written, or at least not completed, till after the death of Ezra; and in reference to one of which Dr. A. himself expressly says that it "could not have been put into the canon by Ezra." Yet he seems to unsay this, in the last quoted paragraph; and to favour the opinion, "that all the books belonging to the canon of the Old Testament, were collected and inserted in the sacred volume by Ezra," with the exception of "a few names and notes." He even adds, "This opinion seems to be the safest, and is no how incredible in itself," and adduces in its support "the uniform tradition of the Jews."

In assigning the reason why there is "much greater difficulty" in establishing the canonical authority of the books of the New Testament than of the Old, our author, among other causes, mentions, as the second in order, (page 130) the following—"The canon of the Old Testament received the sanction of Christ and his apostles; but when the canon of the New Testament was completed, all the apostles were dead." The latter part of this remark we consider as an entire oversight; because the assertion it contains is elaborately disproved by the author himself. We suppose that in making the assertion, he must have intended to affirm no more, than that the canonical books of the New Testament were *not collected together into one volume*, before the death of the apostles. It is certainly one thing to collect into a volume the various publications of any particular writer; and quite another thing to discriminate between his genuine writings, and others that falsely pretend to be his—to sanction the true and condemn the false. So in regard to the inspired writers of the New Testament, their writings might not have been collected together into a vo-

lame, till some time after the death of all the apostles; and yet the apostle John, who long outlived the rest, might have determined, under the guidance of inspiration, what writings were of divine authority, and what were false or spurious. Horne seems, on the whole, to favour the opinion, that the sacred writings of the New Testament were originally even collected by the apostle John. He says expressly, (vol. i. p. 71,) "It is sufficient for us to know that the principal parts of the New Testament were collected, before the death of the apostle John, or at least not long after that event." And in a note he adds, "Of all the various opinions that have been maintained, concerning the person who first collected the canon of the New Testament, the most general seems to be, that the several books were originally collected by St. John—an opinion for which the testimony of Eusebius is very confidently quoted, as an indisputable authority." He then adds some remarks from Mosheim, which go to show that Eusebius affirms nothing more, than that "St. John approved of the gospels of Matthew, Mark and Luke, and added his own to them, by way of supplement." But, if we understand Horne, he finally approves of the opinion of the learned Storck, which, he says, "in substance corresponds with that above given."

But whether St. John first collected the canon of the New Testament or not, we think there is little reason to doubt that he saw and sanctioned every book, which forms that canon, as we now have it. Why should we doubt of this? We have good reason to believe that he survived all the other inspired writers for a length of time; and for ourselves we cannot but think that one purpose for which he was so long spared to the church was, that he might do this very thing—that he might seal the authenticity of the canon of the New Testament by his

apostolick authority. It is stated in the work before us (page 313), on the authority of Tertullian and Jerome, that the detection of the forgery of the apocryphal book, entitled, *The Acts of Paul and Thecla*, "was made by the apostle John." If he detected this forgery, why not detect others? Peter, it appears from his second epistle, had seen all the epistles of Paul; and why might not John, who so long outlived him, and who certainly wrote the last of all the inspired penmen, have seen and approved of all that had been written by those who preceded him? We firmly believe that he did.

We have almost insensibly fallen into this strain of arguing. But it is by no means to be understood, that we are at issue with Dr. A. in what we have said—farther than the single passage is concerned, which, as we have already intimated, we regard as an oversight. If we mistake not, his sentiments and our own are very nearly the same. In the quotation which we have selected as a specimen of his manner, not only is the whole drift of his reasoning of much the same tenor as ours, but he says expressly, "The question when was the canon constituted, admits of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the canon was completed"—Then surely, we remark, it cannot be true, that "when the canon of the New Testament was completed, all the apostles were dead;" for, according to the showing of our author, and of every other author of reputation, the last book of the New Testament was written by an apostle—the apostle John. But in reality the whole evidence which our author most pertinently and satisfactorily adduces in relation to the genuineness of the books of the New Testament, as well as the impressive remarks with which he every where accompanies this evidence, and the



admirable summary of it which, at the close of the twelfth section, he gives from "the late learned Mr. RENNELL," all goes to show, that every book of the New Testament which we now consider as canonical, received the unequivocal sanction of some inspired man—It is clear that the approbation of St. John was given to the most of them—we believe to the whole.

As to the period when these books were collected, it is on all hands agreed, that it was very early—Some of the primitive churches would doubtless have complete collections of them, sooner than others. And if St. John spent the last years of his life at Ephesus, as we have sufficient reason to believe he did, we think it by no means improbable, that he *there* made, a complete collection of the inspired books of the New Testament. At any rate, it cannot be shown, and ought not to be affirmed, that he did not. The testimony of Eusebius seems to be that he did.

We had noted two or three pas-

sages more, as the subjects of a few remarks. But we shall omit them as unimportant; for we wish it to be distinctly observed, that if the book be read attentively throughout, we are not aware of an error, of any consequence, that will be left on the mind of the reader. What is not exact or plain in a few passages, here and there, is commonly elsewhere correctly and perspicuously stated. Another edition—and we hope there will be many others—will afford an opportunity to remove the few blemishes, which haste and a press of professional occupations, have probably occasioned in the first.

We cannot conclude without expressing the pleasure we received from the perusal of the last section of this little manual, in which Dr. A. attacks the *strong hold* of Popery—the doctrine of traditions. This is most important and seasonable—and it is here that the author appears with peculiar advantage. It ought to be carefully read by all who are engaged, or are likely to be engaged, in the Popish controversy.

## SHORT NOTICES OF RECENT PUBLICATIONS.

THE ALPHABET OF THOUGHT, OR ELEMENTS OF METAPHYSICAL SCIENCE. *By a Lady. Harrisburg, Pa. printed by Hugh Hamilton. 8vo. pp. 162.*

A copy of this work was sent us by the author, with a polite note, more than a year ago; and perhaps we need a better apology than we are able to make, for not giving a notice of it at an earlier day. But the truth is, we could not have noticed it in our pages at all, if we had not adopted the form of doing it, which this department of our work, introduced for the first time in our last number, allows us to use. When we profess to review a work, we wish distinctly to assign the reasons why we approve or disapprove. We could not approve of this publication: and yet it is so learnedly and ingeniously written, and the fair author, moreover, is so decided a friend to divine revelation, that we felt bound, if we did controvert her opinions, to do it carefully, and at some length—But for this, on such a subject, we could not take the necessary time.

We put the little volume into the hands of a friend, in whose candour and penetration we have great confidence; and we hoped he would send us a review of some length and particularity. But he returned the book with a few remarks, written in pencil, on a blank page; to the justice of which—having carefully read the work ourselves—we feel constrained to subscribe. They are as follows:—"This is undoubtedly a very extraordinary performance. The writer displays an extensive knowledge of metaphysical science, and an uncommon degree of logical acumen. But the theory here exhibited is to me wholly unintelligible; except a few general principles, which are generally false. The learned lady has assumed principles and given definitions at will; and has confounded every thing. The grand mistake which pervades the work is, the attempt to understand and define, what lies completely beyond the grasp of the human intellect."

**AMERICAN NATURAL HISTORY. Vol. 1. Part I.—Mastology.** By John D. Godman, M. D. Professor of Natural History in the Franklin Institute of Pennsylvania; one of the Professors of the Philadelphia Museum; Member of the American Philosophical Society; of the Philadelphia Academy of Natural Sciences, &c. &c. Philadelphia: H. C. Carey & J. Lea.—Chestnut-Street. R. Wright, printer. 1826.

Most of those who cultivate the natural sciences in the United States, have imbibed their love for this interesting study, either from a personal residence in Paris, or from a perusal of French writers on this subject: for it cannot be denied that the natural and physical sciences are more generally and more successfully cultivated in France, than in any other country; and he who expects to excel in them must be conversant with her language and authors. In the ordinary course of things, the pupil not only embraces the science, but the opinions, of his teacher; and it is to this circumstance, we attribute the almost universal scepticism in religion, which is found to prevail among our naturalists. This scepticism, or infidelity, we know does not arise from a candid and careful and elaborate examination of evidence, but is rather owing to some undefined and general ideas of the Divine character. Naturalists are too entirely and agreeably occupied with their favourite pursuit, to have leisure for other matters. "Man must have been formed by his Maker for happiness—if the religion of the Bible be true, why do we see so much dishonesty, baseness and corruption in some of those who profess to believe? Why do we see so many religious sects, the leading principles of which, are said to be derived from the Bible, and which appear to us so obviously different? But above all, do not the actual appearances on the surface of the earth, appearances which are our continual study, and in which we cannot be deceived—do not these actually contradict many assertions made in this pretended word of inspiration? among others, do they not give a far higher antiquity to the world than the records of Moses? and do they not declare that all the human race is derived from one stock?" With some such arguments and reflections, our naturalists are contented. They throw aside the Bible with indifference, and resolve to trouble themselves no more with the matter. In our notice of Penn's Geology (Vol. I.), we demonstrated the weakness of the infidel objection built on the discoveries of modern geology. With regard to the second, whether mankind have all descended from the same individual pair, we

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have noticed the book before us—for the express purpose of allowing the author, who appears to be conversant in this matter, to declare the present opinion of the naturalists themselves on this subject. The objection to the inspiration of the scriptures, which we are here noticing, is one which is not much harped upon in publick, since the late Dr. S. S. Smith's celebrated essay on the Influence of Climate, &c.—But it is perpetually introduced into private circles; and in this way is calculated to do much mischief.

"The origin of the North American Indians has justly attracted the attention of philosophers, and produced many interesting researches, as well as fruitless speculations. So long as those engaged in this investigation were content with mere theory without established data, or speculation without fact, no result was obtained except the useless multiplication of words; but, when the geography of the country, the nature of the climate, and the history, manners and polity of the various tribes were studied, the mystery involving the subject gradually lessened; so that at present, without much difficulty or error, we may come to a satisfactory conclusion, relative to the manner in which this continent was peopled.

"Preliminary to our investigation we must refer to the fact, that the laws of nature, governing the continuance of different races of animals profusely multiplied over the earth, are fixed and immutable, and what we observe of Nature's regular modes of operating at one period, is unquestionably true of all preceding times. Animals which are of different kinds, or generically distinct, are incapable of producing offspring together, but animals of the same kind, though of different species, may and do produce offspring resembling both parents, by their union; yet this confusion ceases with the first product, inasmuch as these hybrids, or mules, are universally sterile, or incapable of propagating their similitude. This circumstance furnishes the most satisfactory and unequivocal means of deciding whether any beings we examine are specifically distinct or not, since, if they are merely varieties of the same species, they are capable of producing offspring in illimitable progression; but, if they are of different species, the first offspring terminates the race.

"By the application of this test, we are able to pronounce with certainty, that the human race, wherever found, or however different in colour, are merely varieties of the same species, and evidently descended from the same parents. In all countries the marriage of Europeans with the natives, whether Asiatics, Afri-

cans, or Indians, is followed by children more or less resembling their parents, and this offspring is perfectly capable of continuing the race.

"If there be any mode of accounting for the arrival of even a single male and female on this continent, we shall find no difficulty in understanding how so many nations became distributed over this vast region, nor can we, on an unprejudiced view of the whole subject, find any difficulty in believing that the myriads of human beings, that have lived from the beginning of time to the present hour, have all descended from two individuals. The history of the world, as presented to us by the most authentick records, or by the voice of universal tradition, leads us inevitably to conclude that from some point on the Eastern continent the human race originated, and gradually extended in various directions, subject to the influence of all accidents, of place, climate, disease, and facility or difficulty of procuring food: hence, notwithstanding that the connexion of many nations with the parent stock is entirely lost, there is not the slightest evidence that such nations are derived from any but the source we have stated; neither, when philosophically considered, is there any necessity that they should have originated in a different manner, since the cause is perfectly adequate to the effect; and where one sufficient cause is given no other should be sought.

"Under the operation of different motives we find the scattered members of the human family removing by degrees from the centre towards the extremes of the old continent, and subsisting in such remote situations until the disposition or ability to return was entirely lost, and they became inured to the climate, however dreadfully inclement.

"Though the human race always remains specifically unchanged in every condition, yet the action of external causes is capable of producing considerable variations in the appearance of individuals, or tribes exposed to their influence. Thus we find those who reside in uniformly warm and spontaneously productive countries, of a slender frame, a relaxed and delicate habit, and of a sallow or tawny complexion. The natives of Africa, who are exposed to the most intense heat of the sun, are full framed, robust and vigorous, being endowed with short, crisped and coarse hair, and a skin whose colour shields them from the destructive fierceness of the solar rays. In the middle latitudes, where the means of subsistence are readily procured, and the vicissitudes of season are never remarkably severe, we find the human frame in

every variety of development, and distinguished by fairness and delicacy of complexion. But on leaving these favoured regions behind us, and visiting the far northern portions of the earth, we see man, like most of the other productions of nature, stunted and dwarfish, displaying little or no mental energy, barely capable of securing the scanty subsistence allowed him by the rigours of his situation, and maintaining an existence scarcely superior to that of the whale or seal, the hunting of which constitutes his highest ambition, as their flesh and oil are his greatest luxuries.

"Since it is not only possible, but unquestionable, that the whole human race are varieties of the same species, most probably descended from one male and female, it remains for us to show in what manner the descendants of this stock may have reached America, and whether our observations can be supported by arguments drawn from the condition of the new world."

The volume before us, which is the first of a series yet to be published, is an interesting collection of facts; and though there are many inaccuracies in the style, it is, upon the whole, a very creditable performance. The plates are neat and well executed.

**A SERMON ON PREDESTINATION--***Preached in Milledgeville, August, 1826, by Joseph C. Stiles. Milledgeville: printed at the office of the Georgia Statesman, by S. Meacham, 1826. pp. 84.*

Although this publication is called a Sermon, it fills 84 large octavo pages, closely printed. It appears, by notes prefixed, that the substance of it, and the substance only, had been delivered in two discourses, preached in the Baptist church at Milledgeville. It also appears, that the author had been in a sort compelled to preach on the topic of Predestination, by misrepresentations affecting his own character, as well as the doctrine itself. In our judgment, he has vindicated both in a masterly manner. There is a perspicuity, energy and point, in this discussion, which we confess we did not suppose that the subject would admit of.—Take it altogether, it exhibits talent of a superior order; and united, we are glad to say, with fervent piety and real liberality. We should indeed, for ourselves, wish to change the aspect of one or two minor points, and the language of a few expressions. But these affect not the main argument. The subject is placed fairly and strongly on its proper ground. The divine sovereignty, and the freedom and responsibility of the creature, are both shown to be conclusively taught, by the

united voice of reason and revelation— and the method of reconciling these fully, is declared to be beyond the reach of the human intellect, in the present life; and

yet that this affords no just reason at all, why both these truths should not be readily and cordially received. We think this publication will do good.

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## Literary and Philosophical Intelligence, etc.

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*Burying Alive.*—It was lately stated that, "on reopening a grave in Frithelstock church-yard, Devon, for the purpose of interring a relative of a former inhabitant, who had been deposited about 70 years, the coffin not being decayed, it was found necessary to take it out, in order to make the grave deeper; and that, on examining its contents, the skeleton of the occupier was found perfect, but with its face downwards, which gives reason to suppose that the defunct was buried alive, and, in struggling, had turned to the position in which it was found." On this paragraph *The Liverpool Mercury* remarks:—"We never knew an instance of this nature which rested upon that kind of testimony upon which alone any rational mind ought to believe it. For our own part, judging from the shape of the coffin, we doubt whether any living person, confined in one of them, even if he could breathe freely, could turn himself. Independent, however, of this objection, there is another, which justifies us in doubting that any person, screwed down in a coffin, ever moved afterwards. Cases of trance and suspended animation have been too frequent to admit of doubt; and it is notorious that persons supposed to be dead, and laid out for interment, have recovered, and lived, too, for a long time afterwards. If a man, however, in a state of suspended animation, were once buried, and the earth, as usual, thrown over him, we contend, that if he recovered for a moment, that moment would be his last, as he must instantly expire, for want of air to breathe. All the stories, therefore, of moans being heard from the graves, are, in our opinion, idle tales."

Sir W. Ouseley reclaims, in favour of the Oriental writers, a variety of popular fictions; such as, Pope's *January and May*, Boccaccio's fourth story in the *Decameron*, Parnell's *Hermit*, the story of *Santon Barsisa*, several of the tales in the *Gesta Romanorum*, the story of *Whittington*, the induction to the *Taming of the Shrew*, &c.; the praise of inventing which has been long usurped by Europeans.

*Sugar from Potatoes.*—L. Gall, a German, has published a pamphlet of 88 pages, to show the advantage of making sugar from potatoes. He says every farmer can make sugar in great or small quantities, and render the importation of foreign sugar unnecessary. Potatoes, he asserts, are better than beets for sugar, 100 pounds of the former giving 11 pounds of sugar, while the same quantity of the latter gives only 4 pounds.—*Hamp. Gaz.*

Captain Parry has commissioned the *Hecla*, at Deptford, the fitting out of which was to commence immediately for the voyage to Spitzbergen. Several officers had been appointed to her, one of whom (Lieut. Ross) would proceed with Captain P. in one of the boats over the ice, in the drawing of which Shetland ponies are to be employed, which will be taken on board at the Orkneys.

*"Book of Nature."*—The Lectures of Dr. Good, delivered in 1810, at the Surrey Institution, London, and which have lately been published in two octavo volumes, under the title of the *Book of Nature*, should be in every family. The work presents a systematic, but popular, survey, of the most interesting features of the general science of nature, for the purpose of elucidating what has been found obscure, controverting and correcting what may be proved erroneous, and developing, by new and original views and hypothesis, much of what yet remains to be more satisfactorily explained. In prosecuting what the author thus declared to be his design, he has been eminently successful.

*Growth of a Sycamore.*—In the year 1781, Mr. Joseph Smith, of Hadley, brought from Hockanum a sprout of button-ball or sycamore, not so large as his finger, and set it in the earth near his house, where it lived and flourished. He cut it down on the 12th instant, and found by measuring, that what was only a riding stick forty-five years ago, was now a tree ninety-four feet in height, and four feet in diameter about a foot from the ground, where it was chopped off.

*Death from Charcoal.*—An instance of

sudden death from the use of charcoal occurred recently.

The coals in this instance were taken from the *kitchen fire-place*. That coals taken from a fire-place are not injurious, is a very common error, and one of the most dangerous kind, especially during the present season of extreme cold. This mistake arises from the ignorance which prevails in the community of the nature and results of combustion. Wood, Lehigh coal, Liverpool coal, coke and charcoal all necessarily produce carbonic acid, the gas which is the cause of death in these instances, whenever they are burning; and there is, under the same circumstances, danger from all, differing only in degree.

*On destroying Thistles with Salt.*—A correspondent in the Farmer's Journal, who dates from Worcestershire, says, "I have no doubt that salt may be made use of with good effect for destroying thistles. I have made several experiments, which have uniformly been attended with success. The most effectual way is, to cut off or bruise the thistle, and then put a small portion of salt upon it: very few will survive this treatment. It may be accomplished without this trouble; but the land should be gone over more than once, to see if any have escaped. Salt is also very serviceable for destroying weeds of all kinds, say nettles, docks, &c. that grow around farm buildings; but you must be careful not to use it too near fences or trees, or perchance, you may destroy those also." Another correspondent confirms this—he says, "A small quantity of common salt, about a tea-spoonful, is taken between the finger and thumb, and placed firmly on the centre of the thistle. In two or three days the thistle will turn quite black; and in eight or ten days the root and every part of it will be destroyed. I have found this a cheap and certain mode of clearing land from thistles. One person will salt as many as four or five would cut up in the usual way; and with this difference, that salt completely destroys the weeds, whereas the spud merely retards them for a short period, to be ultimately more productive. The salt should be applied to the large thistles before the stem is put forth; and care should be taken that it is not dropped upon the grass or cinque-foil."—*Liverpool Advertiser*.

The following numbers represent the comparative value of several woods and coals:—

Shellbark Hickory,	100
Pig-nut Hickory,	95
Red-heart Hickory,	81
White Oak,	81

Chestnut White Oak,	86
Barren Oak,	66
Lehigh Coal,	99
Schuykill Coal,	103
Susquehanna Coal,	99
Liverpool Coal,	215
Richmond Coal,	205
Pine Charcoal,	75

These numbers, represent the comparative values of the several fuels.—Thus it is seen, that the relative value of shellbark hickory and Lehigh coal is nearly the same, cord for ton; so that if we could buy a cord of shellbark hickory for 6 dollars, or 6 times 100, we ought to be able to buy a ton of Lehigh coal for 5 dollars 94 cents, or 6 times 99, to be equally cheap. The numbers given, seem to show, what we should not have supposed, that cord for cord, white oak is equally valuable with red-heart hickory, and ought to bring the same price; while chestnut white oak is even more valuable.

*Wadsworth's Steam Engine.*—We are pleased to inform our readers, that the improvement in the steam engine recently tested by the Providence Steam Engine Company, is, on account of the simplicity of its construction, its economy and perfect safety, deservedly gaining the approbation of the publick. Numerous applications have been made to the company's agent for engines on this plan, and a contract has been made within a few days by a number of enterprising gentlemen of this town, for an engine to drive several sets of stones for grain and plaister, and machinery for other purposes. The engine is to be located in a building already engaged for that purpose in Benefit-street, near the market. The work is commenced, and will probably be completed in thirty or forty days. We understand the Lehigh or Rhode Island coal will be used for fuel.—*Rhode Island Jour.*

Some estimate of the number of persons who pass annually upon the Hudson, either from business or pleasure, may be made from the calculation, that the Constellation and Constitution have each carried, during the past season, *thirty thousand* passengers, making *sixty thousand* in one line of boats. This calculation is not made from the official returns, but it is believed to be nearly accurate. During the greater part of the season, there were nineteen steam boats besides the line of tow boats. The probability is, that the passengers in the boats of the Hudson River Association, exceed that of any other single line; but it is a reasonable estimate, that 250,000 persons have passed upon the Hudson during the past season, by this mode of conveyance, exclusive of the tow boats, sloops, &c.

The New York Society Library is the most ancient publick Library in the State, and is the third for size and value in the United States; being inferior only to those of Cambridge and Philadelphia. It existed so early as the year 1754, and received its charter from the Colonial Government in 1772. It now possesses about eighteen thousand volumes, many of which are of the most rare and valuable description.

Of the Officers and *Soldiers* of the Revolutionary army, who served six months and upwards, it is estimated that there are about 20,000 now living.

Eleven Greek youths, five of them members of Colleges in New England, are now receiving an education in this country, with a view to their future usefulness when they shall return to the land of their ancestors.

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## Religious Intelligence.

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### THE COLLEGE OF ATHENS--GEORGIA.

“Every gowmsman is a legion”—This, said Dr. Witherspoon, was the expression addressed to me, by the celebrated George Whitefield, when I felt reluctant to leave a congregation of nearly two thousand people, to which I regularly preached in Scotland, for the Presidency of New Jersey College. He who is instrumental in bringing into the ministry of the gospel, one able and faithful labourer, who would otherwise not have entered on the sacred work, renders a service, the benefit of which cannot be calculated.—Hence revivals of religion in colleges and academies, by which the church is always furnished with some of its most useful ministers, are peculiarly interesting to the friends of vital piety. We therefore insert in our pages, at full length, the interesting narrative, by the president of the college at Athens in Georgia, of what has taken place among the precious youth of his charge.—We have a lively participation in his feelings. The account is extracted from the *Charleston Observer*.

### FRANKLIN COLLEGE, ATHENS, (Ga.)

29th December, 1826.

To the Rev. Benjamin Gildersleeve,  
Editor of the “*Charleston Observer*.”

Rev. and Dear Sir,—You, no doubt, remember that, at the annual sessions of

our Synod which we lately attended, I was required publickly to give a narrative of the revival of religion which has lately appeared in this institution, as well as in this town and its vicinity. You also recollect that, after the statement was verbally made to the Synod and numerous congregation present on that occasion, it was resolved unanimously, that a narrative of the same kind should be prepared by myself, and published in some religious journal. Having lately returned home from Synod, I have chosen your recently established paper as the medium of communication, and hasten to comply with the resolution of Synod, by giving the following summary view:

On my removal to this place in May, 1819, the state of religion here was very discouraging. Not more than two families, each containing three professors of the Presbyterian communion, resided in this place; together with two females of the Baptist church, and one female of the Methodist order. These were the only professors of religion then in the village. Being required by the laws of the College to see that publick worship should be performed on every Lord's day, I generally officiated myself, except when occasionally visited by a clergyman of the Baptist or Methodist order; to either of whose preachers the College chapel was always cheerfully open. During the first six months of my residence here, it is believed that not more than thirty persons generally attended publick worship, besides the few students who were then in the College. The religious aspect and prospects of the place were gloomy indeed. No church of any denomination had ever been organized in the town, although the Baptists and Methodists, each, had one, not very distant in the neighbourhood.

During the year 1820, the number of students increased, and the prospects of the institution having begun to brighten, several respectable families from various

parts of the state began to select Athens as a place of residence, for the sake of society and the education of their children. Among these were professors of religion of different denominations. Before the close of that year, a Presbyterian church was constituted and the Lord's Supper administered; in which ordinance we were joined by several Methodist brethren and sisters, who have generally united with us in such solemnities ever since.

During the two succeeding years, our little church was increased by the addition of a few respectable students and other persons who became religiously impressed by attending to the usual stated means of grace. The number of families of each denomination, who annually settled here, continued to increase until our worshipping assemblies became large and respectfully attended. A Methodist preacher of respectable talents settled here as preceptor of our female academy. He was invited to divide the Sabbath with Professor Church and myself, by preaching in the College chapel, which he often did with general acceptance. Religious harmony was well preserved; perhaps never better in any place under similar circumstances. At length the number of Methodist families, who removed into Athens, became so large as to dispose and enable them to erect a house of worship for their own use. This being done, an amicable arrangement was made betwixt the two Societies and sanctioned by the Trustees of the College, that divine service would be alternately performed in the College chapel and Methodist meeting house, twice in each month. The labours of a highly esteemed minister of the Methodist order, have been thus employed and enjoyed once in two weeks since last spring.

Ever since the summer of 1824, it has been observed that an increased attention was paid to the preaching of the gospel by a majority of the respectable members of the College, when assembled in the chapel for worship. During the last year (1825) several respectable members were added to our church by a publick profession of their faith; but no very unusual appearances occurred until early in August last.

A young man, a member of the senior class in the College, after the final examination of his class in June, had, as is usually permitted, gone to his father's in a neighbouring county, to prepare for the duty assigned to him at the then approaching commencement. While there, he was attacked with a violent fever, and a few days numbered him with the dead. Having been much beloved by his class-

mates as well by his other fellow-students, the unexpected intelligence of his early and sudden death produced a serious effect upon the minds of many in the College. This impression was probably improved by some very pertinent and appropriate remarks, introduced by the member of the class who had been appointed to deliver the valedictory addresses on the day of commencement, which were followed by some observations in the address to the graduates. Another young man, formerly a student of this College, who had finished his academical course here two years before, having studied law and entered on the practice of his profession, had visited the place and attended the commencement. On the next day he was confined to bed with sickness; and, after languishing three weeks, notwithstanding every attention and effort of skilful physicians, he died. As he lay in town during his illness, and was much esteemed by the students, many of them visited him, whom he addressed and admonished in terms and under circumstances so peculiarly solemn, as evidently produced impressions of much solemnity upon their minds.

On the second day after commencement, the Presbytery of Hopewell met in Athens; and on the following Sabbath, the Lord's Supper was administered in our place of worship. There was much solemn and very appropriate preaching on that occasion; and a greater degree of solemnity was observed and believed to overspread the congregation, especially the students, than at any time before. Several of them shortly afterwards were known to be under serious convictions. Prayer meetings, which had been established and attended for five years past once a week or oftener, generally by serious students and other professors of religion, became more closely and fully attended on the evening of the Sabbath and Wednesday in each week. In September, a Methodist camp-meeting, distant some miles from the College, was attended by many of the students, where, it is altogether probable, the religious impressions of a number were deepened. About a week afterwards, one who had been among the earliest subjects of conviction, obtained a comfortable hope of pardon. The seriousness in the College afterwards appeared to increase daily. Religious exercises were attended to by the serious students in their rooms during the hours by law allotted to recreation. In October, several professed a hope of pardon and acceptance; four of whom joined our church by a publick profession of their faith in Christ. The College was

adjourned on the 18th of November, for the winter vacation. Before that period, twenty-seven students of the College had hopefully experienced a change of heart; and many others were then most seriously affected, from whom no account has since been received here.

But the operations of the Spirit of God have not been confined to the members of the College. In this town and its neighbourhood, a goodly number of persons, of various ages and both sexes, have professed a hope of having passed from death unto life since August last.—Of all, both in and out of the College, it is known that near fifty have professed faith in Christ. Of these twenty-nine have attached themselves to the Presbyterian church by publick profession; five, (and we think probably more) have joined with the Baptist church; and a number, which we have not been able to ascertain with precision, have united themselves with the Methodist church. When the students return after the vacation, we shall know these circumstances with more certainty.

Although a large proportion of those who have professed a hope of a saving interest in Christ, were evidently under very deep distress of soul for a considerable time, yet on no occasion was there any noise made in our religious meetings, calculated to disturb the solemnities of publick worship. Nor were the usual exercises of college suspended, except during two days, on which many serious students expressed a desire to attend meetings of our Methodist brethren, which were within reach.

As to the causes which it pleased a gracious God to employ as instrumental in producing the effects abovementioned, it is believed that the stated preaching of the gospel on every Sabbath, was the principal. But, in addition to this and the unexpected death of the two young men in July and August last, the following means were no doubt auxiliary and attended with a Divine blessing, viz.

1. A strict regard to discipline in the College, whose laws forbid all kinds of immorality, and require the students to attend publick worship on each Lord's day.

2. The regular attendance on the monthly concert of prayer, and the general attendance on prayer meetings, which were instituted here almost six years ago, and have been observed generally on Wednesday evenings during the College sessions almost ever since. In these meetings, professors of all churches residing here, have uniformly attended and united in supplication for an effusion of the Holy Spirit upon the members of the

Literary Institution and the inhabitants of this place, with a harmony, and evidently sincere zeal, worthy of those who profess to be the followers of the Lamb.

3. The pious young men in the College, though few in number, yet were earnestly engaged in social prayer meetings, especially on Sabbath evenings, for a revival of religion in the institution. The sincerity of their profession and prayers was evinced by the modesty of their manners and the correct consistency of their general deportment.

4. As soon as it was known that several of the students had become the subjects of deep and serious impressions, much assistance was derived from the counsel and attention of ministering brethren of different denominations, who visited Athens at that season, and conversed freely and frequently with the students and young persons in the town, and united with them often in prayer both publickly and privately. In these interviews, it is confidently believed that no controversial topics were ever introduced or touched upon; nor any points of doctrine urged except those which all true Christians agree in believing to be essential to salvation.

It is not known to the writer if any efforts have been made to make proselytes to any religious party. Several students, after obtaining what they believed to be a good hope through grace, applied to him expressing a desire to unite themselves to the church in this place of which he is regarded as the pastor. As the applicants were young and the religious opinions of their parents were either unknown, or believed to differ from his own in matters of church discipline, he uniformly advised them to defer making a publick profession of religion by joining with any church until they could consult their parents, if living. The reason assigned was this, if I had committed a child or son to a preacher of another denomination to be instructed by him in classical or scientifick studies; and that teacher should endeavour to persuade or prevail with him to forsake and renounce the church or religious opinions which I approved or had taught him; and had induced him to join his church and adopt his sentiments in religion, I should think he did not treat me well. I therefore could not do that towards another parent, without violating the rule of equity prescribed by our Saviour in Matthew vii. 12.

No student here has ever been required to attend any religious meeting or exercise, except publick worship on the Sabbath, as enjoined by the laws of the College. When the sons of parents who are



professors in the Presbyterian church, applied, they were freely admitted to join our church, as we were confident their parents would approve it.

A brief sketch on this subject has now been given, according to the resolution of the Synod of South Carolina and Georgia, without exaggeration, or suppression of any known material circumstance. To many who have witnessed the change here, it has appeared to be the Lord's doing and is marvellous in their eyes.—It is hoped and believed that the unusual attention to the doctrines and duties of Christianity, which has lately appeared in this institution, will be productive of results highly beneficial to society both civil and religious. It is believed and expected that many of the young men who have lately embraced religion here, after concluding their academical course, will turn their attention to the study of theology and the ministry of the gospel. In that event, as they will, no doubt, by their own choice, be distributed among the churches of different denominations, as we believe they ought to be, it is a pleasing and probable conjecture, that, having witnessed each other's earnestness and sincerity in their early religious course and exercises, this will greatly tend to destroy those uncharitable jealousies, which have too much prevailed and been so lamentably often exhibited from the pulpit against all other sects except their own, by men professing to be ambassadors of the *Prince of Peace*. And as a part of them will, probably, not feel called to occupy the sacred desk, it will certainly not disqualify a man for being a sympathick or skilful physician, or a sound, judicious interpreter of the laws of his country, or forming rules to regulate the intercourse and conduct of men, that he himself fears God and feels bound to keep his commandments. We do cherish a sanguine hope that it will elevate the standard of morality to a higher degree in our State—extend and enlarge the range of Christian benevolence in matters of religious opinion—and prove a source of happiness to generations yet unborn. That these hopes may be realized, I am sure is your desire, as well as that of many others, and of your friend and brother in the gospel,

M. WADDELL.

GENERAL VIEW OF MISSIONS, under the direction of the American Board of Commissioners for Foreign Missions.

We have engaged to give our readers, in the course of the year,

a general view of Protestant missions, throughout the world. In the *Missionary Herald* for the last month, we find the following summary view of the missions conducted by the Board, under whose auspices that valuable publication is made—a publication to which all our religious periodicals are constantly and deeply indebted.

The missions which are now to be surveyed, though with great brevity, are at Bombay—in Ceylon—among the Cherokees—the Choctaws—the Cherokees-of-the-Arkansas—the Osages—the Indians in New York—at Mackinaw—at Maumee—the American Emigrants in Hayti—at the Sandwich Islands—in Malta—in Syria—and Palestine.

#### I. Bombay.\*

The third of the British Presidencies in India; about 1300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay and Mahim.

**BOMBAY.**—A large city on an island of the same name, and the capital of the Presidency.

Rev. Allen Graves, *Missionary*, Mrs. Graves; James Garrett, Printer, Mrs. Garrett; Mrs. Nichols, and Mrs. Frost.

**MAHIM.**—Six miles from Bombay, on the north part of the island.

The Rev. Samuel Newell, died May 30, 1821; the Rev. John Nichols, Dec. 9, 1824; the Rev. Edmund Frost, Oct. 18, 1825; and the Rev. Gordon Hall, March 20, 1826. The death of Mr. Hall made it necessary for Mr. Graves to remove from Mahim to Bombay. Of course the former station is now vacant. The death of Mr. Nichols, and the consequent removal of his widow to Bombay, made it necessary to relinquish the station of Tannah. Mr. Newell died of the cholera morbus, Mr. Nichols of a fever, Mr. Frost of a consumption, and Mr. Hall of the cholera. Mrs. Hall is in this country.

The last survey stated the amount of printing done at the Mission Press during the three years and a half preceding Dec. 31, 1823. The seventeenth Report of the Prudential Committee describes the ope-

\* It will be observed, that in respect to the statistical part of this survey, much use is made, according to our custom, of the Report of the Prudential Committee, printed during the previous year.—*Ed.*

rations of the press, during the eighteen subsequent months, as follows :

"Genesis, 135 pages 8vo. . . . .	<i>copies</i> 3,000
Extra copies of the first 40 pages	1,000
Astronomical and geographical tract, 64 p. 8vo. . . . .	1,500
Small catechism, second ed. 16 p. 8vo. . . . .	5,000
Acts of the Apostles, sec. ed. 88 p. 8vo. . . . .	4,000
	14,500

"The expense of these books was about \$1,350. Some small circulars for the mission, and Reports for several societies were also published at the mission-press. In the first six months of 1825, no new tracts had been printed; but a new edition of the Scripture history (10,000 copies) had been commenced. This was to be followed immediately by an English and Mahratta school-book, intended to promote morality and the true religion. The New Testament was printed in order as far as Philippians; the small epistles having also been published.

"A new fount of Nagree types had been procured from Calcutta, which would render it easy to issue school-books of a superior quality. For this species of publication there were many inducements; and doubtless the demand for books of many kinds will increase regularly, till all that part of India shall have experienced the happy change, which the Gospel, accompanied by pure morality and genuine philosophy, will accomplish ere long."

A fact, stated by Mr. Hall, and published at p. 205 of our last volume, shows very strikingly, how much good may be silently effected by the numerous Christian publications issued from the press at Bombay.—The New Testament, in Mahratta, as translated by the missionaries of the Board, was carried through the press before the death of Mr. Hall.

Of the schooling system, the Report speaks as follows.

"It appears from a printed document, issued by the missionaries at the commencement of the present year, that the number of common schools under their superintendence was thirty-two, and the number of children on the list of the teachers, 1750. Of these pupils, 75 were girls, and 133 were Jewish children.—During the preceding year, 1000 pupils, as nearly as could be ascertained, had left these schools, having obtained, in general, what the natives esteem a sufficiently good education. Among those, who have left the schools in preceding years down to the date of the document here referred to, the missionaries say there "are many

boys and young men, who can read with a fluency and propriety, that would put to shame a great majority of the common Brahmins." Wherever these youths are afterwards met in the country, they are among the first to solicit and read the Christian Scriptures and tracts. In not a few instances, fathers have solicited books for their little sons. The education of female children is viewed in its just light by the missionaries; and they have taken peculiar pains to break down the prejudices of the people on this subject. Considering the strength of these prejudices, much has already been done, and the way is fast preparing for a general revolution of public opinion. Numerous and urgent applications are made for new schools; but it is necessary to decline them all, until larger funds and more labourers can be furnished."

The joint letter of the missionaries, inserted in our last volume, pp. 101, 102, together with Mr. Hall's appeal to the American churches, printed at p. 312, strongly prove, that in work preparatory to great and visible success, the mission had, in ten years, made much progress.

## II. Ceylon.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar.—Length 300 miles, breadth 200.—Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, Manepy, and Kuits.

TILLIPALLY.—Nine miles north of Jaffnapatam. Established in 1816.

Rev. Henry Woodward, *Missionary*.  
Nicholas Permander, *Native Preacher*;  
M. Tumban, *Teacher of English*; Jordan Lodge, *Native Assistant*; Charles Hodge, *Native Superintendent of Schools*.

BATTICOTTA.—Six miles north-west of Jaffnapatam. 1817.

Rev. Benjamin C. Meigs, *Missionary*;  
Rev. Daniel Poor, *Missionary and Principal of the Central School*; and their wives.

Gabriel Tissera, *Native Preacher and Teacher in the Central School*; Timothy Dwight, *Native Assistant Teacher in the Central School*; Ebenezer Porter, *Native Assistant*.

It would seem, from one of the documents received from the mission, that Samuel Worcester was also employed as a *Native Assistant Teacher*.

**OODOOVILLE.**—Five miles north of Jaffnapatam. 1820.

Rev. Miron Winslow, *Missionary*, and Mrs. Winslow.

Aaseervatham, *Native Assistant*; Solomon, *Native Superintendent of Schools*.

**PANDITERIPO.**—Nine miles north-west of Jaffnapatam. 1820.

Rev. John Scudder, M. D. *Missionary and Physician*; and Mrs. Scudder.

Ponumbalum, and Sandery Sagery, *Native Teachers of English*; Samuel Willis, *Native Assistant*.

**MANEPY.**—Four miles and a half north-west of Jaffnapatam. 1821.

Rev. Levi Spaulding, *Missionary*; and Mrs. Spaulding.

Veerasingum, *Native Superintendent of Schools*.

**KATTS.**—The residence of two zealous and faithful native brethren, who visit the neighbouring villages, and take charge of two small schools. 1824.

Philip,  
Daniel G. Gautier, } *Catechists*.

During the past year, the school at Tilpally has received the boys from Panditeripo and Manepy, and now bears the same relation to the Central School at Batticotta, that academies in this country sustain to colleges. This leaves the missionaries at two of the stations more at liberty to preach the Gospel. The school for girls, formerly at Oodooville, was removed to Manepy, on account of the absence of Mr. and Mrs. Winslow at Calcutta. See vol. xxii. p. 196.—The number of pupils was 31, of whom one-third were members of the church. The Central School at Batticotta, at the latest dates, contained 53 pupils, of whom 22 were members of the church. A full account of this school was given at pp. 347-350 of our last volume. The difficulties in the way of assigning to this institution the name of a *College*, are enumerated at pp. 377, 388 of the same volume.—Mrs. Woodward died Nov. 24th, 1825. Mrs. Knight, formerly Mrs. Richards, died at Nellore, near the American mission, April 25th, of the same year. The Report thus describes the state of the schools:

“The school system of this mission is very interesting, and promises the most happy results. At the commencement of the year 1825, there were 59 charity schools, containing 2414 boys, and 255 girls, on the list of pupils, taught by 68 schoolmasters. In the boarding schools, there were 126 boys, and 31 girls; making the whole number of children under Christian instruction no less than 2824. On account of the prevalence of the cholera, a part of the schools were afterward suspended, and some for other causes. The number of scholars in the Boarding

Schools was somewhat above 200 in February last; but no particular account of the other schools was then communicated.

“Several of the schoolmasters have become pious, and a large proportion of them are deeply serious. They already exert a very favourable influence upon the interests of the mission. The more forward and intelligent of the pious youths pursue the same plan of publicly speaking on religious subjects, which has been mentioned in the previous history of the mission.”

With respect to female education, the following remarks are made:

“The education of females, though rapidly advancing, is attended with many difficulties, and will be thus attended for a long time to come. The whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading influence of Christian principle, diffused by education, by example, and by persevering labour in all these ways, accompanied by the special agency of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employment for them compatible with cultivation of mind, or elevation of character. But such employments will be found, as true civilization shall advance under the auspices of Christianity.”

### III. The Cherokees.

A tribe of Indians, inhabiting a tract of country included within the chartered limits of the states of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Carmel, Creekspath, Hightower, Wills-town, Haweis, and Candy's Creek.

**BRAINERD.**—One mile north of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river; consequently in that part of the Cherokee country, which falls within the limits of Tennessee. This place is about 250 miles from Augusta, (Geo.) near the road, which runs in a N. W. direction from that city to Nashville. Established in 1817.

Rev. Samuel A. Worcester, *Missionary*; John C. Elsworth, *Teacher*, and *Superintendent of Secular Concerns*; John Vail, *Farmer*; Ainsworth E. Blunt, *Farmer and Mechanic*; Luke Fernal, *Mechanic*; and their wives; Sophia Sawyer, *Teacher*.

**CARMEI.**—In the chartered limits of Georgia, on the road from Augusta to Nashville, 46 miles N. W. of the Chatahochee river (which is the S. E. boundary

of the Cherokee country,) and 62 miles from Brainerd. 1820.

Rev. Daniel S. Butrick, *Missionary*; Isaac Proctor, *Teacher*, Mrs. Proctor; Henry Parker, *Farmer*, Mrs. Parker; Josiah Hemmingway, *Farmer*.

**CREEKPATH.**—In the chartered limits of Alabama, four miles S. of the Tennessee river, (which is here the N. W. boundary of the Cherokee country,) and 40 S.S.E. of Huntsville. 1820.

Rev. William Potter, *Missionary*, Mrs. Potter; Fenner Bosworth, *Farmer*, Mrs. Bosworth; Erminia Nash.

**HIGHTOWER.**—In the chartered limits of Georgia, one mile south of Hightower river, and 35 miles S.W. of Carmel.

Elizabeth Proctor, *Teacher*.

**WILLSTOWN.**—In the chartered limits of Alabama, about 10 miles from the western line of Georgia, and 40 miles south of the Tennessee river. 1823.

Rev. Ard Hoyt, and Rev. William Chamberlain, *Missionaries*; Sylvester Ellis, *Farmer*; and their wives.

John Huss, *Native Assistant*.

**HAWKES.**—About 50 miles S. of Brainerd, within the chartered limits of Georgia. 1823.

Dr. Elizur Butler, *Physician and Catechist*, Mrs. Butler.

**CANDY'S CREEK.**—Within the chartered limits of Tennessee, 25 miles N.E. of Brainerd, and 10 miles S. W. of the Cherokee agency on the Hiwassee. 1824.

William Holland, *Teacher and Farmer*, Mrs. Holland.

“As various portions of Indian territory are often spoken of, as lying within certain states of the Union, it is proper to say here, that the conventional limits of different states, whether fixed by the states themselves, or by Congress, do not affect the Indian titles to the territories in question. It has always been admitted by our national authorities, as it must be by every candid man, that the tribes of Indians in North America have a perfect right to the soil of their ancestors, now in their own occupancy, unless they or their fathers have voluntarily relinquished that right for a good consideration. When we speak, therefore, of Indian territory, as lying in the state of Tennessee, or the state of Georgia, it is not intended that the Indians there residing are subject to the laws of the whites; or that the running of a line through their country, or marking it upon a map, has any effect to impair their claims, or dispossess them of their patrimonial inheritance. The only way, in which this inheritance can be alienated, is by treaties fairly and honourably made, and with the full assent of the present owners.

“So far as the Indian title is rightfully

extinguished, the property falls into the hands of the national government, or of the separate states, according to stipulations now existing. The right of sovereignty will, in every case, belong to the state, within whose conventional limits the territory now lies. These remarks have appeared proper, as the right of the Indians to their own land, from the manner in which the subject has often been presented to the mind, is overlooked and forgotten.”

Mrs. Dean, who left Brainerd last year, on account of declining health, died on the 21st of May last; and Mr. Dean's services, in consequence of uncertainty whether his health would allow him to resume his appropriate work, were relinquished. He is succeeded by Mr. Fernal. Mr. Hall and Mr. Frederick Elsworth have also retired from the service of the Board with their families; the former on account of the ill health of Mrs. Hall, but with the consolation of reflecting, that God has seen fit to honour his labours in a somewhat remarkable manner: the latter on account of the very precarious state of his own health, which led him to submit his case to the Committee, who gave him an honourable discharge. Mr. Manwaring, mentioned in the survey of last year as connected with the station of Carmel, withdrew from the mission after having laboured one year.

The number of pupils in the missionary schools at the above stations, is probably about 200.

The survey of this mission will be closed with a few miscellaneous extracts, of an interesting nature, from the Report.

“The schools at Brainerd were never in a better state than during the present year. The pupils have been orderly, obedient, studious, and making good proficiency. When the Corresponding Secretary visited the school for boys, in March last, not a word was missed by the whole school in spelling. One of the boys, ten or eleven years old, who had been in school less than five months, not having previously learned the alphabet, was spelling in words of three syllables, and had never missed but a single word. Considering what it is for children to learn to spell in a foreign language, and how very ambiguous and deceitful the English alphabet is, these facts certainly prove an extraordinary attention of the mind.”

“An Indian named Big Bear, and his wife, were admitted to the church last winter. The man is since dead. He appeared to be a true convert. An aged Cherokee woman, who had great grandchildren in the school soon after its commencement, and who had evinced the

power of religion upon her heart for six years, has also been removed to a better world, as we trust, there to associate with Catherine Brown, to whom she was personally attached, and with several others from among her people, who gave evidence of intelligent faith and holy love, and are justly counted precious fruit of this mission."

*Carmel*.—"The state of society at this place is much improved. There is comparatively little intemperance in the vicinity. Not a few instances of hopeful conversion have been witnessed, and some of distinguished piety,"

(To be continued.)

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.*

Of Rev. Dr. Archibald Alexander, from Rev. Joseph Sanford, the annual collection in Brooklyn (L. Is.) for the Contingent Fund	\$50 00
Of Rev. John W. Scott, a quarter's rent, for do.	87 50
Of L. Desauque, a quarter's rent of stable back of do.	10 00
Amount received for the Contingent Fund	
	147 50
Of Rev. Dr. Moses Waddel, per Joseph J. Woodward, two instalments of Rev. John R. Golding, for the Southern Professorship	100 00
Of Rev. Dr. Samuel Miller, for the Le Roy and Banyer Scholarships	175 00
Of Mrs. Jane Keith, of Charleston, South Carolina, for a particular student	132 75
Total	\$553 25

## View of Publick Affairs.

### EUROPE.

The news from Europe, during the past month, has not been very abundant, but yet of considerable interest. It appears that in various parts of this region of the earth, mortal sickness has prevailed, for several months preceding the last accounts, to a very unusual extent. Malignant fevers of different types, have carried many thousands to their graves, especially in Germany and the neighbouring states. Health, it was believed, was beginning to return to the places which had suffered most.

**BRITAIN.**—Our latest advices from Britain are to the 14th of December.

If we are to judge by the general scope and spirit of the last accounts of distress and embarrassment, arising from the want of employment in Great Britain and Ireland, we must think that the suffering there, in almost every class of the community, is not diminished but rather increased. Probably the augmentation may be attributed, in part, to the season of the year—the approach of winter. Even in the king's speech, at the opening of Parliament, his Majesty admits that "the depression under which the trade and manufactures of the country have been labouring has abated more slowly than he had thought himself warranted in anticipating;" and he consoles himself chiefly from "the patience with which sufferings have been borne," and from a "firm expectation that the abatement will be progressive, and that the time is not distant, when, under the blessing of Divine Providence, the commerce and industry of the United Kingdom will have resumed their wonted activity." Parliament was opened, in a splendid manner, with a speech of which the foregoing is a part, on the 21st of November. The speech was delivered by the King in person; but it is, without exception, the emptiest thing of the kind that we remember ever to have seen: and so it has been represented by the opposition members of Parliament.—It really contains nothing that we think our readers would wish us to detail. The subject of the corn laws was not to be discussed, till after the recess of Parliament at the Christmas holidays. It appears that our minister, Mr. Gallatin, has frequent interviews with Mr. Secretary Canning—on what subjects we know not. Great agitations still exist in Ireland, occasioned both by the pressing necessities of the people, and the controversy relative to Catholic emancipation. It appears also that there has been a falling off in the revenue during the last year, but we believe the amount of the deficiency is not great.

On the 11th of December, a message was sent by the king to both houses of Parliament, acquainting them "that his Majesty had received an earnest application from the Princess Regent of Portugal, claiming, in virtue of the ancient obligations of alliance and amity, subsisting between his Majesty and the crown of Portugal, his Majesty's aid against a hostile aggression from Spain." It is farther stated in the Royal message, that his Majesty, in concert with the king of France, had exerted himself to prevent this aggression, and had received repeated assurances from his Catholic Majesty that such aggression should not be made from his territory—That nevertheless it had been made, "under the eyes of Spanish authorities, by Portuguese regiments which had deserted into Spain, and which the Spanish government had repeatedly and solemnly engaged to disperse." After assuring Parliament that he would "leave no effort unexhausted to awaken the Spanish government to the dangerous consequences of this apparent connivance," the king concludes his message, with an expression of his entire confidence in the concurrence of his Parliament "in securing against foreign hostility, the safety and independence of the kingdom of Portugal—the oldest ally of Great Britain." It appears that measures were taken with the utmost promptitude, in both houses of Parliament, to forward the demanded succour to Portugal. In the Commons, the speech of Mr. Canning, who was out of health at the time, is represented as eloquent beyond measure. In reply to some insinuations that there had been delay in providing the necessary aid, he said—"On Saturday, the decision of the government was taken; on Sunday, we obtained the sanction of his Majesty; on Monday, we came down to Parliament; and while I have now the honour of addressing the house, British troops are on their march for Portugal." The next day, Mr. Canning, overcome, it is said, by his exertions, was taken seriously ill; and in consequence of this, Parliament, on the evening of the 13th of December, was adjourned to the 8th of February.

When military force is once arrayed, and the adverse corps are brought near to each other, war is sometimes the consequence, even when it is not wished for or expected, by the powers who send their troops to the field. If Spain were not infatuated even to madness, we should think, that in the present instance, there was no probability of a war between her and Britain; especially as France appears to be seriously engaged with Britain to prevent it. As matters stand, we know not what will happen; but, on the whole, we do not look for war. The *quid nuncs*, both in London and Paris, are speculating on the subject. Some say that France is hypocritical, and has actually prompted Spain to the hostile measures she has countenanced. Others say, that Canning has got up this whole affair, to divert the British publick from the distress of the country. Suggestions of this kind, from party writers, usually deserve little regard. What foundation there is for these, must be left to time to decide. It appears that five thousand troops have been sent from England to Portugal, and we have just seen it stated, that an equal number had left Gibraltar for Lisbon. We do not, however, believe that such a force could have gone from Gibraltar; as we think it nearly equal to the whole that is stationed in that fortress in time of peace.

A tremendous storm of wind and snow had been experienced in the Highlands of Scotland, destructive alike of man and beast. In some parts of the Highlands, it is said that the snow had drifted to the depth of a hundred feet. The loss of shipping on the coast has also been great.

The convocation of the clergy of the established church of England, which is always called on the meeting of a new Parliament, but which is seldom permitted to enter on any business, did, at its meeting in November last, draw up, and present to his present Britannick Majesty, a formal address, of very serious import. The scope of it is, that the established church is put in alarming jeopardy, by the attempts of infidelity and the exertions of the Roman Catholics: and that the Convocation appeal to his Majesty, as "under God, the Head of the church," for protection. Of this protection the king, in his answer, gives a kind of assurance—intentionally waving, as we think, any explicit pledge in regard to what is called the Catholic question. We may be allowed to express, most seriously, our sense of gratitude to God, that we belong to a church which, in no sense whatever, has an earthly sovereign for its head—which knows no other head save Him "who is given to be the Head over all things to the church, which is his body, the fulness of Him that filleth all in all."

FRANCE.—On the 12th of Dec. the *Session of the French Chambers* was opened at the Louvre, by a speech from the king. Unlike that of his *cousin* in Britain, this speech is pithy, and full of matter. Much of it however relates to local concerns. That in which we feel the most interest refers to the slave trade—He says—"The punishments awarded against the slave trade have failed in their efficacy, and their application may be avoided. A more complete law is necessary, and I have given

orders that a bill to that effect be laid before you." We earnestly hope that this may have been said in sincerity, and that it may not prove of a piece with the shameful duplicity, which we have thought right to expose in another part of our view. The French monarch explicitly avows his opposition to the hostile measures of Spain, and his wishes for the continuance of peace. It appears that the revenue of France in the year past has exceeded the necessary expenditures, and that the surplus will be applied to relieve the "Communes from the additional payments which they have been in the habit of granting to their Curates." A reduction of "the most burdensome taxes" is also speedily anticipated. The speech concludes, with the following sentence—"France, industrious and tranquil, will acquire new greatness, and her success in peace will not shed less splendour than her warlike virtues will do, if honour should oblige her to display them." A British ministerial paper, "The London Courier," admits that this conclusion of the French king's speech was probably added, "upon receiving intelligence of the military demonstrations made by this country."—It is curious to observe how these two rival and jealous and mighty nations, watch all the movements of each other; and even the language which is held by those in power. Canning, in his great speech, had said, that although wishing for peace, Britain had still for war "a giant's strength;" and the French monarch, it appears, intended his flourish as an off-set to the British boast.

SPAIN.—It does not appear that the Spanish government have really sanctioned the irruption into Portugal of the rebellious troops of that kingdom, that had marched into Spain. On the contrary, it appears that this government have given explicit assurances to Britain, France, and Portugal, that they would give no countenance or aid to the rebels. Even a treaty to this effect has recently been ratified between Spain and Portugal. Now, we are inclined to believe that the government of Spain have not been able to fulfil their intentions—Not that they do not most cordially hate the constitution of Portugal, and would be glad to crush it at once—But we think they must have seen that they could not contend with France and Britain, and therefore, though very reluctantly, determined to leave the Portuguese rebels to their fate; and that they have been placed in the predicament in which they find themselves, by the tide of popular opinion, which they cannot control or resist. We are countenanced in this opinion by a part of Mr. Canning's speech, in which he says, "I am persuaded there is, in the vast majority of the Spanish people, a decided love of arbitrary power—so that whether the government do or do not partake in their sentiments—do or do not stimulate their passions—it is certain this vast majority do not require its orders to excite them to action." If Ferdinand and his ministers have raised, or rather cherished a spirit, which they cannot modify or govern—which seems to be the fact—we see not but that Spain must be conquered, or be put under the absolute control of other powers, before Portugal can be quiet—We observe that new attempts are still made to root out of the country every vestige of the late constitutional spirit.

PORTUGAL.—*Chamber of Deputies.*—"In the sitting of the 4th of December, the minister for foreign affairs gave an account of the relations with foreign powers, in which he showed that the disposition of England was decidedly friendly, adding, that she alone would be sufficient to defend the nation from all its enemies; that the French government has recognised the present system of Portugal; that the instructions given by Russia, Austria, and Prussia, to their charge des affaires were satisfactory, and have been completely fulfilled by them; that in consequence of the well known intrigues of Spain, and of late events, a note has been given to the ambassador of that court to the Portuguese government, signifying to him that his functions were suspended till the conduct of his court was explained, and another to the Portuguese ambassador at Madrid, to demand satisfaction of that government, not for words, but facts relative to the said events. The minister stated verbally, that should the satisfaction required not prove what it ought to be, the English, the natural allies and sincere friends of Portugal, would take upon them to demand it; and that the government being authorized by the chambers to receive foreign troops, had already applied to England for them in consequence of the existing treaties. His excellency said that the Apostolick junta rules the cabinet of Madrid, and has unfortunately ramifications in Portugal, and must be considered as the greatest pest of monarchies, the most infamous league against monarchs and European civilization."

The foregoing account of the minister for foreign affairs in Portugal, contains an excellent summary of the state of things in that kingdom. It further appears that the Portuguese nobility are, in general, ardent in their attachment to the present constitution; and that many of them are hastening to the frontiers, to take an active part in the military operations against the rebels—who, after some hard fighting, have taken the town of Braganza, in the northern extremity of the kingdom.

**AUSTRIA.**—The Austrian troops are about evacuating Naples; but it is expected they will remain as an army of observation in the Roman states. The formalities of a marriage contract between Don Miguel and his niece, whose proxy acted for her, have been celebrated at Vienna.

**GREECE.**—The affairs of Greece, so far as we are informed, remain much as they were at the time of our last report. It is stated in a London paper of the 25th of November, that “six unsuccessful attacks had been made on the Acropolis by the Turks.” We think there is now good reason to believe, that both England and France are earnestly negotiating with the Ottoman Porte, for the liberation of Greece—or rather, to engage the Sultan to relinquish his claims on that country: for we shall continue to fear, till our fears are dispelled by unequivocal facts, that unhappy Greece will be but partially liberated after all, if the settling of her affairs shall pass from her own into other hands. It seems, by the last accounts, that the Sultan Mahmoud was listening attentively to the representations of Mr. Stratford Canning—only, we think, because his resources for carrying on the war are exhausted.

We rejoice to find that vigorous exertions are being made, in various parts of our country, to send supplies of provisions and clothing, to the wretched population of this suffering land.

**TURKEY.**—The Grand Senior and his Divan appear to have enough to do in settling affairs with Russia, in suppressing the Janissaries, and in hearing propositions from England and France in regard to Greece. But we have no particulars of importance to report.

**RUSSIA.**—The military force of this empire is enormous. We have lately seen what we take to be a correct statement, that “Russia, without stripping Finland, St. Petersburg, and Moscow—without withdrawing a single man from her armies of the East and South, can, without difficulty, and without any new levy, in the space of two months, carry into Poland, from 250, to 275,000 men.” The Turks and Persians have surely a terrific neighbour; and it may not be amiss for us to recollect that she is also becoming our neighbour. We have heard nothing recently of the Persian war.

#### ASIA.

**CALCUTTA.**—The commerce of Calcutta, as stated in the French papers, amounts on an average to fourteen millions of pounds sterling a year. About 600 vessels enter that port annually. In 1717, Calcutta was nothing but an inconsiderable little village, surrounded by marshes and forests: it now contains more than one hundred thousand houses, and extends more than two leagues along the banks of the river. The English are estimated at 600,000; and the whole population of the city and environs within the compass of 70 miles each way, is stated at more than two millions.

#### AFRICA.

By a letter from Mr. Ashmun, to our Secretary of the navy, written at Cape Mesurado, on the 11th of December, 1825, but published within the last month, it appears that the slave trade on the coast of Africa, was then really favoured by the French government, and this under a digested system of hypocrisy, calculated to save appearances, and prevent the charge of the infraction of those “stipulations and solemn treaties of the government,” by which France has bound herself to co-operate in putting an end to this abominable traffick. Such, we doubt not, has been and still is, the fact—We are glad to see this fact made publick. Shame sometimes operates on nations, as well as on individuals, to produce effects which ought to flow from better principles.

#### AMERICA.

**BUENOS AYRES AND BRAZIL.**—The war is still carried on between these powers, but we have little to report, of a recent date, on which reliance can be placed. An arrival at Norfolk about the middle of January, brought information that the emperor Don Pedro had himself repaired to the scene of warfare with a fleet consisting of one 74 gun ship, one frigate, one sloop of war, several transports, and two thousand troops—That the adverse armies were likely to meet at Rio Grande, and something decisive to take place. Since this arrival there have been several rumours of advantages gained by the Patriots—Of the fall of Monte Video, and the possession by them of the whole of the Banda Oriental. But we know not how much of all this time will prove to be true or false.

**COLOMBIA.**—We hope the Liberator Bolivar is likely to settle the serious disturbances, which for some time past have agitated this republick, and threatened civil war. He has as yet restored order in every place which he has visited. On the 23d of November he published at Bogota a decree, in which he takes to himself the extraordinary powers granted to the President of the republick, by a particular article of



the constitution. On the 25th he was to proceed by Maracaibo, to Venezuela, his native province. As yet he has fully sustained his former character, and his influence appears to be unbounded. Still it is a problem, whether he will succeed in his attempt to restore order, by peaceable means.—But our hopes are sanguine that he will.

**GUATIMALA.**—Instances of great disorder, tending to the subversion of all government, and the introduction of general anarchy, have lately taken place in this republick. At the city of Quesaltenango, a conflict ensued between the troops of the government and the people of the town; in which the latter overpowered the former, disarmed them, cruelly murdered their chief magistrate, and went to the most deplorable excesses. The last accounts represent those who were invested with power, as likely to subdue the other party; but it seems questionable still how the disturbances will terminate. The imprisonment of a popular leader, by the President of the republick, seems to have led to these disorders, which it appears have been fomented by some foreigners.—One Gordon, said to be a natural son of Lord George Gordon, of London mob memory, is represented as a ringleader of the insurgents. It is, alas! hard to make good republicans, out of those who have been born and lived under an absolute government.

**Mexico.**—Commodore Porter, with the Mexican fleet under his command, put to sea not long since; and it was currently reported that he had sent a challenge to Laborde, the commander of the Spanish naval force at the Havana, to come out and meet him. What truth there may have been in this we know not; but the present accounts from the West Indies are, that Porter's fleet is blockaded by that of Laborde, which is greatly superior in force.

**UNITED STATES.**—Congress are occupied with a variety of important questions, which, as to the most of them, it would be useless to our readers to specify, till they are either disposed of, or nearer to an issue than they appear to be at present. The bankrupt bill, the relief bill for the revolutionary soldiery, the question in regard to retaliatory measures on British commerce, the question relative to a Breakwater at the mouth of Delaware river, the bill to abolish imprisonment for debt,—these, and several others, are of great publick interest; but what is likely to be their destiny, we are unable to decide. In legislation, there may be too much, as well as too little deliberation. We are not prepared to charge our Congress with either of these extremes; but we confess we were surprised, within a few minutes of writing this, to read in a Gazette as follows—“Mr. Benton said, that as considerably more than two-thirds of the session had now passed, while *four hundred bills* were still on the President's table for decision, besides the additional executive business which would come before the Senate, he moved that the Senate meet hereafter at 11 o'clock, which was put and carried.”

There was lately a rumour of hostilities having been committed by an Indian tribe on the frontiers of Georgia; and it appears that several individuals were actually murdered by Indians. But we are glad to find that the guilty party, amounting, it is said, to no more than seven, are disowned by their tribe, and that no general violation of peace between the Indians and whites is likely to ensue. Health, peace, and plenty now seem to pervade our happy land—Will it not be an acceptable offering to Him to whom we are indebted for those blessings, that we contribute liberally to the relief of the suffering Greeks, who seem to be deprived of them all?

### To Readers and Correspondents.

We think it right to explain to our readers, why they have not a portion of the Rev. Mr. Stewart's Journal in our present number. The case is this—The part of the journal immediately succeeding that which we last published, contains a description of the volcano at the foot of the mountain Mounakea, in the island of Hido—And to us, it is the most interesting description of a stupendous natural object, which we have ever read. But it will occupy about ten pages of our magazine, and must not be divided. We could not spare the necessary space from our present number, but we will not fail to take it from our next.

We have also reluctantly delayed the publication of “*Martin Luther's modest account of himself, prefixed to the edition of his Latin works, published by order of the Elector of Saxony.*” We thank our learned correspondent for his translation of this interesting piece. It shall appear ere long—we hope in our next number—And we will hold ourselves obliged for any further communications of a similar kind. We esteem them among the most valuable that our pages can contain.

THE  
**CHRISTIAN ADVOCATE.**

MARCH, 1827.

**Religious Communications.**

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVI.

(Continued from p. 52.)

Again—The answer before us further states that Christ humbled himself by enduring “the cursed death of the cross.” This was a punishment inflicted only on malefactors of the most atrocious and degraded kind—O who can conceive of the humiliation of the Son of God, in consenting to die like slaves and thieves!—a death in which infamy and agony were united, and carried to their very extremity!

The death of the cross was called a *cursed death*, because they who endured it were separated from all good, and devoted to all evil. Christ, although sinless in himself, was separated from all happiness, and devoted to all misery, while he suffered on the accursed tree. God spared him not, but gave him up to this awful death for us all. Hear the words of inspiration, “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written—‘Cursed is every one that hangeth on a tree.’” Our blessed Redeemer had taken the law place of sinners, and in regard to these it was enacted—“Cursed is every

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one who continueth not in all things written in the book of the law to do them.”

It is, I presume, known to you all, that the cross was formed by a post sunk in the ground—toward the top of which a transverse piece of wood was firmly fastened: on this the victim had his arms extended, and nails were driven through the palms of each hand to fasten them above, while, in the same manner, the feet were nailed to the post below. In this manner hung, and bled, and died, that Saviour, my dear youth, who thus suffered, for your sins and mine. Having, in these circumstances, been pierced to the heart with a spear, to insure his death, he said—“It is finished,”—the great work is all accomplished—“Father, into thy hands I commend my spirit:” And “he bowed his head, and gave up the ghost.”—The sun hid his face; the earth quaked; the rocks rent; the death of its Maker darkened and convulsed the universe!

This death of the Redeemer had been typified, at a very early period of the ancient Jewish church, by the brazen serpent; which Moses, by Divine command, erected on a pole in the wilderness, and to which those who had been stung by serpents, were directed to look for healing: And although the ancient saints had not those clear and definite ideas of the atoning death

of Christ which we are favoured with, yet from symbols and sacrifices they knew enough to make this the object and reliance of their faith, and they were saved by it.

I must not leave this part of the subject, till I have distinctly reminded you, that neither during the sufferings, nor at the death of Christ, was his human nature separated from his divine, as some have strangely affirmed. The natures were inseparable; though it was only in his humanity that the Saviour did or could suffer. Yet as the Divine nature gave worth and efficacy to all, if it had been separated from the human, there would have been nothing left but the sufferings of a perfect man; of no avail to take away sin, and exhibiting but a low example, comparatively, of humiliation.

Finally—The answer states that Christ was “buried and continued under the power of death for a time.” Temporal death had been a part of the penalty threatened to the transgression of the first covenant, and therefore the Surety humbled himself to taste it. In that remarkable prophecy of our Saviour, which we have in the 53d chapter of Isaiah, and which seems more like a history than a prophecy, there is one passage which, but for the facts, would appear extremely obscure and almost contradictory. It is said “he made his grave with the wicked, and with the rich in his death.” Or as Lowth more accurately renders it—“His grave was appointed with the wicked; but with the rich man was his tomb.” How wonderfully and exactly was this prophecy accomplished!—As our Lord suffered with thieves, so, no doubt, his grave was intended and appointed by the Jews, to be with theirs. Yet the purpose of God must stand—“With the rich man was his tomb.” We have only to collect and read the several accounts of the evangelists, thus connected and translated by Lowth—

“There was a rich man of Arimathea, named Joseph, a member of the Sanhedrim, and of a respectable character, who had not consented to their counsel and act: He went boldly to Pilate and begged the body of Jesus; and laid it in his own new tomb, which he had hewn out of the rock, near to the place where Jesus was crucified; having first wound it in fine linen, with spices, as the manner of the Jews was to bury the rich and great.” Thus, literally, strictly, and strikingly, was this obscure prophecy fulfilled: The grave of Jesus was appointed with the wicked—with thieves and robbers—yet after all, with the rich man was his tomb. How wonderful is it that such prophecies do not convince the Jews!—They will, when the veil shall be taken from their hearts; and I think these striking predictions were partly intended for this very purpose.

Our Lord’s body was laid in a new tomb, in which no one had ever been laid before; that when he should arise from the dead, there might be no room to affirm that it was some other possessor of the tomb that had risen, or been removed.

The body of our Lord saw no corruption. It had never been tainted by a single sin. He was, in all respects, “God’s holy One:” and his work of humiliation being complete, when he yielded to the stroke of death and was laid in the tomb, he saw no corruption. He remained a part of three days under the power of death; that is, from about three o’clock of the afternoon of Friday, till after day-break, on the Lord’s day. This was a space sufficient to number him distinctly with those who are laid in the grave, and to ascertain beyond all controversy that he had been dead—that his body was deprived of every vital principle or indication.

You learn in the creed that

Christ "descended into hell." The word here translated *hell*, is *hades* in Greek. It means only *the state of the dead*—There is no reason to believe that Christ descended to the place of the damned. The awful agony of the garden, the death of the cross, and being numbered with the dead, fully satisfy this expression of the apostles' creed, and we believe that nothing further was intended by it. He said to the penitent malefactor—"This day thou shalt be with me in paradise"—His holy soul was in paradise, while his body lay in the tomb.

Thus have we considered the interesting subject of our Lord's humiliation. I could not forbear a number of reflections as I passed along. Let me entreat you, in addition, to consider—

1. That the humiliation of Christ ought effectually to teach humility, to all who profess to be his disciples. Why was it necessary that the Son of God should stoop so low? Was it not because our sins had cast us from the standing which man originally held, and had sunk us deep in guilt, and infamy, and wretchedness? Was it not because it was indispensable that he should come down to the depths of our degradation, that he might raise us up from them? And is this deeply degraded state, that into which every child of Adam is born?—Is it that in which every one remains, till he is delivered from it, through the influence and application of the stupendous work which was accomplished by the humiliation of Christ? You know, my dear youth, the answers to which these interrogatories point you. Believe it, the humiliation of Christ, when rightly considered, will connect itself with such views of human guilt and debasement, as are fitted to hide pride forever from the eyes of every human being;—fitted to make him feel, that before his God, he is a polluted, abject wretch, who is ever

out of his place, when he is out of the valley of humiliation. It was indeed an infinite condescension, for our blessed Redeemer to be in a state of humiliation; but to be in that state is no condescension in us. It is our only proper state. To claim to be in any other, is infinitely absurd, as well as sinful. O be sensible, that the very essence of sin is pride! It was the first sin, and it has been the mother sin ever since the first. Let us acknowledge, as becomes us, that we are *guilty and vile*. Let us, as sinners, take our place in the dust before our God. When there, we shall be prepared to receive the benefit of our Lord's humiliation. We shall be willing to owe our salvation entirely, to what he has done and suffered on earth and is now doing in heaven. We shall embrace him—most cordially and thankfully embrace him—as all our salvation and all our desire. We shall prove our discipleship by that lowliness of mind, and by all those acts of condescension and kindness to our fellow sinners, of which he has set us an unspeakably amiable example: and we shall find this lowliness of mind as favourable to our peace and comfort, as it is correspondent to the demands of duty—Yea, we shall find it favourable to true magnanimity, and genuine dignity of character. It marks the ingenuous return of a convinced and humble prodigal, to the love and kind reception of the best of fathers. It is lovely in the sight both of God and man; and it prepares all in whom it is found, to be raised in due time, through the aboundings of the Saviour's purchase, to a crown and a kingdom, unfading and eternal.

2. A due consideration of the humiliation of Christ, will most effectually teach us to be patient under sufferings. Was he patient and resigned, and perfectly submissive to his Father's will, when he suffered for our sins? and shall

we be impatient and rebellious while we suffer for our own sins? For let it ever be remembered, that if we had not been sinners, suffering had never been known, either by our Saviour or by ourselves. Sin is the cause of all the suffering in the universe. The sin of man has produced whatever of pain and misery has been felt by our guilty race, and by our glorious Redeemer. He endured the awful penalty due to the guilty, without a regret or a murmur, when he stood in their place: and shall any sinner, on this side the place of torment, murmur, when he endures only a very small part of what his iniquities have deserved? With what pertinence and force is it asked in Holy Scripture—"Wherefore doth a living man complain, a man for the punishment of his sins?"

By what Christ endured in his humiliation, the sufferings of his own people have changed their character.—Their sting is extracted. They are no longer the wrathful inflictions of an incensed judge, but the wholesome, however painful discipline, of a wise, a kind, and a loving Father. Have the people of God this assurance, and can they think of what it cost their Saviour to give them this assurance, and yet can they complain? No—In the lively exercise of faith they cannot, they do not. A delicate woman, under one of the most painful operations of surgery which human nature can sustain, was observed to pass through the whole without a sigh or a groan—How could you bear it thus? was the earnest inquiry, after the operation was safely over. I thought, said she, how much more than I endured, my Saviour bore for me, and I could not find it in my heart to utter a complaint. Here, my dear children, is the blessed secret of bearing pain, and affliction of every kind, of which the ungodly world is entirely ignorant. The true believer thinks much of what his Sa-

viour bore; thinks that it was borne for him; thinks that his own sufferings are light in the comparison; thinks that they are all inflicted by a Father's hand; thinks that they are all needed, and that infinitely more are deserved; thinks that they give him the opportunity to exercise precious graces, that shall have an abundant reward; thinks that they will all increase the bliss of heaven; thinks, in a word, that "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

3. In the humiliation of Christ, we see more strikingly and impressively than any where else, the evil of sin. We see this evil, as already observed, in all the sufferings which mankind endure—in all the painful diseases to which our race is subject; in all that man inflicts on his fellow man; in all the calamities which arise from war, and famine, and pestilence, and inundation, and earthquake; in all the mortality which has long since made the number of the dead, a thousand fold greater than the number of the living—In all this, you see the consequences and the evil of sin; and truly it is an appalling view. But if you look into the invisible world, and contemplate the state of those who have gone to the place of endless perdition; to the abodes of hopeless despair; to the inconceivable agony described in Holy Writ, by the worm that never dies, and the fire that is never quenched—by the blackness of darkness forever; by the weeping, and wailing and gnashing of teeth, of those, the smoke of whose torment ascendeth up forever and ever—When you contemplate this, you think nothing of all the sufferings of the present life.

Here you are ready to say—here, in “the damnation of hell,” we see, in the most awful manner, the evil of sin—No, my dear children, there is one other view, that is more awful still. In all you have yet seen, not an individual being endures any thing, beyond what he has personally and justly deserved. But now turn your eyes to Gethsemane and Calvary, and there see “the Holy One of God,” suffering by *imputation* only, for the sins of his people—suffering agonies beyond all your conceptions—and then tell, or conceive, if you can, what must be the malignity of that evil, which a righteous God could not consistently pardon, without these ineffable inflictions on his only begotten and well beloved Son. O flee to him!—that as your sins have caused his sufferings, so his meritorious righteousness, wrought out in pain and humiliation, may save you from suffering without hope and without end. This leads me to remark—

4. That we may learn our infinite indebtedness to the Saviour, by contemplating his humiliation. We are accustomed to estimate our obligations to a benefactor, by considering both the intrinsic value of his gift, and what it cost him to bestow it on us. Estimate in this way, if it be possible, the obligations we are under to our adored Redeemer. Can man or angel tell, what is the value of the gift of eternal life, to those who were doomed to eternal death? But such is the gift of Christ to every glorified spirit, that shall be found in “the General Assembly and Church of the first born, whose names are written in heaven.” Every individual of that whole assembly owes, and will eternally and entirely owe it, to Christ, that his are all the unknown joys of heaven, in place of all the unknown miseries of hell. And to procure for his people this happy exchange of destiny—to make them the gift of eternal life, their Saviour, in his

humiliation, answered a debt which none but a God could pay. “We were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without a spot—Feed the church of God—said the holy apostle—which he hath purchased with his own blood.” Now, when we thus consider what an infinite benefit our blessed Lord bestows on his people, and at what an expense he procured it, do you not perceive that their indebtedness to him is strictly *inconceivable*, is literally *infinite*. He knows that we can never repay him, and he does not require it—Nay, he not only intended that what he did should be gratuitous, but he demands that we receive it as such. It is the height of arrogant and impious self-sufficiency, so much as to think of rendering to Christ an equivalent for what he has done for us, or to think of adding to it by any deeds of our own. We are to receive his gifts “without money and without price.” But he does expect and demand our gratitude—He expects and demands it, as the evidence of our sense of obligation. And where is the gratitude of that human being, who hears the gospel message, and does not feel that he is indebted to the Saviour, beyond what can be uttered or imagined.

Consider then, I entreat you, in what manner you are to make known that you feel your indebtedness to your Redeemer. It is by accepting him as your only Saviour; it is by making nothing of yourselves, and every thing of him; it is by coming to him to deliver you at once from the guilt, the pollution, and the dominion of your sins; it is by devoting yourselves unreservedly to his service and glory; it is by obeying all his commandments; it is by cultivating a temper and spirit like his own, and walking as you have him for an example; it is by adorning his reli-

gion, and using all your means and influence to gain others to embrace it; it is by living as citizens of heaven—holding communion with your Redeemer now, and anticipating the happy period when you shall see him as he is, be in your measure like him, and dwell forever in his presence, in the mansions which he has gone to prepare for his people. Amen.

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ON THE ATONEMENT.

No. XII.

*The Redeemer's Glory.*

My dear Brother,—This will be the last letter on the important subject that has so long occupied our attention. It remains only to show, that, as the views of the old school reflect higher honour on the perfections and law of God, than those of the new, so they present a nobler and more scriptural tribute of praise to the great Redeemer.

The atonement, says Mr. Beman, *merely opened the door of mercy to fallen man.* The writer of *Dialogues*, while he admits that Christ died with an intention to save the elect, and not others, and that he satisfied publick justice, denies that he made any satisfaction to *distributive justice*, and affirms that the gift of Christ resulted from no *special love* of Jehovah to his chosen, but from that *general benevolence* in which all share, and that *common compassion* which is not denied even to the damned. Others represent the atonement as consisting in an exhibition of the evil of sin, and in a declaration of God's hatred of it and its desert of punishment; and affirm that, if not one soul were saved, the proper end of the death of Christ would be answered, and its full effect produced.

With these views of our brethren we cannot accord. They are either *erroneous* or *defective*. They de-

tract from the honour due to the atonement of our blessed Lord; they remove it from that central and all important point in the scheme of salvation, which inspired writers have assigned to it; and they detract from it the glory of effects which it really produces. That it opened the door of hope and mercy to this wretched world is certain; but we regard it also as the *meritorious cause* of our salvation. While we admit a display of the evil of sin, of its desert of punishment, and of God's hatred of it, and of his justice, to be the result of the atonement; we maintain its *true nature* to consist in *making satisfaction* for sin. The idea that the end of the atonement would have been answered, although none of our fallen race had been saved, we reject as entirely derogatory to the wisdom of God and the merits of his Son; contending that, as an atonement carries in its nature the notion of a *satisfaction*, the salvation of all who were given to the Redeemer must certainly follow in the *manner* and *time* agreed upon in the eternal counsels of the Holy Trinity; and that to have left their salvation uncertain, as it would have reflected on Infinite Wisdom, so it would have been inconsistent with the infinite value of the price paid for their redemption. We make the atonement of Jesus Christ the procuring cause of every blessing bestowed on the church, both in this and the next world.

In my third letter (pp. 200, 201,) it was shown, that the inspired writers represent every blessing of salvation as the *fruit* of Christ's death: such as forgiveness, reconciliation, justification, peace, adoption, sanctification, and the heavenly inheritance. Now, it is plain such a representation could not be properly made, if the death of Christ merely opened the door of hope and mercy. These blessings ought, in that case, to be denominated the *fruit of Divine grace*

ONLY, and not of the atonement; but as the atonement did really merit them for sinners, they are justly represented as the fruit, at once of the death of Christ, and of Divine grace; because they really are so; and grace is justly celebrated as reigning "through righteousness unto eternal life, by Jesus Christ our Lord." Rom. v. 21.

An inspection of the texts cited in the letter just referred to, must convince any reflecting mind, that there is a real established connexion, between the death of the Redeemer and all the blessings of salvation. But what, it will be asked, is that connexion? In reply to this question, it may, I think, be truly affirmed, that it is the connexion which exists between *cause* and *effect*, between a *price* and a *purchase*, between a *service rendered* and a *stipulated reward*.

Let not the investigation of this question be regarded as a mere matter of curious speculation. If the scriptures speak on it we are bound to hear and learn; and it would ill become us to turn away our ears from the voice of heavenly wisdom, contenting ourselves with believing that some *general undefined* connexion subsists, between our salvation and the death of Christ. Will any say that this point belongs merely to the philosophy of Christianity? I would admonish them not to disparage by such a name, a truth which Infinite Wisdom has seen fit to teach the church. It is precisely one of those particulars, in which the knowledge of Christians transcends that of ancient saints; one that involves the glory of the Redeemer and the comfort of his people. We proceed therefore to inquire what the New Testament teaches on this question.

1. It teaches that the connexion between the death of Christ and our salvation is that of *cause and effect*. If it were not of this nature, with what propriety could

the inspired writers attribute the cleansing of the soul from its moral pollutions to his blood? That they do so is incontrovertibly plain: "Unto him that loved us, and hath washed us from our sins in his own blood." But this, it will be said, is figurative language. Admitted; it has however, a *real* meaning; and what can the meaning be, except this: that, as the body is cleansed from its pollution by the application of water, so the soul is really cleansed from the pollution and guilt of sin, by the application of the Saviour's blood to it by faith. Accordingly we hear the apostle (1 John i. 7,) say, in plain language, "The blood of Jesus Christ his Son cleanseth us from all sin:" teaching us that his precious blood operates, as a *cause*, in purifying the soul from moral defilement, as really as water does in purifying the body from the pollutions of contaminating substances. The same truth is taught by the writer of the epistle to the Hebrews, chap. ix. 13, 14, where he shows the superiority of Christ's sacrifice to those typical sacrifices that were offered under the law: "For, if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, *purge your conscience from dead works* to serve the living God?" The blood of the Levitical sacrifices were the constituted cause of ceremonial purification; and, in like manner, the blood of Christ is a more powerful cause, of real internal purification of the sinner's conscience, from the guilt and pollution of sin.

2. Between the death of Christ and the blessings of salvation, there exists *the connexion found between a price and its purchase*. That his blood is denominated a *price*, and that we are said to be *bought*, is asserted by inspired writers too



plainly to be denied by any acquainted with scriptural language; and some of our brethren seem willing to allow that *we* were bought with a price; but deny that any price was paid for the *blessings of salvation*. Yet from the admission of the former truth, the latter must follow as a legitimate consequence. For when a person buys a thing, that thing becomes the buyer's property. In what sense then, I ask, were we bought by Jesus Christ? Were we not his property before he paid the price? Were we not his creatures, dependent on him for existence and every thing; and had he not a perfect and sovereign right to dispose of us as he pleased? How then did he buy us? What new right did he acquire over us by his purchase? He bought us out of the hands of Divine justice, and from under the curse of the law, that he might save us; he acquired by his purchase the right of delivering us from the dominion of sin and Satan, and bestowing on us eternal life. "Father," said our Redeemer, as he was finishing the payment of the mighty price of our redemption, "the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John vii. 1, 2.

Besides, as the sacred writers do, as we have proved, connect the blessings of salvation with the death of Christ as their *real meritorious cause*; and as they expressly call his death a *price*; it must follow, that the one is connected with the other, just as a thing purchased is with the price paid. And this is taught still plainer in that remarkable passage in Peter's first epistle: (chap. i. 18, 19) "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition

from your fathers; but with the *precious blood* of Christ, as of a lamb without blemish and without spot." Now, here deliverance from vain conversation, from a foolish and sinful life, or in other words, *sanctification*, is affirmed to have been purchased with the blood of Christ; and if this leading blessing of salvation was, then it will follow, that all others were thus purchased. Accordingly, we find this asserted by the writer of the epistle to the Hebrews: "Neither by the blood of goats and calves, but by *his own blood* he entered in once into the holy place, *having obtained* ETERNAL REDEMPTION for us." Heb. ix. 12. Eternal redemption will, it is presumed, be admitted in this passage, to comprehend all the blessings of salvation; or if any should wish to object, they ought to be convinced by the 15th verse, where the apostle goes on to say—"And for this cause he is the mediator of the new testament, *that* BY MEANS OF DEATH, for the redemption of the transgressions that were under the first testament; *they which are called might receive the promise of the* ETERNAL INHERITANCE." Here then the blessings of salvation, not excepting the eternal inheritance, are attributed to the death of Christ as their *meritorious cause*, or *price paid* for them. See also Gal. iii. 13, 14.

It is in vain for our brethren to endeavour to explain away this scriptural truth, by alleging the death of Christ was not a *literal price*. For if by this they mean the blood of Christ was not *silver and gold*, they assert what no one can be ignorant of, and guard against an error which none are in danger of adopting. But the blood of Immanuel, though not silver nor gold, yet was a *REAL price*; infinitely more valuable in the sight of God and acceptable to Divine justice, than all the treasures of earthly kingdoms. That the purchase of our salvation by this amazing price

is perfectly consistent with the reign of free and sovereign grace throughout the whole work, from beginning to end, was, you will remember, shown in my third letter. To the arguments there used to establish the entire harmony of salvation by grace, and salvation by the righteousness of Christ, it is not deemed necessary to offer any thing additional.

3. The connexion between the death of Christ and our salvation, is the same as that which exists between a service rendered and a stipulated reward.

A work was assigned to Jesus Christ by his eternal Father. This work consisted in his active and passive obedience, or, in other words, in his obedience even unto death. So we are taught by holy scripture. He himself says, "sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. xl. 6, 8. "I came down from heaven, not to do mine own will, but the will of him that sent me." John vi. 38. Speaking of laying down his life, the Saviour says, "This commandment have I received from my Father." John x. 18. And at the close of life, just before his crucifixion, he said, "Father, I have glorified thee on the earth; I have finished the work which thou gavest me to do." His exaltation followed, not merely as a consequent follows an antecedent, but as a reward of a stipulated service. His reward consisted in his being raised, as man and mediator, to the mediatorial throne, invested with supreme dominion over the church and the world, over men and angels, for the purpose of saving unnumbered sinners of our race, to the glory of divine grace. Both prophets and apostles inculcate

this delightful truth. "Thy throne, O God," exclaims David, while contemplating the beauty and glory of the promised Messiah, "is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: THEREFORE, God, thy God, hath anointed thee with the oil of joy above thy fellows." Ps. xlv. 6, 7. In his prophetic view of humiliation and exaltation, the death and resurrection, the obedience and reward of Christ, Isaiah says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. THEREFORE will I divide him a portion with the great, and he shall divide the spoil with the strong; BECAUSE HE HATH POURED OUT HIS SOUL UNTO DEATH." Isaiah liii. 10, 12. Having recited the several steps in the humiliation of the Son of God, from his assumption of the form of a servant, to his death on the cross, the apostle Paul declares his reward: "WHEREFORE God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9, 11. And the Redeemer himself proclaims the same truth, in his solemn intercessory prayer; in which, immediately after stating the completion of his work, he prefers his claim to the promised reward: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Father, I will that they also whom thou hast given me, be with me where I am: that they may behold my glory

which *thou hast given me*: for thou lovedst me before the foundation of the world." John xvii. 5, 24. To this glorious reward the apostle refers, when, speaking of the Redeemer, he says, "Who, for *the joy that was set before him*, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2.

Thus are we taught to conceive of the nature of the connexion subsisting between the death of Christ and our salvation. It is that of *cause and effect*, that of a *price and its purchase*, that of a *service rendered and a stipulated reward*. To speak then of the atonement as *merely* opening the door of hope and mercy, is ascribing to it not half the praise due to that amazing transaction; and to assert that its end would be accomplished, although not one human soul were saved, is to derogate from the glory of HIM who died that we might live, and hung upon a cross, that we might ascend a throne. The *design*, both of the Father who gave his Son, and of the Son who gave himself, to be a sacrifice for sin, was, *to secure the salvation* of all believers, and of all who were chosen to salvation in the eternal purposes of heaven. This glorious effect must be produced, or the atonement would fail in accomplishing its grand design. But failure is impossible. "I lay down my life for the *sheep*. And other sheep I have, which are not of this fold: them also *must* I bring, and they shall hear my voice; and there shall be one fold and one shepherd." John x. 15, 16. "All that the Father giveth me *shall* come to me; and him that cometh to me, I will in no wise cast out. And this is the Father's will which hath sent me, *that of all which he hath given me, I should lose nothing, but should raise it up again at the last day*. And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may

have everlasting life; and *I will raise him up again at the last day*." John vi. 37, 39, 40. Such is the scriptural connexion between the death of Christ and the salvation of believers; a connexion clearly pointed out, and strongly marked by inspired teachers. It is one of those glorious truths which we owe to divine revelation, and which we are bound by divine authority to believe, and apply to those practical purposes it is intended to subserve. It has an important bearing on a Christian's experience. It is calculated to excite his joy, and awaken his gratitude; while it points out to him the sacred fountain in which he is to wash, that he may be cleansed from all the stains of guilt, and all the pollution of sin.

The atonement we justly honour, when we conceive of it as the *procuring, meritorious cause* of salvation, and as the *infinite price* paid by the Son of God for the redemption of all his chosen people; and when we believe that the free and sovereign grace of God, as it provided, so will not fail to apply this infallible remedy, discovered by infinite wisdom, for healing the dreadful diseases produced by sin. By his obedience unto death, Christ was "made" a "perfect" High Priest; and thus, by *his blood*, "became the *AUTHOR of eternal salvation* unto all them that obey him." See Heb. v. 8, 9, and ii. 10.

Having finished the discussion, permit me now to recapitulate the several points in which the two schemes of atonement have been contrasted. In my first letter it was shown, that, notwithstanding the broad assertions of the New School about its extent, the *indefinite* is not more extensive than the *definite* atonement, either *in regard to the merit of Christ's death*, or *in reference to its application*, or *in respect to the offer of salvation*, or *in relation to the divine purpose*: and, in fact, that the views of our brethren, in this particular, have no advantage

whatever over ours. In the second, third, and fourth letters; the doctrine of the two schools was compared, in respect to the preaching of the gospel, and the display of free and sovereign grace, in the recovery of fallen man; and it was, I trust, proved, that there is nothing in our views of the atonement, to prevent the general preaching of the gospel to all nations, and all classes of mankind; nothing to hinder a free and unrestricted offer of salvation to every one who hears us, and to assure him, that if he believe, he will certainly be saved: that there is no inconsistency whatever in representing, as the inspired writers plainly do, the blessings of salvation as being, at once, the *fruits of Christ's death*, and the *fruits of free and sovereign grace*; and that if there were any difficulty in this matter, the attempt of our brethren to remove it, by asserting the Redeemer satisfied *publick*, and not *distributive* justice, is futile. We compared the views entertained by the two schools of the nature of the atonement, in the fifth, sixth, and seventh letters; where it appeared, that our doctrine accords with scriptural statements and representations on the subject; and that, as our brethren mistake, so, by denying the *real satisfaction* made by the Son of God in his character of *substitute* of his people, charged with their sins, and sustaining the penalty of the law due to them, they, in fact, *subvert the TRUE NATURE* of the atonement, and oppose clear and positive testimonies of inspired writers. In the remaining letters I endeavoured to prove, that the doctrine of the Old, is to be preferred to that of the New School; because it puts higher honour on the *truth*, the *justice*, and the *love* of God; because it better guards the *rights* and *demands* of the divine law; and because it affords a brighter display of the *mediatorial glory* of our Lord Jesus Christ.

Committing these letters to the patronage and blessing of that Almighty Redeemer whose work I have endeavoured to illustrate, and whose glory I have attempted to magnify,

I am, dear Sir,  
Yours affectionately,

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FOR THE CHRISTIAN ADVOCATE.

MR. EDITOR,—Having been interested myself in the following simple, candid narrative of Luther, I have taken the pains to turn it into English. If you can make any use of it, or of any part of it, to subserve the important ends at which you aim in your useful miscellany, it is entirely at your service. And if this should be well received, I may take occasion, in an hour of leisure, to send you something more from the pen of this extraordinary man, to whom the church of Christ is so much indebted. I know, indeed, that all may have access to the *history* of this reformer; but, for myself, I would rather read a page of his own writing, than the most elegant history which can be given of him. In fact, I learn, in this way, more of the man, and of the spirit by which he was actuated. When we read his own writings, we come into a sort of contact with his person. We soon learn what judgment we ought to form of him.

I am, very respectfully,  
Yours, &c. Q. S.

Windsor, Dec. 23, 1826.

MARTIN LUTHER'S MODEST ACCOUNT OF HIMSELF, PREFIXED TO THE EDITION OF HIS LATIN WORKS, PUBLISHED BY ORDER OF THE ELECTOR OF SAXONY.

(Translated from the Latin.)

For a long time, and with much resolution, I resisted the solicitations of those who wished me to publish my books, or rather, my

confused lucubrations; as well, because I was unwilling that the works of the ancients should be superseded by my novelties, and the reader be thereby hindered from reading them; as because, there is now extant, abundance of books methodically composed, among which, *the Common Places* of Philip [Melancthon] excel; by which, the theologian and bishop may be formed, both as it relates to copiousness and elegance, so that he has the opportunity of becoming powerful in preaching the doctrines of piety; especially, since the Holy Bible may now be had in almost every language. But my books were produced in no regular order, but as the occasion prompted, or rather compelled; and form so rude and undigested a chaos, that they could not easily be reduced to order, even by myself.

Influenced by these reasons it was my desire that all my books should be buried in perpetual oblivion, that there might be room for better works. But the importunate pertinacity of certain persons, who daily beset me, and represented that if I did not consent to publish them, it was most certain that after my departure others would do it; who would probably be ignorant of the occasions and circumstances which gave them birth, and thus the confusion would be greatly increased—I say the importunate perseverance of these persons so prevailed, that I at length consented to permit them to be published. To which there was added the wish, nay the command of our illustrious prince, Frederick the elector, who not only ordered the printers to prepare an edition, but compelled them to hasten the work.

And now, in the first place, I beseech the pious reader, for the sake of our Lord Jesus Christ himself, that he would peruse these writings with candour, and with much tenderness. Let him know, that I was once a monk, and a most insane papist; and when I first engaged in

this cause, I was so intoxicated with error; yea, so immersed in the doctrines of the pope, that I was fully prepared, as far as I was able, to put to death, or to consent to the death, of all who should detract one syllable from the obedience of the pope. Such a Saul was I, that even now, there are not many of them, whose zeal is equal to mine. I was far from being so cold and icy a defender of the pope as EOKIVA, and such like men; who appear to me, to engage in his cause more for the sake of their appetite, than as being influenced by any real concern for its success; indeed, unto this day, they appear to me, as epicureans, to hold the pope in derision. But I entered into this business conscientiously, for I laboured under awful apprehensions of the last day, and from my inmost soul, desired to obtain salvation.

The reader will find, in my first writings, what great concessions I made to the pope, in the most humble manner, which in my later years, I hold to be little better than blasphemies; and which I now execrate as abominable. Pious reader, you will pardon this error, and consider, that at that time I was inexperienced: and that I stood alone, and was, in every respect, most unfit and unprepared to handle such matters; and I call God to witness, that not intentionally, but by accident, I was at first involved in these controversies.

In the year of our Lord 1517, INDULGENCES made their appearance; or I ought rather to say, were promulged, in these regions, for the sake of base gain. I was then a preacher, a young man, and a doctor of theology, as it was called; and I began to dissuade the people, and earnestly to charge them not to give the least heed to the declamations of the preachers of indulgences; and in doing this, I was confident that I should have the pope for my patron; in the confidence of which, I boldly made resistance to this

traffic; for in his decretals, he had most explicitly condemned the want of modesty in the preachers of indulgences.

Soon after this I wrote two epistles, the one to Albert, archbishop of Mentz, who was to receive one half of the money arising from the sale of indulgences; the other half went into the coffers of the pope—a circumstance with which I was then entirely unacquainted: The other letter was addressed to our ordinary, Hieronymus, bishop of Brandenburg. In these I requested, that these reverend persons would repress the audacity and blasphemy of the preachers of indulgences. But the poor inconsiderable brother was condemned. Finding that I was held in contempt, I published a disputation and two sermons on the subject of indulgences, and soon afterwards, those resolutions in which, out of respect for the pope, I said that indulgences ought not to be condemned, but that the good works flowing from charity ought to be preferred to them. But this was to disturb the heavens, and to set the world on fire. I was accused to the pope. A citation to appear at Rome was sent to me, and the whole papacy rose up against me, a solitary person. These things occurred, A. D. 1518, about the time when Maximilian the emperor, held the diet, at which cardinal Cajetan attended, as legate of the pope. To him, Frederick our illustrious prince, the elector of Saxony, went, and obtained from him, that I should not be forced to go to Rome, but that immediately after the dissolution of the diet, he would call me before him, and take cognizance of the cause himself.

In the mean time, all the Germans, weary of bearing the peelings, extortions, and innumerable impositions of the Romish buffoons, anxiously waited the event of this affair; for it was a thing which no theologian or bishop had ever before dared to touch. The popular

voice was in my favour, because the acts of Rome, which had filled and harassed the world, were generally detested. I went, therefore, to Augusta, on foot, and poor; but supported by the elector Frederick, who gave me recommendatory letters to the senate, and to some good men of the place. I remained there three days, before I went near the cardinal, for those excellent persons to whom I was recommended, would not suffer me to go to him, until I could procure the safe conduct of Cæsar. The cardinal, however, sent for me every day to come to him, by a certain orator, and this was very unpleasant to me, as I was not permitted to comply. But on the third day, he came again, expostulating with me for not having come to the cardinal, who was ready to receive me in the most gracious manner. I replied, that I felt bound to follow the advice of those excellent persons to whom I had been recommended by the elector Frederick, and it was their counsel that I should by no means go to the cardinal, until I had a safe-conduct from the emperor; but this being obtained, I assured him that I would come without delay. He appeared to be excited, and said, "What! do you think that prince Frederick will take up arms on your account?" I answered, that I had no such wish. "Where then," said he, "will you remain?" Under heaven, I replied. "If you had the pope and cardinals in your power," said he, "what would you do to them?" I would treat them, said I, with all reverence and respect.—Upon which he moved his finger, after the Italian fashion, and said, "*Hem*;" and went off, and never came back again. On the same day, it was announced to the cardinal by the senate, that the safe-conduct of the emperor was given to me, and he was admonished not to determine any thing severe against me. To which, it is said, that he answered, "Very well; however, I must

do what my duty requires." This was the beginning of that disturbance; what followed may be learned from the ACTS which are published in the following volumes.

In this same year, Philip Melancthon was invited by prince Frederick, to teach the Greek language; without doubt, that I might have a helper in my theological labours; and what God wrought by this instrument, not in literature only, but in theology, his works sufficiently testify, however Satan and all his adherents may rage.

The following year, A. D. 1519, in the month of February, Maximilian deceased, and Frederick became by right the viceroy of the empire. The tempest, now for a while, ceased to rage, and by degrees a contempt for excommunication, or the papal thunder crept upon me; for when Eckius and Caracciolus brought the pope's bull from Rome, by which Luther was condemned, the elector was at that time at Cologne, where he had gone to receive the newly elected emperor Charles, together with the other princes of the empire. He was much displeased with these emissaries of Rome, and with great constancy and boldness reproached them for daring to excite disturbances within his government and that of his brother John; and treated them so roughly, that they departed from him with confusion and disgrace.

This prince, endued with an extraordinary sagacity, understood well the arts of Rome, and well knew how to treat them, for he possessed an exquisite discernment, and penetrated into the designs of Rome, far beyond all that they feared or hoped. Therefore, after this they made no farther attempts on the elector, and were rather now disposed to flatter and cajole him; for in this very year the *golden rose*, as they call it, was sent to him by Leo X.; but the prince despised the honour intended for him, and even turned it into ridicule; so that

the Romanists were obliged to desist also from attempts of this sort to deceive so wise a prince. Under his protection the gospel made a happy progress, and was widely propagated. His example also powerfully influenced many others, who, knowing that he was a most wise and discerning prince, were persuaded that he would never consent to cherish and defend heresy or heretical men: which thing brought great detriment to the papacy.

In this same year, a disputation was held at Leipsick, to which, ECKIUS challenged CARLSTAD and myself; but I was unable by any letters, to obtain a safe-conduct from duke George, so that I attended not as a disputant, but as a spectator; for I entered Leipsick under the protection of the publick faith which had been given to CARLSTAD. But what prevented my obtaining a safe-conduct, I never learned, for I had no reason to believe that duke George was peculiarly inimical to me. ECKIUS came to me at the inn, and said, he understood that I declined disputing. I answered, how could I dispute, since I was unable to obtain a safe-conduct from duke George. He said, "If I cannot dispute with *you* I will not with CARLSTAD; for I have come hither to dispute with *you*; what if I should obtain a safe-conduct for you? will you dispute with me?" Procure it, said I, and it shall be done. He went away, and in a short time, a safe-conduct was delivered to me, and permission to dispute. ECKIUS pursued this course, because he perceived, that in this disputation, he could acquire great honour and favour with the pope, since I had denied that he was head of the church by divine right. Here there appeared to be a fine field open before him, not only of flattering the pope and meriting his favour, but of overwhelming me with hatred and envy. And through the whole disputation he aimed at these objects; but he was neither able to establish his

own positions, nor to refute mine. At dinner, duke George addressing Eckius and me, said, "whether he is pope by human or divine right, *he is pope;*" which, unless he had been somewhat moved by the arguments which I used, he never would have spoken. However, his publick approbation was given to Eckius alone. And here see, in my case, how difficult it is, for men immersed in errors, to emerge and struggle into the light; especially when error is strengthened by the example of the whole world, and by inveterate custom; for, according to the proverb, "it is difficult to relinquish old customs, for custom is a second nature." And how true is that saying of Augustine, "if custom be not resisted it will become necessity." At that time I had read the scriptures much in publick and private, and had been for seven years a teacher of others; so that I had almost the whole contents of the Bible in my memory, and had, moreover, drunk in some beginnings of the true knowledge and faith of Christ, so as to know that

we could not be justified and saved by works, but by the faith of Jesus Christ; and although I had publickly contended that the pope was not the head of the church by divine right, yet the consequence of this I did not see, namely, that the pope must necessarily be of the devil. For that which is not of God is of necessity of the devil. But I was so swallowed up by the example and title of THE HOLY CHURCH, and by long custom, that I conceded human right to the pope; which, however, if it rest not on divine authority, is a diabolical lie; for we obey parents and magistrates, not because they command it, but because it is the will of God. Hence I can more easily bear with those who are devoted to the papacy, especially if they are persons who have not had the opportunity of reading the scriptures and other books, since I myself, after I had for many years most diligently read the scriptures, still adhered tenaciously to the pope.

(*The remainder in our next.*)

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## Miscellaneous.

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### PHILOSOPHY SUBSERVIENT TO RELIGION.

#### Essay II.

(*Continued from p. 65.*)

The use of language, as the medium for conveying to successive generations a great variety of moral conceptions, deserves to be particularly noticed. Language was given to our first parents by divine inspiration; and was especially fitted to be an instrument of thought and communication on religious subjects. Whilst this language remained substantially unchanged, it would be the source of important instruction. The mere process of learning its words and phrases, could not fail to intimate various

ideas upon moral and religious subjects. Nor has this advantage been entirely lost; notwithstanding the multiplication of languages, and the changes which they have undergone. During their diversified changes, words, expressing moral and religious conceptions, continued to form a part of them; and would therefore be the occasion of suggesting these conceptions to the mind, whilst engaged in learning them. We may, then, consider language itself as a medium, by which moral conceptions are communicated through successive generations.

We have reason to believe, that many opinions prevalent among pagan nations, are the remains of a



primitive revelation handed down by tradition; and preserved with greater or less purity among different nations. The researches of the learned have proved, that many of their notions and rites were originally derived from divine revelation and divine institutions.

What would be the precise condition of mankind, if left, from the beginning, to the exercise of their native powers and resources, without any supernatural instruction, it is perhaps impossible to determine. But so far as we can judge, it would seem, that if capable of existing at all, they would be in a condition far more ignorant and degraded, than that of any nation of barbarians that ever lived upon earth. The impossibility of making any considerable intellectual improvement without the use of language; and the difficulty of inventing language without this improvement; seem to show the necessity of divine teaching for the cultivation of the human understanding, if not for the continuance of the human race.

The written word of God is the only full and adequate source of instruction, in regard to those subjects which man, as an accountable and immortal being, is most interested in knowing. So much is the human mind blinded and perverted by the deceitfulness of sin, by the corrupt customs and maxims of the world, and by the subtle devices of Satan; that although God has furnished sufficient means of information to all men, to render them accountable for their conduct, and inexcusable in not acknowledging and worshipping him as the only true God; yet all men have not that knowledge of God and of his will which is necessary to salvation. Whatever important purposes the wisdom of God may accomplish, by those common notices of his will which he has given, in some measure, to all men; we know from scripture and universal observa-

tion, that they are not ordinarily employed as the means of saving illumination and sanctification.

Man, from his limited knowledge and power, is compelled to form his purposes according to events as they transpire; and to employ, for the accomplishment of his purposes, the means that are brought to his knowledge by unforeseen circumstances. But the case is very different with God, who knows the end from the beginning, and whose resources are infinite. Whatever purposes are accomplished by any of his works, we may be assured they were known and designed from the beginning. He does not, like man, avail himself of unforeseen events, and accidental circumstances. To him there is nothing fortuitous or contingent. All his designs are eternal and unchangeable; both in regard to ends, and the means of their accomplishment.

The constitution of the world, and the arrangements of Divine Providence, may be viewed as an elementary school of instruction, to prepare our minds for understanding divine truth as revealed in scripture. The constitution and order of nature were designed by the all-wise Creator to furnish similitudes and analogies; to originate conceptions and judgments, which would admit of an easy transfer to spiritual and divine things.

Thus the relations of society, the arrangements of civil government, and, in general, the fundamental laws of the present state of things, were designed and adapted to facilitate our conceptions in relation to spiritual and eternal things. When therefore, natural things are employed in scripture to illustrate those that are spiritual, we are not to imagine that this application was suggested by the accidental similarity of some circumstances between them. We are rather to believe, that natural things were constituted with the express design of answering this, as well as the other

purposes of infinite wisdom. Thus the wisdom of God is conspicuous: the material world is subservient to the intellectual; natural things are subservient to spiritual; and temporal to those that are eternal.

These remarks account in the most satisfactory manner for the fact, that the greater part of our language, in reference to intellectual subjects, is derived from the objects of our external senses; and that the greater part of our language, in reference to spiritual and divine things, is derived from natural things. From the natural process in which our information is obtained, the fact could not be otherwise. Man, as he is at present constituted, acquires his knowledge by slow and almost insensible gradations, according to the various occasions which are presented for calling into operation the powers of his understanding. Our attention is first directed to material and natural things; and the language employed in relation to them, is afterwards transferred, by analogy, to those of an intellectual and moral nature, as soon as they become the subjects of examination and reflection.

It deserves however to be particularly considered, that this process of the mind furnishes the occasion, through want of due attention, of numerous errors in metaphysical and moral science. Language is transferred from the qualities of matter to the operations of the mind, and from human to divine things, without that variation of meaning, which the different nature of the subject indispensably requires. We are in constant danger of falling into error, from the ideas suggested by the literal and primary signification of words. Close attention to the peculiar nature of the subject, and great caution in the use of language, are necessary to guard us against mistakes from this source. A number of plausible errors, in various parts of intellectual and moral sci-

ence, have no other support than an unfounded analogy. Ideas are attached to words in their secondary and figurative application, which can only belong to them in that which is primary and literal. And sometimes, through want of proper attention, words are transferred from the movements of matter to the operations of mind, and from natural to spiritual things; although in the latter applications they can have no distinct meaning whatever.

As the constitution of nature is adapted to prepare our minds for understanding moral and religious subjects, in like manner, the scriptures of the Old Testament are adapted to prepare our minds for understanding the more full revelation of divine truth contained in the New. The rites and institutions appointed before the coming of Jesus Christ, were, to those who lived during that period, types and shadows of good things to come; to us, they serve the purpose of suggesting and establishing many important principles, in relation to the sublime truths of Christianity.

Hence we may see the wisdom and goodness of God in providing those means of instruction which are best suited, or rather which are alone suited, to the nature and faculties of the human mind. On a superficial view of the subject, we are apt to conclude that it would be preferable if divine truth had been presented in a systematical form—in the manner of modern treatises of science; and not obscurely intimated by symbolical representations, and blended with numerous historical details. This conclusion, however, is precipitate and erroneous. It proceeds from inattention to the natural progress of the mind in acquiring knowledge. Modern systems of divinity may be easily intelligible, and very useful to those whose minds are already furnished with a great variety of information, derived from the scriptures and from numerous other sources. But with-

out this previous information, they could be of no immediate use. The natural progress of the mind is from particular facts to general principles. We are incapable of comprehending general truths stated in the form of abstract propositions, unless we have it in our power to illustrate and exemplify them by a recurrence to particular facts.

The institutions and historical details of the Old Testament suggest and illustrate truth by plain facts; they furnish language and originate conceptions, which enable mankind to comprehend the great doctrines of revealed religion.— These remarks are exemplified by the sacrifices offered under the former dispensations of the church. Sacrifices were appointed by divine wisdom, to prefigure and illustrate the redemption of sinners by the vicarious sufferings of the Son of God; to direct the faith of believers to his death as the expiation of their sins; and to furnish intelligible language, by which the church in every age might be able to understand the true nature and design of that grand and mysterious event. To ascertain, therefore, the true import of the death of Christ, it is our business to have recourse directly to those primeval institutions, which were divinely appointed for the express purpose of prefiguring and explaining it; making that variation in our conceptions, which the difference between the type and the antitype, the shadow and the substance, indispensably requires.

The ordinary course of events, constantly submitted to our observation, is sufficient to prepare our minds for understanding the relation of God to us, as our lawgiver and judge; the rewarder of obedience, and the avenger of sin. But the usual procedure of human affairs furnishes few, if any, justifiable instances of the judicial substitution of the innocent in the place of the guilty. To supply this defect, and to render the idea of sub-

stitution, imputation and vicarious satisfaction, perfectly familiar to the minds of men, God was pleased to ordain animal sacrifices, in which they were distinctly exhibited; and thus he prepared the world for understanding and receiving the doctrine of redemption, by the vicarious obedience and death of the Lord Jesus Christ.

The peculiar doctrines of Christianity must, of necessity, be learned exclusively from the scriptures. The constitution of nature gives us no direct information respecting the purposes of divine mercy towards the heirs of salvation, who like others, are by nature in a state of condemnation, depravity and helplessness; nor of the justification of believers through the meritorious obedience and atoning sacrifice of the Lord Jesus; nor of the sanctification of their natures by the efficacious influences of the Holy Spirit. These, and other truths essentially related to them, are made known only by supernatural divine revelation; and to this source we must trace, immediately or ultimately, all the knowledge which ever existed in the world respecting them.

One of the most important applications of analogical reasoning, is to invalidate the objections of infidelity against the doctrines of Christianity. "When objections," says Dr. Reid, "are made against the truths of religion, which may be made with equal strength against what we know to be true in the course of nature, such objections can have no weight." No logical axiom can be of more unquestionable authority. Its application may be illustrated by one or two examples. Those who deny the future punishment of the wicked, allege this doctrine to be inconsistent with the perfections of God, especially his justice and benevolence. But this objection is completely obviated by the fact, that misery is inseparably connected with transgression, so far as our observation ex-

tends. If therefore the perfections of God are not inconsistent with the sufferings of sinners in this world, what reason can be assigned why they should be inconsistent with them in the world to come? If the divine justice and benevolence do not prevent the guilty and sinful from suffering in the present state, why should it be thought that they will prevent them from suffering in a future state? It is absurd to attribute the connexion, which we observe to exist between sin and misery, to chance; or to any supposed natural tendency of things, independently of the constitution of nature which God has established, and which he carries into effect by his immediate operation. The miseries of the present life, although they may take place according to an established constitution, and according to general laws, are really the punishments annexed by divine justice to transgression. Indeed the uniformity with which they take place, according to an established constitution, is indubitable proof that they are such. And from a consideration of the uniformity and harmony of the divine dispensations so far as our knowledge extends, and that justice will be more perspicuously manifested by such an arrangement, we have no small reason to believe that in a future state, as well as in the present, punishment will appear to follow transgression by natural consequence; according to general laws and a fixed constitution.

Another example will serve, still further, to illustrate the use of the analogy of nature to vindicate the doctrines of the gospel. There are some persons who affirm it to be a dictate of reason, that a reformation of life will necessarily secure an exemption from the penalty of past transgression, and the enjoyment of future happiness, without regard to the mediation and righteousness of Jesus Christ.

But is not this assumption utterly

irreconcilable with the ordinary course of events in this world? It is not true that reformation necessarily procures an exemption from the consequences of irregular and criminal conduct, or reinstates the offender in those advantages which he had forfeited. Such in fact is the established order of events, that the evil consequences of particular vicious practices are often experienced, long after these practices have been entirely abandoned. And if this be so in the present state, from what source of evidence can it be inferred, that the case will be different in a future state? The scriptures, most certainly, contain no promises of eternal life to any supposed repentance and reformation, which can exist detached from that faith which receives and rests upon Christ alone for salvation, as he is offered to us in the gospel.

The validity of analogical evidence arises from the admirable unity and harmony of design, which every where characterize the works of God. We find no part of the universe, submitted to our observation, entirely unlike, and insulated from every other part. An astonishing uniformity, amidst the greatest variety, appears to pervade the whole; evincing with irresistible evidence a unity of counsel and operation in the formation and government of the world.

Although the most important use of this kind of reasoning is to repel objections against truths which rest on their own distinct and appropriate evidence; it may also be employed, in a very interesting and instructive manner, to reflect light from what is known, upon what is otherwise comparatively obscure or unknown. By the analogies of those things that are submitted to our immediate examination, we are able to form conjectures, possessing in many instances a high degree of probability, in relation to those things which are not otherwise within the reach of our investiga-

tion. Many important discoveries in different branches of physical science, which have been completely verified by actual experiment and observation, were first suggested in this manner. Some of the most sublime truths in astronomy, which are now established with demonstrative evidence, had no other proof in the minds of their original discoverers, than the analogy of what they observed upon the earth. Even in the present state of knowledge, there are some opinions relating to this science, which although regarded as highly probable, if not as certain, have no other direct support.

It is still more interesting to contemplate the analogies furnished by the subjects of intellectual and moral science. From what has been already stated it appears, that our conceptions of the powers, principles of action, and intellectual operations of all other beings, are formed analogically, from what we are conscious of in ourselves. There is no other way in which we can proceed. Our conceptions will be the best within our power, if, formed in this manner, they are varied according to the external indications of the intellectual phenomena to which they relate.

All the information which the scriptures afford respecting a future world, is conveyed in language derived by analogy from the things with which we are conversant in the present world. Besides that no other language would be intelligible, may we not believe that the present state of things was constituted to form an elementary school, to qualify our minds for the higher scenes of action and enjoyment, prepared for the righteous in a future state of existence; that points of resemblance between them will be found more numerous and striking than we are prepared at present to anticipate; and that hereafter we shall witness the full development, and perfect exercise of those great principles of intellectual and moral

action, which we behold, at present, only in their incipient state?

The peculiar doctrines of the gospel have often been pronounced to be unreasonable, and contrary to reason. It is admitted that an opinion which is plainly inconsistent with the common reason of mankind, cannot be true; but before we can be justified in rejecting it on this ground, the inconsistency ought to be clearly evinced. General denunciations of this kind, as they are the usual expedient of dogmatical and superficial declaimers, will have little weight with the enlightened and judicious.

If by this objection it be meant that a belief of the doctrines of the gospel is inconsistent with the laws of our rational nature—this opinion is contradicted by the fact, that they have been believed by multitudes of the wisest and best of men in every age. They are contained substantially in the creeds and confessions of all the reformed churches; and have received the assent, and cordial approbation of immense numbers of the most enlightened and best cultivated understandings that the world ever witnessed.

But if, by this objection, it be meant that the doctrines of the gospel are inconsistent with each other; it may be readily admitted that many persons, professing to expound the doctrines of Christianity, have exhibited theories and principles inconsistent in themselves, as well as at variance with each other. This fact, however, ought not to prejudice our minds against the genuine doctrines of Christianity, as contained in the scriptures; for every subject of human knowledge has suffered the same treatment, from the hands of unskilful or interested men. Such indeed are the limited powers of the human understanding, that it is almost impossible to avoid the appearance, at least, of contradiction and inconsistency, in a long work on any

subject; and the difficulty is greatly augmented by the ambiguity, and other imperfections of language; which, however, is to be resolved ultimately into the same cause.

It is a powerful argument in proof of the inspiration of scripture, that its most ingenious and industrious enemies have never been able to detect in it any real contradiction. That a number of men, who lived in succession during the long period of fifteen hundred years, of very different natural capacity, education and habits of life, should, without concert or apparent design, concur harmoniously in the same statement of facts, and in the same exhibition of principles, is truly wonderful; and can be accounted for, only by supposing that they wrote under the immediate guidance of divine inspiration. Apparent inconsistencies may occur to the superficial reader; but they are easily explained upon a more patient and accurate investigation. When we enter upon a new subject of inquiry, our minds are often embarrassed by the appearance of anomalies and contradictions, which the limited state of our knowledge renders us incapable of explaining. But as our information becomes more extensive and accurate, they gradually disappear, until at length the subject seems to accord in its several parts; as well as to harmonize with the other parts of our knowledge. It is not therefore surprising, that difficulties and apparent inconsistencies, should perplex those who have merely a superficial acquaintance with the scriptures. From the nature of the case, we cannot reasonably expect it to be otherwise. It would, however, be preposterous to neglect the study of the Bible, or to reject it altogether, on this account. Such a course of conduct would be considered irrational, in regard to any other subject of inquiry; and certainly it ought to be considered so, in the

highest degree, in regard to this, upon which the present hopes and eternal welfare of man essentially depend. By studying the Holy Scriptures with docility, assiduity and perseverance, we may expect, with the divine blessing, to obtain the most important advantages: difficulties will be gradually surmounted; apparent inconsistencies will disappear; obscure passages will become plain; and we shall be enabled to perceive the evidence, the harmony, and the superlative excellence of the truths that are revealed in them.

It becomes those who charge the doctrines of Christianity with being inconsistent with each other, to point out distinctly, in what the inconsistency consists; to show that what is affirmed in one proposition is denied in another. Until this be done, such vague assertions will justly be considered as indicating the want of more precise and definite argument.

But if the objection be designed to intimate that the doctrines of the gospel are contradicted by other unquestionable truths, it will then belong to them who make the objection, to show what these truths are. What facts do we witness in the constitution of nature, the dispensations of Providence, or the order of society—what principles are suggested by the phenomena either of matter or mind, which contradict the plain doctrines of scripture?

The truth is, the doctrines of the Bible are in perfect accordance with the soundest principles of modern philosophy. The systems and theories of ancient philosophers, having no better foundation than mere conjecture, exerted a pernicious influence over the minds of those Christians who embraced them, in modifying and perverting the simple doctrines of the gospel. Ecclesiastical history discovers numerous errors in religion, which are to be traced to the theories of the dif-

ferent philosophical sects, whose authority happened to prevail in the church. When hypothetical theories in philosophy are regarded as unquestionable truths, they must have an influence in modifying our religious opinions, in a greater or less degree, according as their connexion is perceived to be more or less intimate.

There is no danger, however, to be apprehended from the principles of sound and enlightened philosophy. As God is the author, both of the constitution of nature, and of the scriptures, they cannot, when fairly interpreted, be at variance with each other. When philosophy consists in hypothetical systems and fanciful theories, it is no less hostile to genuine science than to scripture. But when it confines itself to a simple statement of facts, in relation either to matter or mind, (and this alone deserves the name of philosophy,) instead of being in any degree adverse to the doctrines of revealed religion, it is adapted to afford them the most effectual support.

The friends of Christianity have often declared that its doctrines are above reason, although not contrary to it. This language, however well intended, is not very intelligible or precise. What is reason, but the capacity of the mind to discover truth, according to the distinct nature and appropriate evidence of the subject presented to our consideration? And will not this aphorism mean, when strictly interpreted, that the doctrines of Christianity are not subjects of human knowledge?

That the truths of religion are related to other things which are not revealed, and which therefore cannot be known by us, will not justify this mode of expression. The case is perfectly similar in every other branch of science. In every department of knowledge relating to actual existences, we necessarily believe many truths,

which involve in their connexions, many things which lie beyond the reach of the human understanding. The truths revealed in scripture, and the manner in which they are revealed, correspond to the capacity of the mind, and to those powers of comprehension which are acquired by the previous exercise of reason, in relation to the various objects that solicit our attention. If this be not the case, the Bible is no revelation to us; and therefore cannot be either believed or disbelieved.

It may perhaps be said, that I have mistaken the import of the expression we are considering, and that it is designed to convey the idea, that the peculiar doctrines of Christianity must be learned exclusively from the scriptures. If this be the meaning of those who employ this phraseology, it must be admitted that their language is not very precise or accurate.

Every distinct subject of knowledge has its peculiar and appropriate evidence. Our knowledge of the operations of our own minds, is furnished by consciousness. Our knowledge of the qualities of matter, is furnished by our powers of external perception. Our knowledge of the peculiar doctrines of Christianity, is furnished by divine revelation. The exercise of reason is not to be excluded from any of these different modes of acquiring knowledge. And certainly the last requires the employment of its noblest and most exalted powers. Where shall reason, that distinguishing characteristic of our nature, find its most appropriate and honourable employment, if not in the investigation of those sublime truths, which are made known by the testimony of God, contained in his word?

The word reason, as appears from what has been said, is often used in a very vague and indefinite manner. The language of many would lead us to suppose, that it

constitutes an original capacity of judging; and affords fixed principles of belief, independently of the different sources of knowledge which are within our reach. Nothing can be farther from the truth, than such a notion. All our ideas are acquired. We have no innate principles of knowledge or judgment. Our knowledge is acquired and our judgments are formed, only by employing the various powers of reason and understanding, according to the different means of information and sources of evidence, with which the Creator has furnished us. Without facts submitted to our investigation, and evidence by which we may judge, reason can give no decision.

From the details into which we have entered, we may perceive the numerous and ample means of instruction, with which we are favoured; and their wise adaptation to the powers of the human understanding, and to the circumstances in which we are placed. No plea is afforded for ignorance or error, by their deficiency or unsuitableness. It appears however that docility, caution and application, are indispensable to the full enjoyment of the advantages which they are fitted to bestow.

It also deserves to be remarked, that in many instances, instructions relating to the same important truths, are furnished from different sources. The original dictates of the understanding, concerning the sacredness and indispensable obligation of the fundamental rules of morality, are powerfully confirmed, to the apprehension of those who are accustomed to observe the constituted connexions of events, by views of general expediency; by discovering their uniform tendency to promote both individual and publick welfare; and, on the contrary, by discovering the uniform tendency of immorality, to produce misery, both to individuals and to communities. Thus God has in-

dicated his will, not only by the immediate emotions and judgments of the human mind, but also by the invariable connexions and tendencies which he has established. The truths of natural religion; that is, the truths relating to God and his will, which are discovered by a just interpretation of the frame and order of nature, concur, so far as they go, in a most harmonious and pleasing manner, with the truths of revealed religion. It appears therefore that, in many instances, we have the advantage of a number of witnesses; and that their testimony, when correctly understood, is always harmonious and consistent.

Our moral sentiments depend, in no inconsiderable degree, upon our connexion, especially in the early period of life, with our brethren of mankind. In childhood, our opinions on many subjects, are received implicitly upon the authority of our parents and teachers. The direction and regulation of our minds, depend very much upon them. And in mature age, very few possess independence, or obstinacy of mind, sufficient to resist the influence of prevalent opinions and customs. The system of opinions embraced by any individual, will, almost infallibly, be modified by the current opinions of the age or country in which he lives.

Admitting therefore the powerful influence of custom and education, yet we are by no means to suppose, that the moral judgments of mankind are entirely arbitrary or factitious. Such is the nature of man, and such is the uniformity in the constitution and course of things, in every period of the world, that to a certain extent, there must always be a uniformity in the moral sentiments of our race. The distinctions between right and wrong in human conduct, are so palpable, and a knowledge of them so indispensable to human welfare, that they never can be wholly lost or



perverted, by any causes compatible with the existence of the human family. A total perversion of all the rules of morality, in any community of men, must speedily effect its own cure; the innumerable disorders and miseries which must flow from such a state of things, could not fail to bring them back to some sense of reason and justice; otherwise their entire destruction would be the consequence.

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OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

*Letter II.*

*Existing Evils.*

Dear Sir,—According to my promise, I proceed to notice some of the evils connected with the present organization of the General Assembly.

*The body itself is too large.* This is the principal evil, and perhaps the origin of all which I mean to name. No complaints of this evil were heard until the spring of 1818, when there were one hundred and thirty-five members present in the Assembly. Previously there had been no cause of such complaints; the number had never much exceeded one hundred, and there had seldom been more than from seventy to ninety. But when the Assembly found an increase of thirty members at once, and a prospect of rapid augmentation, they took the alarm, and passed a resolution, requesting the Presbyteries to alter the ratio of representation, from six to nine ministers for every two commissioners. In the preamble to the resolution, the Assembly recognise the “great number of delegates” composing their body as the primary evil to be remedied—and an important object to be gained by the resolution was, “to facilitate the despatch of business.”

Whoever is acquainted with the proceedings of publick assemblies, will need no argument to convince him that seventy or eighty members are as many as can conveniently and profitably engage in the deliberations. This is true of parliaments, congress, and legislatures—more especially is it manifest in ecclesiastical assemblies. A body of men, unwieldy from its very numbers, will always be found doubly so, when composed principally of those in habits of public speaking, and accustomed to exert an influence almost without contradiction. It is to be expected that such men will not only deliberate and vote, but speak their sentiments on all important subjects before them, and on many occasions give utterance to their impatience of opposition. The inevitable consequences of such a state of things will be, much useless debate, confusion, and delay, in the transaction of business.

An appeal to the recollection of those who have attended all, or any one of the last seven assemblies, would furnish proof that the evil exists, and calls for some immediate remedy. It has been a common remark, widely circulated, that our delegation is too numerous.

When this subject shall be well considered, it will be found that many evils grow out of the large representation of which I complain.

*Waste of time* in the mere political concerns of the meeting, is not too trifling to be noticed. The organization of so large a body must necessarily occupy much time—the examination of one hundred and fifty, or two hundred commissions and choice of the officers, are tedious. Calling the roll at every opening—taking the question on every division of the house—selection of committees—and many questions of order, arising from the number and confusion of members, occupy no small part of each day.

Such loss of time must be considered an evil, when the sittings of the body are protracted to three weeks.

To all this, add the *waste of time* in *useless* debate; and no inconsiderable proportion of the hours appointed for business, from the opening to the rising of the assembly, may be reckoned as lost. It will probably be said, there may be *useless* debate in small as well as in large bodies; but experience proves that the same men are more inclined to protract debate in a large, than in a small assembly. The fact accords with the principles of human nature, verified in all deliberative bodies, civil or ecclesiastical.

I ought here, in justice, to add the whole time of nearly one half the members attending, as lost to the church. Some of them, it is true, may gain advantage to themselves, in health and mental culture, which they would not have gained at home, employed directly for the good of others. But it is extremely doubtful whether the loss is at all counterbalanced by any such gain.

*Unnecessary expense* is another *evil*, not to be forgotten in the present state of things. This was referred to by the Assembly of 1818, in the document already noticed, as one of the reasons for lessening the representation. The same consideration had its influence in the alteration of 1825. The majority of presbyteries considered this an *evil*, and sanctioned what was considered a remedy. Those who have access to the treasurer's account of the monies received for the commissioners' fund, will perceive that about two thousand dollars are annually paid to that fund, which probably defrays about one half the expenses of members. The whole expense is therefore more than four thousand dollars—one half of which is unnecessary. Here are two thousand dollars lost, which would enable twenty feeble congregations

to support a pastor, on the plan pursued by the Home Missionary Society. But I need not calculate the value of such a sum, expended in missionary operations—in educating young men for the ministry—in the endowments of literary or theological institutions, to prove it too much for needless expense. Only let it be shown that one half the number would answer all the purposes, and accomplish all the business of the Assembly, as well and more expeditiously than the whole—it is then proved, that one half the expense is needlessly incurred. This I do not despair of doing. Indeed I should be surprised to find one thinking, candid man, unwilling to concede, that 85 of the hundred and seventy, composing the last Assembly, would have been as competent to transact all the business which came before them, as the whole number—and I am very sure they would have done it with more despatch.

There is another *evil* of no small magnitude, rather delicate in its character, but which ought to be noticed. It is really an *imposition* upon the hospitality of the good Philadelphians. It is certainly very creditable to the Presbyterians of that city, to make the whole Assembly welcome to all the comforts of attention, kindness and home, for many successive years. Doubtless many of those kind people will continue to entertain numbers of the Assembly with great pleasure, but it ought not to be expected of them for three successive weeks, year after year, unless the number be diminished. In fact, it is an abuse of kindness, to quarter two hundred men upon the citizens so long, without remuneration; and the thought that this is to be perpetual—a legacy to future generations—is intolerable.

It has often been remarked, that the hospitable disposition, which has been so conspicuous throughout our republic, is diminishing. I

am inclined to believe the remark is founded in fact; but the Philadelphians have hitherto sustained their primitive reputation in this case. But under the present regimen, I doubt not the disposition must lessen, until it will be difficult, if not impracticable, to obtain gratuitous accommodations for so large an assembly.

*Inequality* of representation is often mentioned as an evil of the present system. Although the constitution prescribes an equitable ratio, it must be remembered there is, and there will be, inequality in the fractions represented—and the more we lessen the delegation on the present system, the greater will be the fractional disparity. But the principal inequality is between the near and distant presbyteries—occasioned by the difficulties and expense of travelling a great distance. The extracts and journals of the Assembly, published for the last ten years, will show this disparity. Complaints of this evil have been made on the floor of the house. It was noticed in the preamble of a resolution to alter the ratio of representation, passed in 1818. It must be admitted that this is an evil, but not of the larger magnitude; because no part of the church has yet suffered in any important interest from the disparity. Union, fellowship, supervision, and all other purposes of the body are preserved. Yet it is desirable to remove the evil, and I flatter myself it may be done.

There is an *evil* far more injurious to the reputation and influence of the Assembly—far more adverse to the interests of the church; in the *custom* of choosing commissioners, in the different presbyteries, by *rotation*.

The object of this custom is to give every minister the privilege of attending that important judicatory. It is undoubtedly important to preserve ministerial parity, but this I think is a misapplication of

a good principle. There can be no invasion of this vital principle, in acknowledging that one minister is older, or more learned and discreet than another.

From this custom it often happens that more than half the ministers in the Assembly are young men, or unacquainted with the course of business; and what is worse, unacquainted with the constitutional principles of judicial proceedings.

To me it seems entirely wrong to send men to that body, for their own gratification, or instruction. Presbyteries and synods should furnish these, until the men are qualified by study and experience to deliberate and decide on the most important concerns of the church. It every year occurs, that some most difficult as well as important questions are discussed and decided in the Assembly; and it is often the fact, that a synod is more competent to decide them than the highest court; because there is more wisdom and experience in a large synod than in the General Assembly, thus organized.

The highest judicatory ought to consist of men well versed in ecclesiastical law, in judicial proceedings, and in scriptural truth; they should be intelligent, candid, judicious, business men. The court will then be competent to supervise the interests of the church and the proceedings of lower judicatories; its dignity, as a court of Jesus Christ, will be preserved, and its adjudications respected.

But in pursuance of the rotation system, the most important cases may be decided by men incompetent to investigate them, or to make an enlightened and judicious decision. Rotation in sending members to the Assembly, is about as wise as it would be in the highest civil court to supply the bench with judges, by annual rotation from members of the bar. The case is not perfectly analogous, but the ab-

surdity of such a custom in civil courts, would not be more manifest, than in the prevalent custom of rotation in the highest ecclesiastical court.

It may be said that there are always some of the fathers in the church present—and that it is not possible to have one assembly, not containing much wisdom and talent. This may be true; but I have a right to make a strong case to illustrate the absurdity of a system: and beside, all the wisdom and talent of those fathers may be overruled by an inexperienced majority. If such be not the case, still men of wisdom and experience are greatly impeded in their deliberations, and often needlessly perplexed, by those who are ignorant and inexperienced—The latter are fully as apt to be confident and pertinacious as the former.

My intention is not, however, to advocate a standing representation of all the same members, but a selection from the most judicious and experienced men. Some of the same men should undoubtedly be sent to several successive assemblies, but not perpetually. The details and despatch of business require, not only men acquainted with ecclesiastical concerns, but some men who have more than once or twice attended that body. Then would the Assembly answer all the purposes for which it was designed, and command the affectionate respect of all the judicatories below. But, if I mistake not, the evil now considered, is becoming more conspicuous as the church increases, and the business of the Assembly becomes more complex and important. For several years the proportion of young men in the Assembly has increased, while the business has become more difficult, as well as more interesting and important to the church.

I intend, my dear sir, to notice only two or three things more

as evils, before I proceed to examine the remedies proposed.

Yours, &c.

Jan. 1827.

### Letter III.

#### Existing Evils.

Dear Sir,—Bear with me until I mention two or three more of the evils connected with the present organization of the General Assembly, which call for a speedy change in the system.

Connected with the last mentioned evil, you will recognise the complaints of decisions made by the Assembly. Perhaps it is to be expected, that litigious men, interested in decisions made against their wishes, will be dissatisfied. Occasionally a lower judicatory may be unduly influenced, and wrongfully complain of the Assembly's decision. But that judicious men and whole synods should be dissatisfied, is not to be expected. It ought also to be granted, that the Assembly may err, and give occasion for complaints; but that such cases should frequently occur, ought not to be expected.

I am persuaded such cases have occurred more frequently of late years, than was formerly known. Such complaints are certainly made, studiously propagated, and widely disseminated. I will not undertake to say they are all, or a majority of them, well founded—but the fact shows a want of confidence in the Assembly among those who encourage the complaints. To me it seems most probable, under present regulations, such complaints will increase, and produce an unpleasant state of feeling toward the Assembly, in many parts of the church.

In the report of a committee on amendments to the constitution of church government, published with several resolutions sent down to the presbyteries for concurrence,

the last Assembly have sanctioned an intimation of this fact. That document warrants the conclusion, that there is an increasing dissatisfaction with the investigations and decisions of appeals and references in that body. So far as this representation is true, it discloses an evil to be deprecated—for which a remedy should be sought. Its tendency is to weaken the bond which connects the Presbyterian church.—It cannot exist beyond a certain extent, without dissolving the bond. My hope is, that no such disastrous event may take place in the Presbyterian church.

The *secular character* of the proceedings in the Assembly has been observed by some, as not corresponding with the high and sacred responsibility, under which a court of Jesus Christ should act. I allude not so much to the order of proceeding, as to the spirit of debate, and manner of deciding questions.

I am not disposed to say much on this subject, only to add, there is sometimes great want of gravity, much confusion, a contest for victory, and party interests, not allied to the church's good or obligation to Christ. The *evil* is, perhaps, inseparable from so large a body, constituted as is the General Assembly. But it is of no small magnitude, and calculated to produce disastrous results in the church.

The *growing influence of technicalities* over decisions in the Assembly, is the last *evil* which I shall mention at present. I now refer to the management and disposition of appeals and references. Not a few cases of appeal, faithfully and ably investigated in a lower court, have been reversed, or rejected, on the ground of some technical informality, which did not militate at all against the fairness or justice of the decision. I do not plead for irregularity in ecclesiastical judicatories, nor for the Assembly to sanction informality.

But it is manifestly wrong to reject, or reverse a case, on which a righteous decision has been made by a lower court, only because, through ignorance, or mistake, some technical informality has occurred in the proceedings.

In all cases, tried and carried up by appeal, reference, or complaint, which have no informality on the face, manifestly to prevent a full and fair investigation, I would have the Assembly act. I would have the merits of such cases examined—substantial justice affirmed—unjust decisions reversed—and such instruction, or censure, measured to the lower court, as the character of the informality might require.

I am aware this evil is necessarily connected with several others before named. In so large a body, with so many inexperienced minds, such diversity of views, and such multiplicity of business, it often becomes necessary to resort strictly to technical rule, as the only point of agreement. I have supposed this evil furnished the governing inducement for the last Assembly's recommendation, to alter the form of government so as to stop all appeals from coming up to that court. If this be the fact, it proves the evil is seriously felt.

Thus I have enumerated the evils which appear to me the most prominent, and which seem likely to increase, as long as the present system of organizing the Assembly shall continue. I have stated them plainly, because they are obviously such as ought to be removed, and such as I think can be removed. I state them not to injure the influence or reputation of that judicatory, which I love, notwithstanding its imperfections—but as an inducement to examine more carefully, the means of rendering that body more permanently and extensively useful.

It will be my next object to examine the *remedies* which have been

proposed—some of which have been tried—others remain to be tested or rejected.

Yours, &c.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(Continued from p. 25.)

Saturday, July 2d.—The party for the volcano, which I mentioned some days since, set off early on Monday, the 27th ult. I was happy enough to be one of the number; and while the incidents of the excursion are fresh in my mind, I hasten to give you an account of them. Every preparation having been previously made, we left the harbour shortly after sunrise. The uncommon beauty of the morning proved a true omen of the delightful weather with which we were favoured, during the whole of our absence. The rich colouring of Mounakea in the early sun, never called forth higher or more general admiration. The brightness of the sky, the purity of the air, the freshness, sweetness, and cheerfulness of all nature, excited a buoyancy of spirit, favourable to the accomplishment of the walk of forty miles, which lay between us and the object of our journey. Lord Byron had invited Mr. Ruggles (who was also of the party) and myself, to an early cup of coffee with him, that we might all proceed together from his lodgings; but besides the inconvenience of crossing the river, it would have considerably lengthened our walk—We therefore chose to take some refreshments at home, and at an appointed signal proceeded up one side of the stream and great fish pond, while the gentlemen of the Blonde followed a path up the other. We met on a rising ground at the end of two miles, and found the company from the opposite side to consist of Lord Byron, Mr. Ball, the first lieute-

nant, Lieutenant Malden, the surveyor, Mr. Bloxam, the chaplain, Mr. A. Bloxam, the mineralogist, Mr. Davis, the surgeon, Mr. Dampier, the artist, Mr. White, a son of the Earl of Bantry, and Mr. Powel, midshipmen. Lord Beauclerck was to have been of the number, but was detained by sickness. Maro, a principal chief of Hido, had been appointed by Kaahumanu *caterer general*; and about 100 natives under his authority attended with our luggage, provisions, &c. &c. Sir Joseph, or as more familiarly styled, "*Joe Banks*," was also in attendance, in his diversified capacity. The Regent had left nothing undone to render the trip as comfortable as her authority could make it. Neat temporary houses, for refreshment and sleeping, had been erected by her command at intervals of 12 or 15 miles, and the people of the only inhabited district through which we were to pass, had, the week before, been apprized of the journey of "*the British chief*," with strict orders to have an abundance of pigs, fowls, taro, potatoes, &c. &c., in readiness, for the supply of his company. When assembled, we formed quite a numerous body, and from the variety of character and dress, the diversity in the burdens of the natives—*bundles, tin cases, portmanteaus, calabashes, kettles, buckets, pans, &c. &c.*, with two hammocks, by way of equipage, swung on long poles, borne each by four men, (one for Lord B., in case the fatigue of walking should affect his lame leg, and the other for Mr. Bloxam,) made, while marching in single file along the narrow winding path which formed our only road, quite a grotesque and novel appearance.

For the first four miles the country was open and uneven, and beautifully sprinkled with clumps, groves, and single trees of the bread-fruit, lauala, (pandanus) and tutui or candle-tree. We then

came to a wood four miles in width, the outskirts of which exhibited a rich and delightful foliage. It was composed principally of the candle-tree, whose whitish leaves and blossoms afforded a fine contrast to the dark green of the various creepers, which hung in luxuriant festoons and pendants, from their very tops to the ground—forming thick and deeply shaded bowers round their trunks. The interior was far less interesting, presenting nothing but an impenetrable thicket, on both sides of the path. This was excessively rough and fatiguing, consisting entirely of loose and pointed pieces of lava, which from their irregularity and sharpness, not only cut and tore our shoes, but constantly endangered our feet and ankles. The high brake-ginger, &c., which border and overhang the path, were filled with the rain of the night, and added greatly, from their wetness, to the unpleasantness of the walk. An hour and a half, however, saw us safely through, and refreshing ourselves in the charming groves with which the wood was here again bordered. The whole of the way, from this place to within a short distance of the volcano, was very much of one character. The path, formed entirely of black lava, so smooth in some places as to endanger falling, and still showing the configuration of the molten stream as it had rolled down the gradual descent of the mountain, led mid-way through a strip of open uncultivated country, from 3 to 5 miles wide—skirted on both sides by a ragged and stunted wood, and covered with fern, grass, and low shrubs, principally a species of the whortleberry. The fruit, of the size of a small gooseberry, and of a bright yellow colour, tinged on one side with red, was very abundant, and though of insipid taste, refreshing from its juice. There were no houses near the path, but the smoke or thatch of a cottage was occasionally observed in the edge of the wood.

Far on the right and west Mounakoa and Mounakea were distinctly visible; and at an equal distance, on the left and east, the ocean, with its horizon, from the height at which we viewed it, mingling with the sky.—We dined 13 miles from the bay, under a large candle tree, on a bed of brake, collected and spread by a party of people who had been waiting by the way side to see the "*arii nui mai Pesekani mai*—great chief from Britain." About two miles further, we came to the houses erected for our lodgings the first night. Thinking it, however, too early to lay by for the day, after witnessing a dance performed by a company from the neighbouring settlements, we hastened on, intending to sleep at the next houses, ten miles distant: but night overtaking us before we reached them, just as darkness set in, we turned aside a few rods to the ruins of two huts, the sticks only of which were remaining. The natives, however, soon covered them with fern—the leaves of tutui, &c. &c.—a quantity of which they also spread on the ground, before laying the mats which were to be our beds.—Our arrival and encampment produced quite a picturesque and lively scene—for the islanders, who are not fond of such forced marches as we had made during the day, were more anxious for repose than ourselves, and proceeded with great alacrity to make preparations for the night. The darkness, as it gathered round us, rendered more gloomy by a heavily clouded sky, made the novelty of our situation still more striking. Behind the huts in the distance, an uplifted torch of the blazing tutui nut, here and there indistinctly revealed the figures and costume of many, spreading their couches under the bushes in the open air. A large lamp suspended from the centre of our rude lodge, which was entirely open in front, presented us in *bolder relief*, seated a *la Turk* round Lord Byron, who poured out "the cup that cheers but not inebriates"—the more curious of our dusky companions, both male

and female, in the mean time, pressing in numbers round our circle, as if anxious to "catch the manners living as they rise." A large fire of brushwood, at some distance in front, exhibited the objects of the foreground, in still stronger *lights and shadows*. Groups of both sexes and all ages, were seated or standing round the fire, wrapped up from the chilliness of the evening air, in their large kibeis or mantles of white, black, green, yellow, and red—Some smoking—some throwing in, and others snatching from, the embers, a fish or potato, or other article of food—Some giving a loud halloo, in answer to the call of a straggler just arriving—others wholly taken up with the proceedings of the sailors cooking our supper; and all chattering with the volubility of so many magpies.—By daylight, the next morning, we were on the road again, and shortly after met lieutenant Talbot—Mr. Wilson the purser—and Mr. M'Kea the botanist, with their guides and attendants, on their return; they having preceded us three days in the same excursion. As they intended to reach the frigate in time for dinner, they stopped only long enough to say the volcano was in fine action, and highly worth visiting. At 9 o'clock we passed the last houses put up for our accommodation on the way; and at 11 o'clock had arrived within three miles of the object of our curiosity.—For the last hour the scenery had become more interesting—our path was skirted, occasionally, with groves and clusters of trees, and fringed with a greater variety of vegetation. Here also the smoke from the volcano was first discovered, settling in light fleecy clouds to the south-west. Our resting place at this time was a delightful spot, commanding a full view of the wide extent of country over which we had travelled, and beyond it, and around it, the ocean, which from the vast and almost undistinguished extent of its horizon, seemed literally an "illimitable sea." The smooth green sward, under the shade of a majestick acacia, almost

encircled by thickets of a younger growth, afforded a refreshing couch on which to take our luncheon. Here we saw the first bed of strawberry vines, but without finding any fruit. We tarried but a few moments, and then hurried on to the grand object before us. The nearer we approached the more heavy the columns of smoke appeared, and excited to intensesness our curiosity to behold their origin. Under the influence of this excitement we hastened forward with rapid steps, regardless of the heat of a noon-day sun, and the fatigue of the walk of 36 miles, already accomplished. A few minutes before 12 o'clock, we came suddenly on the brink of a precipice, covered with shrubbery and trees, 150 or 200 feet high. Descending this by a path almost perpendicular, we crossed a plain a half mile in width, enclosed, except in the direction we were going, by the cliff behind us, and found ourselves a second time on the top of a precipice 400 feet high, also covered with bushes and trees. This, like the former, swept off to the right and left, enclosing in a semicircular form, a level space about a quarter of a mile broad, immediately beyond which lay the tremendous abyss of our search, emitting volumes of vapour and smoke; and labouring and groaning, as if in inexpressible agony, from the raging of the conflicting elements within its bosom. We stood but a moment to take this first distant glance—then hastily descended the almost perpendicular height, and crossed the plain to the very brink of the crater.—There are scenes to which description, and even painting, can do no justice; and in conveying any adequate impression of which they must ever fail. Of such, an elegant traveller rightly says, "the height, the depth, the length, the breadth, the combined aspect may all be correctly given, but the mind of the reader will remain untouched by the emotions of admiration and sublimity which the eye-witness experiences." That which here burst on our sight was emphatically of this kind; and



to behold it without singular and deep emotion, would demand a familiarity with the more terrible phenomena of nature which few have the opportunity of acquiring.—Standing at an elevation of 1500 feet, we looked into a black and horrid gulf, not less than 8 miles in circumference, so directly beneath us that in appearance we might, by a single leap, have plunged into its lowest depth. The hideous immensity itself, independent of the many frightful images embraced in it, almost caused an involuntary closing of the eyes against it. But when to the sight is added the appalling effect of the various unnatural and fearful noises—the muttering and sighing—the groaning and blowing—the every agonized struggling of the mighty action within—as a whole, it is too horrible! And for the first moment I felt like one of my friends, who, on reaching the brink, recoiled and covered his face, exclaiming, “call it weakness, or what you please, but I cannot look again.” It was sufficient employment for the afternoon, simply to sit and gaze on the scene; and though some of our party strolled about, and one or two descended a short distance into the crater, the most of our number deferred all investigation till the next morning.

From what I have already said, you will perceive that this volcano differs, in one respect, from most others of which we have accounts—the crater, instead of being the truncated top of a mountain, distinguishable in every direction at a distance, is an immense chasm in an upland country, near the base of the mountain Mounakea—approached, not by ascending a cone, but by descending two vast terraces; and not visible from any point at a greater distance than half a mile—a circumstance which, no doubt, from the suddenness of the arrival, adds much to the effect of a first look from its brink.

It is probable that it was originally a cone, but assumed its present aspect, it may be centuries ago, from the falling in of the whole sum-

mit. Of this the precipices we descended, which entirely encircle the crater, in circumferences of 15 and 20 miles, give strong evidence—they having unquestionably been formed by the sinking of the mountain, whose foundations had been undermined by the devouring flames beneath. In the same manner, one half of the present depth of the crater has, at no very remote period, been formed. About midway from the top, a ledge of lava, in some places only a few feet, but in others many rods wide, extends entirely round (at least as far as an examination has been made) forming a kind of gallery, to which you can descend in two or three places, and walk as far as the smoke, settling at the south end, will permit. This offset bears incontestable marks of having once been the level of the fiery flood now boiling in the bottom of the crater. A subduction of lava, by some subterraneous channel, has since taken place, and sunk the abyss many hundred feet lower, to its present depth.

The gulf below contains probably not less than 60 (56 have been counted) smaller conical craters, many of which are in constant action. The tops and sides of two or three of these are covered with sulphur, of mingled shades of yellow and green. With this exception, the ledge, and every thing below it, are of a dismal black. The upper cliffs on the northern and western sides are perfectly perpendicular, and of a red colour, every where exhibiting the seared marks of former powerful ignition. Those on the eastern side are less precipitous, and consist of entire banks of sulphur, of a delicate and beautiful yellow. The south end is wholly obscured by the smoke, which fills that part of the crater, and spreads widely over the surrounding horizon.

As the darkness of the night gathered round us, new and powerful effect was given to the scene. Fire after fire, which the glare of mid-day had entirely concealed, began to glimmer on the eye, with the first

shades of evening; and, as the darkness increased, appeared in such rapid succession, as forcibly to remind me of the hasty lighting of the lamps of a city, on the sudden approach of a gloomy night. Two or three of the small craters nearest to us were in full action, every moment casting out stones, ashes and lava, with heavy detonations, while the irritated flames accompanying them glared widely over the surrounding obscurity, against the sides of the ledge and upper cliffs—richly illuminating the volumes of smoke at the south end, and occasionally casting a bright reflection on the bosom of a passing cloud. The great seat of action however seemed to be at the southern and western end, where an exhibition of ever varying fireworks was presented, surpassing in beauty and sublimity all that the ingenuity of art ever devised. Rivers of fire were seen rolling in splendid coruscation among the labouring craters, and on one side a whole lake, whose surface constantly flashed and sparkled with the agitation of contending currents.

Expressions of admiration and astonishment burst momentarily from our lips, and though greatly fatigued, it was near midnight before we gave ourselves to a sleep, often interrupted during the night, to gaze on the sight with renewed wonder and surprise. As I laid myself down on my mat, fancying that the very ground which was my pillow shook beneath my head, the silent musings of my mind were—"Great and marvellous are thy works, Lord God Almighty! greatly art thou to be feared, thou King of saints!"

On Wednesday, the 29th, after an early breakfast, our party, excepting Lieutenant Malden, who was ill, Mr. Dampier, who remained to take a sketch, and Mr. Ruggles who chose to stroll alone, prepared for a descent into the crater. One of the few places where this is practicable, was within a rod of the hut in which we lodged. For the first 400 feet, the path was steep, and from the

looseness of the stones and rocks on both sides, required caution in every movement. A slight touch was sufficient to detach these, and send them bounding downwards for hundreds of feet, to the imminent danger of any one near them. The remaining distance of about the same number of feet, was gradual and safe, the path having turned into the bed of an old channel of lava, which ran off in an inclined plane till it met the ledge before described—more than a quarter of a mile west of the place where we began the descent. By the time we arrived here, the natives acting as guides with the Messrs. Bloxam and Mr. Powell, had preceded the rest of our number too far to be overtaken, and we became two parties for the rest of the morning—the last, into which I fell, consisting of Lord Byron, Mr. Ball, Mr. Davis, Mr. White, with Lord B.'s servant and my native boy, to carry a *canteen* of water and the specimens we might collect. Before descending we had provided ourselves with long canes and poles, by which we might test the soundness of any spot before stepping on it, and immediately on reaching the ledge we found the wisdom of the precaution. This offset is formed wholly of scoria and lava, mostly burned to a cinder, and every where intersected by deep crevices and chasms, from many of which light vapour and smoke were emitted, and from others a scalding steam. The general surface is a black, glossy incrustation; retaining perfectly the innumerable diversified tortuous configurations of the lava, as it originally cooled, and so brittle as to crack and break under us like ice; while the hollow reverberations of our footsteps beneath, sufficiently assured us of the unsubstantial character of the whole mass. In some places, by thrusting our sticks down with force, large pieces would break through, disclosing deep fissures and holes, apparently without bottom. These however were generally too small to appear dangerous. The width of

this ledge is constantly diminished in a greater or less degree, by the falling of large masses from its edges into the crater; and it is not improbable that in some future convulsion of the mountain, the whole structure may yet be plunged into the abyss below.

Leaving the sulphur banks on the eastern side behind us, we directed our course along the northern side to the western cliffs. As we advanced, these became more and more perpendicular, till they presented nothing but the bare and upright face of an immense wall, from eight to ten hundred feet high, on whose surface huge stones and rocks hung—apparently so loosely as to threaten falling, at the agitation of a breath. In many places a white curling vapour issued from the sides and summit of the precipice; and in two or three places streams of clay coloured lava, like small waterfalls, extending almost from the top to the bottom, had cooled evidently at a very recent period. At almost every step, something new attracted our attention—and by stopping sometimes to look up, not without a feeling of apprehension at the enormous masses above our heads—at others to gain, by a cautious approach to the brink of the gulf, a nearer glance at the equally frightful depth below—at one time turning aside to ascertain the heat of a column of steam, and at another to secure some unique or beautiful specimen—we occupied more than two hours in proceeding the same number of miles.

At that distance from our entrance on the ledge, we came to a spot on the western side where it widened many hundred feet, and terminated on the side next the crater, not as in most other places perpendicularly, but in an immense heap of broken cakes and blocks of lava, loosely piled together as they had fallen in some convulsion of the mountain, and jutting off to the bottom in a frightful mass of ruin. Here, we had been informed, the descent into the depth of the crater could

be most easily made; but being without a guide we were entirely at a loss what course to take, till we unexpectedly descried the gentlemen who had preceded us, reascending. They dissuaded us most strenuously from proceeding further; but their lively representations of the difficulty and dangers of the way only strengthened the resolution of Lord B. to go down; and knowing that the crater had been crossed at this end, we hastened on, notwithstanding the refusal of the guide to return with us. The descent was as perilous as it had been represented; but by proceeding with great caution, testing well the safety of every step before committing our weight to it, and often stopping to select the course which seemed least hazardous, in the space of about twenty minutes, by a zig-zag way we reached the bottom, without any accident of greater amount than a few scratches on the hands from the sharpness and roughness of the lava, by which we had occasionally been obliged to support ourselves. When about half-way down, we were encouraged to persevere in our undertaking, by meeting a native who had descended on the opposite side, and passed over—It was only however from the renewed assurance it gave of the practicability of the attempt; for besides being greatly fatigued, he was much cut and bruised from a fall—said the bottom was “*ino-ino roa-ka wahi O debels*”—“*excessively bad—the place of the devil*”—and he could only be prevailed on to return with us by the promise of a large reward.

It is difficult to say whether sensations of admiration or of terror predominated, on reaching the bottom of this tremendous spot. As I looked up at the gigantic wall which on every side rose to the very clouds, I felt oppressed to a most unpleasant degree by a sense of confinement. Either from the influence of imagination, or from the actual effect of the intense power of a noon-day sun beating directly on us, in

addition to the heated and sulphurous atmosphere of the volcano itself, I for some moments experienced an agitation of spirits and difficulty of respiration, that made me cast a look of wishful anxiety towards our little hut, which, at an elevation of near 1500 feet, seemed only like a bird's nest on the opposite cliff. These emotions, however, soon passed off, and we began, with great spirit and activity, the enterprise before us.

I can compare the general aspect of the bottom of the crater to nothing that will give a livelier image of it to your mind, than to the appearance the Otsego lake would present, if the ice with which it is covered in the winter, were suddenly broken up by a heavy storm, and as suddenly frozen again, while large cakes and blocks were still toppling, and dashing, and heaping against each other, with the motion of the waves. Just so rough and distorted was the black mass under our feet, only a hundred fold more terriffick—independently of the innumerable cracks, fissures, deep chasms and holes, from which sulphurous vapour, steam and smoke were exhaled, with a degree of heat that testified to the near vicinity of fire.

We had not proceeded far before our path was intersected by a chasm at least 30 feet wide, and of a greater depth than we could ascertain at the nearest distance we dare approach. The only alternative was to return, or to follow its course till it terminated, or became narrow enough to be crossed. We chose the latter, but soon met an equally formidable obstacle, in a current of smoke, so highly impregnated with a suffocating gas as not to allow of respiration. What a situation for a group of half a dozen men, totally unaware of the extent of peril to which they might be exposed! The lava on which we stood was in many places so hot, that we could not hold for a moment in our hands the pieces we knocked off for specimens—On one side lay a gulf of unfathomable

depth—on the other an inaccessible pile of ruins—and immediately in front an oppressive and deadly vapour. While hesitating what to do, we perceived the smoke to be swept round occasionally, by an eddy of the air, in a direction opposite to that in which it most of the time settled; and watching an opportunity when our way was thus made clear, we held our breath and ran as rapidly as the dangerous character of the ground would permit, till we had gained a place beyond its ordinary course. We here unexpectedly found ourselves also delivered from the other impediment to our progress; for here the chasm abruptly ran off in a direction far from that we wished to pursue. Our escape from the vapour, however, was that which we considered the most important, and so great was our impression of the danger to which we had been exposed from it, that when we here saw our way to the opposite side open without any special obstacle before us, we felt disposed formally to return thanks to Almighty God for our deliverance. But before this was proposed, all our number, except Lord B., Mr. Davis, and myself, had gone forward so far as to be out of call; and for the time the external adoration of the Creator, from the midst of one of the most terrible of his works, was reluctantly waved.

At an inconsiderable distance from us, was one of the largest of the conical craters, whose laborious action had so greatly impressed our minds during the night, and we hastened to a nearer examination of it: so prodigious an engine I never expect again to behold. On reaching its base, we judged it to be 150 feet high—a huge, irregularly shapen, inverted funnel of lava, covered with clefts, orifices and tunnels, from which bodies of steam escaped with deafening explosion, while pale flames, ashes, stones and lava were propelled with equal force and noise from its ragged and yawning mouth. The whole formed so singularly ter-

rifick an object, that in order to secure a hasty sketch of it, I permitted the other gentlemen to go a few yards nearer than I did, while I occupied myself with my pencil. Lord B. and his servant ascended the cone several feet, but found the heat too great to remain longer than to detach with their sticks, a piece or two of recent lava, burning hot.

So highly was our admiration excited by the scene, that we forgot the danger to which we might be exposed, should any change take place in the currents of destructive vapour, which exist in a greater or less degree in every part of the crater, till Mr. Davis, after two or three ineffectual intimations of the propriety of an immediate departure, warned us in a most decided tone, not only as a private friend, but as a professional gentleman, of the peril of our situation; assuring us that three inspirations of the air by which we might be surrounded, would prove fatal to every one of us. We felt the truth of the assertion, and notwithstanding the desire we had of visiting a similar cone covered with a beautiful incrustation of sulphur, at the distance from us of a few hundred yards only, we hastily took the speediest course from so dangerous a spot. The ascent to the ledge was not less difficult and frightful than the descent had been—and for the last few yards was almost perpendicular; but we all succeeded in safely gaining its top, not far from the path by which we had in the morning descended the upper cliff.

We reached the hut about two o'clock, nearly exhausted from fatigue, thirst and hunger; and had immediate reason to congratulate ourselves on a most narrow escape from suffering and extreme danger, if not from death. For on turning round we perceived the whole chasin to be filling with thick sulphureous smoke, and within half an hour it was so completely choked with it, that not an object below us was visible. Even where we were, in the uncon-

finied region above, the air became so oppressive as to make us think seriously of a precipitate retreat. This continued to be the case for the greater part of the afternoon. A dead calm took place both within and without the crater, and from the diminution of noise and the various signs of action, the volcano itself seemed to be resting from its labours.

Mr. Ruggles during his morning ramble had gathered two large buckets of fine strawberries, which made a delightful dessert at our dinner. The mountains of Hawaii are the only parts of the islands on which this delicious fruit is found. A large red raspberry is also abundant on them, but even when fully ripe, it has a rough acid taste, similar to that of an unripe blackberry. The flavour of the strawberry, however, is as fine as that of the same fruit in America.

Towards evening the smoke again rolled off to the south before a fresh breeze, and every thing assumed its ordinary aspect. At this time, Lieutenant Malden, notwithstanding his indisposition, succeeded in getting sufficient data to calculate the height of the upper cliff: he made it 900 feet; agreeing with the measurement of Mr. Goodrich and Mr. Chamberlain some months before. If this be correct, it is judged that the height of the ledge cannot be less than 600 feet, making the whole depth of the crater that which I have stated in the preceding pages—1500 feet. On similar grounds, the circumference of the crater at its bottom, has been estimated at a distance of from 5 to 7 miles; and at its top from 8 to 10 miles.

Greatly to our regret, we found it would be necessary to set off on our return early the next morning—all the provisions of the natives being entirely expended. We could have passed a week here with undiminished interest, and wished to remain at least one day longer, to visit the sulphurbanks, which abound with beautiful crystallizations, and to make some

researches on the summit. We would have been glad also to have added to the variety of specimens already collected—especially of the volcanick sponge and capillary volcanick glass, not found on the side of the crater where we encamped. But it was impossible; and we made preparations for an early departure. Just as these were completed, in the edge of the evening, another party from the Blonde, consisting of about a dozen midshipmen, arrived, with whom we shared our lodgings for the night.

The splendid illuminations of the preceding evening were again lighted up with the closing of the day; and alter enjoying their beauty for two or three hours with renewed delight, we early sought a repose which the fatigue of the morning had rendered most desirable. The chattering of the islanders around our cabins, and the occasional sound of voices in protracted conversation among our own number had, however, hardly ceased long enough to admit of sound sleep, when the volcano again began roaring and labouring with redoubled activity. The confusion of noises was prodigiously great. In addition to all we had before heard, there was an angry muttering from the very bowels of the abyss, accompanied, at intervals, by what appeared the desperate effort of some gigantic power struggling for deliverance. These sounds were not fixed or confined to one place, but rolled from one end of the crater to the other: sometimes seeming to be immediately under us, when a sensible tremor of the ground on which we lay took place; and then again rushing to the farthest end with incalculable velocity. The whole air was filled with the tumult; and those most soundly asleep were quickly roused by it to thorough wakefulness. Lord Byron sprang up in his cot exclaiming—"We shall certainly have an eruption—such power must burst through every thing." He had scarcely ceased speaking, when a dense column of heavy black smoke was seen rising from the crater di-

rectly in front of us—the subterranean struggle at the same time ceased, and immediately after, flames burst from a large cone, near which we had been in the morning, and which then appeared to have been long inactive. Red hot stones, cinders and ashes, were also propelled to a great height with immense violence; and shortly after the molten lava came boiling up, and flowed down the sides of the cone, and over the surrounding scoria, in two beautifully curved streams, glittering with indescribable brilliance.

At the same time a whole lake of fire opened in a more distant part. This could not have been less than two miles in circumference; and its action was more horribly sublime than any thing I ever imagined to exist, even in the ideal visions of unearthly things. Its surface had all the agitation of an ocean; billow after billow tossed its monstrous bosom in the air, and occasionally those from different directions met with such violence, as in the concussion to dash the fiery spray 40 and 50 feet high. It was at once the most splendidly beautiful and dreadfully fearful of spectacles; and irresistibly turned the thoughts to that lake of fire from whence the smoke of torment ascendeth for ever and ever. No work of Him who laid the foundations of the earth, and who by his almighty power still supports them, ever brought to my mind the most awful revelations of his word, with such overwhelming impression. Truly, "*with God is terrible majesty*"—"Let all the nations say unto God, *how terrible art thou in thy works.*"

Under the name of *Pele*, this volcano, as you may have seen stated in the *Missionary Herald*, was one of the most distinguished and most feared of the former gods of Hawaii. Its terrific features are well suited to the character and abode of an unpropitious demon; and few works in nature would be more likely to impose thoughts of terror on the ignorant and superstitious, and from

their destructive ravages, lead to sacrifices of propitiation and peace. It is now rapidly losing its power over the minds of the people: not one of the large number in our company, seemed to be at all apprehensive of it as a supernatural being.

After an almost sleepless night, we early turned our faces homeward, not without many "a lingering look behind," even at the very entrance of our path. It was precisely six o'clock when the last of our party left the brink. Never was there a more delightful morning. The atmosphere was perfectly clear, and the air, with the thermometer at 56° Fahrenheit, pure and bracing. A splendid assemblage of strong and beautifully contrasted colours glowed around us. The bed of the crater still covered with the broad shadow of the eastern banks, was of jetty blackness. The reflection of the early sun added a deeper redness to the western cliffs—those opposite were of a bright yellow, while the body of smoke rising between them, hung in light drapery of pearly whiteness, against the deep azure of the southern sky. Mounaroa and Mounakea, in full view in the west, were richly clothed in purple; and the long line of intervening forest, the level over which we were passing, and the precipice by which it was encircled, thickly covered with trees and shrubbery, exhibited an equally bright and lively green.

On gaining the top of the first precipice, the distant view of the crater was so strikingly beautiful, that I stopped long enough to secure a hasty sketch, though most of the gentlemen had preceded me. A copy I hope to send with this account of our excursion. We walked rapidly during the morning, and by 12 o'clock reached the houses built for our accommodation, about half way between the harbour and the volcano. We determined to spend the night here, and after a refreshing nap, washed and dressed ourselves for dinner, which we took at 4 o'clock on a bed of leaves, spread on the

shaded side of one of the houses. Lord Byron's well stored liquor case still afforded an abundance of excellent cider, porter, brandy and wine, and most of the gentlemen made it an hour of great hilarity. After dinner, a native dance was again performed. We set off before daylight the next morning, and about one o'clock arrived at the bay. I was sorry to find Harriet more ill than when I left her. For the last twelve hours the family had become so much alarmed by an increase of unfavourable symptoms, as to think seriously of sending an express for me.

Monday, July 4th.—I dined with Lord B. on Saturday, when he informed me that he should sail on Wednesday of this week for Kearekewa, on the opposite side of the island. We are seriously apprehensive that Harriet will not be able to go in the Blonde. She is exceedingly feeble, and every hope of her being better, seems to be threatened. Mr. Davis called me aside on the Sabbath, and told me he thought nothing but a speedy removal to a more bracing climate could save her, and urged an immediate departure from the islands, as soon as she might gain strength to undertake a voyage. Mr. Bloxam, who lost a young and lovely wife very much in the same way, just before his leaving England, has been deeply interested in her situation. After a short visit to-day, during which he was particularly affected by her appearance, he sent home an Album belonging to H., with the following lines, written on returning to his lodgings. I am sorry to say to the friends who love her tenderly, but from whom she is removed too far to receive their sympathy and their special prayers, that they only express the general sentiment, as to her present state.

"Hark—they whisper—angels say  
Sister spirit, come away."

"Hark! from realms of rest above  
Steals the hymn of peace and love:—  
As the enfranchis'd spirit flies  
To her home in yonder skies,

Strains which Eden never knew,  
 Guide her untrod pathway thro'!  
 "Sister—ransom'd spirit, come!  
 Exile! seek thy native home!  
 Come, the Spirit bids thee—here  
 Never falls the parting tear:  
 Spread thy wings for speedy flight  
 To the realms of love and light."

—  
*On board the Blonde.*

*Wednesday 6th, 11 o'clock, P. M.*

Harriet was carried from her bed to the barge, which brought us off at 4 o'clock this afternoon, and is now quietly reposing in the after cabin, far from the noise of the ship. Mr. Raggles and his family are also on board, and the two queens with their suite. When we came on board we fully expected to proceed to the leeward of the island for 8 or 10 days; but when Lord Byron saw how very ill Harriet is, partly that she might meet her children as soon as possible, and partly on account of a letter he has received respecting a piratical squadron, he an hour since determined to bear away directly for Oahu. This is joyful tidings to us, for we had much reason to fear that H. would not have survived to see *Honoruru* by the other route. We feel overwhelmed by the kindness and affectionate attention of Lord B. He has insisted on our occupying his own private accommodations, that we may be as free as possible from all the inconvenience of shipboard. Mr. Davis, who manifests deep solicitude for H., on hearing of the determination to proceed immediately to Oahu, said to her—"In his lordship, madam, you have really found a brother—he is one of the kindest of men." He has our warm gratitude.

Friday, 8th, 10 o'clock at night.—  
 We are still on board the *Blonde*. Though we cleared the harbour early yesterday morning, we made little progress till the evening, owing to a calm. During the night and to-day, however, we have had a delightful breeze. The brightness of the sky—the beauty of the sea—the wild and romantick scenery of *Mau*i and *Morakoi*, along the wind-

ward sides of which we have been coasting—the stateliness of the frigate as she ploughed the deep, with the strains of musick swelling on the breeze, would all have tended to excite cheerfulness and pleasure, but for the extreme illness of H. She has scarce spoken to-day, and I have watched by her sofa, fearing to leave her for a moment, lest on returning I should find her sleeping the sleep of death. She is exceedingly low, and we scarce know how she can bear the fatigue of landing. Two hours more of daylight would have brought us to an anchor at *Honoruru*, but not being able to double *Diamond Hill* before dark, we *wore ship* after sunset, and are now standing off land till midnight.

—  
*Mission House at Oahu,*

*Saturday night, July 9th.*

We passed *Diamond Hill* this morning at sunrise, and shortly after came to an anchor. Soon after breakfast, the barge came along side to carry us on shore. H. was removed to the deck, and lowered to the boat (where a mattress and cot were ready to receive her) in an arm-chair. Sir Geo. Ayre and Mr. Bloxam accompanied us. On reaching the shore we met Mr. Bingham, Charley and Betsey. They were greatly rejoiced at our arrival, but sadly disappointed in seeing H. so ill: they had hoped to have found her greatly benefited by the voyage. The crew of the barge carried her in her cot to Mr. Bingham's cottage—where she was safely placed in her own room, less exhausted than we had feared she would be. It was thought advisable that she should take an apartment at the *Mission House*, on account of the greater quietude of the upper rooms—every part of Mr. B.'s residence being exposed to the noise of the ground floor. She was accordingly, at 4 o'clock, removed to the apartment we occupied during our visit to Oahu last summer. The meeting with the children in good health, &c. has produced an excitement of spirits which



makes her appear better this evening. I myself have been greatly refreshed and comforted, not only by the same circumstances, but more especially by large communications from America, including the packets and letters accompanying the kind remembrance of our Otsego friends, sent to Boston in October. Harriet was not able, however, to hear one syllable from any of the letters. We thank you all for your remembrance, and trust, as long as we dwell on these distant and degraded shores, we shall continue to be cheered and animated in the same way.

Tuesday, July 12th.—The report from the Spanish main has hastened the departure of the Blonde. Yesterday some of the gentlemen, who did not expect to be on shore again, paid us a farewell visit. Among others, Lieutenants Ball and Talbot,

and Mr. Wilson the purser, all of whom requested permission to say farewell to Harriet. This morning I met Lord B., Mr. Davis, and Mr. Bloxam at breakfast at Mr. Bingham's, after which they came over to express to Mrs. S. the interest they felt in her situation, and leave their best wishes for her recovery. Immediately afterwards, they went to the point where the captain's gig was waiting. Gratitude for their very polite and unwearied attentions, led me to accompany them to the beach, where, with affection and sincere regret, I gave them the parting hand for the last time in this world. In the course of an hour the frigate got under weigh, under a salute from the fort, and early in the afternoon she had faded from our sight forever.

CHARLES SAMUEL STEWART.

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## Review.

TWO DISCOURSES ON THE NATURE OF SIN; delivered before the students of Yale College, July 30th, 1826. By Eleazar T. Fitch. New Haven. Printed and published by Treadway and Adams. 1826. pp. 46. 8vo.

These discourses claim the attention of THE CHRISTIAN ADVOCATE, not only because they contain a discussion of one of the most important doctrines of revelation; but also, because they are understood to convey the sentiments, not merely of the writer, but of the school from which they proceed. The publick cannot be too vigilant in regard to the doctrines taught in our colleges and theological schools, for these are fountains from which many streams issue; and erroneous opinions inculcated in them, will be widely diffused through the community.

Mr. Fitch is understood to be the professor of Theology in Yale College; and has it as a part of his duty, to preach to the students, statedly,

on the Sabbath: and it appears, that these sermons were prepared as a part of the regular course of instruction, that they were both delivered on the same day, and were published at the solicitation of the Theological students of the college. Whether these discourses afford a fair specimen of the professor's usual style of preaching in the chapel of Yale, we cannot say; but if such be the fact, every judicious and enlightened friend of religion must regret, that the large number of young men under the care of that institution, should not be supplied with instruction better calculated to make them sound and sincere Christians. For our own part, we must say, that we have seldom read discourses less adapted to be useful to young men, in a course of academical education.

The text selected as the foundation of the doctrine inculcated in these discourses, appears to us to stand in a very unfortunate place, for one who aims to overthrow the orthodox doctrine of original sin. It

forms a part of that famous passage in which this doctrine is more clearly revealed, than in any other part of Scripture; and the very next words to the text of these sermons, have been understood by all orthodox commentators, to inculcate the opinion which professor Fitch endeavours with all his might to overthrow—*Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.* These words have, generally, been considered as relating to infants, and as furnishing clear proof, that sin was also imputed to them. But the learned professor has given himself no trouble about the context, and does not even advert to this old and generally received opinion. It is true, in a part of these sermons, he attempts to give the sense of the passage cited, but it might readily be shown, that his exposition cannot be sustained. If the professor wished to examine, in the light of scripture, the doctrine of original sin, he could not have done better than to give a clear and consistent exegesis of the passage, or context, from which his text is taken.

But whether the preacher of these discourses is right or wrong in his doctrine, he has certainly subjected himself to criticism, as a sermonizer; for the superstructure is much broader than the foundation. The text simply declares "*that sin is not imputed where there is no law;*" but the doctrine which the preacher says the apostle warrants him to deduce from it is, "*that sin, in every form and instance, is reducible to the act of a moral agent, in which he violates a known rule of duty.*" Now, certainly, the text does not contain the latter part of this proposition. Suppose the professor able to establish its truth from other parts of scripture, or from reasoning on general principles, (which with him seems to be the preferable method of investigating truth,) still he can never deduce this doctrine from this

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text; and he had no warrant from the apostle to construct such a proposition from the words.

The text, moreover, does not declare that all sin consists in *acts*, and nothing else. It says not a word about *acts*. If the law may extend beyond acts, to principles, as most theologians have heretofore believed, then sin may be imputed where there are no *acts*. The plain doctrine of the text is one that all agree in holding—that where there is no law there is no sin: but this determines nothing respecting the nature of sin—nothing in regard to the point whether it must necessarily consist of nothing but *acts*.

There is also great want of clearness and accuracy in the professor's definition of the kind of acts, in which sin consists. "There are," says he, "certain powers and properties essential to constitute a being a moral agent, capable of willing in a manner that is morally right or that is morally wrong. Now it is of such an agent in the actual exercises of his will; in the volitions, choices, or preferences, which he makes, that I predicate either sin or holiness." Is there then no degree of sin in those desires and inclinations, in a moral agent, which do not result in choice or volition? Suppose a man feels a covetous desire for another's wealth, but better principles counteract it, so that the mind never forms a volition to do any thing dishonest; yet is not the least inclination of this kind sinful? A man may feel a secret envy towards his brother working in his breast, and inclining him to detraction, but if brotherly love prevail, or that he does not choose to defame him, is the envy of which he was conscious not sinful? If it is, then the definition is inaccurate or very obscure. If all our sinful acts are confined to volitions, preferences, and choices, then the deep humiliation of many Christians, on account of the evils which they suppose to exist in other acts, is founded in error. And the obscurity is not removed

by the quotation which the preacher makes from president Edwards.

But the author seems to us to have failed, still more in the illustration of the nature of sin, than in its definition; especially as it relates to sins of *omission*. These, according to him, "are those acts of the moral agent, which employ him in ways that differ from the positive requirements of duty." To call sins of *omission acts*, seems to us not a little strange. We had supposed that there was no act in bare omission; and that the fault of the agent consisted in *not acting*. The professor passes very hastily over this point. Indeed, if he had paused long enough to take an impartial view of the subject, he must have perceived that the admission of any such thing as sins of *omission*, was fatal to his whole hypothesis. He ought, in consistency, to have denied the propriety of the distinction between sins of *omission* and sins of *commission*; for surely, all unlawful acts are sins of *commission*. But let us look at this subject a little. The divine law requires men to love God with all the heart; now if men omit, or fail to love God, is not this omission a sin? Is it not the radical sin of our nature? Here, then, is a sin, and a great sin, without an *act*. Its nature consists in failing to act as the law requires. And it will not do to attempt to evade this, by saying that the sin really consists in loving something else, as the world for instance, more than God; for whether there be inordinate love to another object or not, it is plain that we cannot disobey the law of God more directly and essentially, than by neglecting to perform the chief duty which it requires. Grant that this is always attended, as Mr. F. endeavours to show, with positive acts of transgression; still the *omission* is itself sin, and the radical sin; not consisting in *acts*, but in the *defect* of such acts as are required. How then can that proposition be true, which traces all sin to *acts*? A just view of this single point is, in our opinion, suffi-

cient to overthrow the primary proposition of the professor.

He is equally unfortunate in his attempt to illustrate the distinction between sins of *ignorance* and sins of *knowledge*; for as before he confounded all distinction between sins of *commission* and *omission*; so here he does the same, as it relates to sins of *ignorance* and sins of *knowledge*. Indeed, he could not do otherwise, in conformity with his main proposition; for there he makes sin to be "the act of a moral agent, in which he violates a *KNOWN* rule of duty." What place, then, we ask, is there for sins of *ignorance*? We have been accustomed to think that knowledge and ignorance are the exact opposites of each other. But yet Mr. F. wishes to be considered as not denying this distinction. His words are, "Nor do I in this deny the distinction between what are popularly called sins of *ignorance* and sins of *knowledge*. For in either case a known obligation is violated, to constitute the sin of the act; but the obligation in the one case does not, and in the other does, arise from the knowledge of the specific law. For instance; sins of *ignorance* are those acts in which the moral agent transgresses the known obligation to acquaint himself with laws that were applicable, or some known general obligation of morality, from which he might have inferred the given law; while those of *knowledge* are the acts in which he violates the obligation which arises from a knowledge of the given published law itself." Now, if we understand the writer, (for it must be confessed there is much obscurity in this passage) the *whole* sin of a man who sins through *ignorance*, consists in his neglect or refusal to make himself acquainted with the laws by which he was bound—Whatever other acts he may perpetrate, however atrocious, in consequence of his *ignorance*, they have nothing of the nature of sin. Indeed Mr. F. can have no other meaning, unless he will contradict himself; for, according to him, in every form and instance, sin is "a violation

of a known rule of duty." Where, then, is the difference between these two classes of sins? for in either case, as he says, "a known obligation is violated." What is said about the obligation arising in the one case from a knowledge of the specific law, and in the other from some different kind of knowledge, we are free to confess, is unintelligible to us. The fact is, according to the showing of the author, each violates a known law; and the ignorant sinner violates no law but that which binds him to use diligence to know the laws under which he is placed. For as to his acts committed through real ignorance, there is no sin in them, however flagrant and injurious they may be in themselves, since they are not committed against a known specifick law. But is this a sound doctrine? Is it safe? Is it scriptural? Take an example from the New Testament. Paul, while a Pharisee, verily thought that he ought to do many things contrary to the religion of Jesus. While in this state of ignorance, he persecuted the Christians even unto death, and caused them to blaspheme the name of Christ—to be dragged to prison and death. In all these acts, did Paul commit sin? Yes; according to our author, in not making himself acquainted with his obligation; but in these acts of persecution, blasphemy, and murder, there was no sin at all, for "sin is the violation of a known rule of duty." But whatever our theological professor may say, Paul entertained a very different view of this subject. He acknowledges that he was a *blasphemer, and a persecutor, and injurious*—and that he was *the chief of sinners*. We should be very reluctant to charge the professor of theology in Yale College with such an opinion as the one here stated, if it did not follow as an inevitable consequence of his theory: but, in our apprehension, his main proposition clearly contains the objectionable doctrine, and all his illustrations go to confirm it.

But let us now attend to the proofs which the writer adduces, to confirm the proposition which he has laid down in the beginning of his discourses.

"The first proof which I allege, on this subject, (page 6,)" says he, "is the operation of our consciences.

"The conscience manifests itself in the feeling of obligation we experience, which precedes, attends, and follows our actions. Its very decisions respecting guilt, consequently, are resolvable into a strong perception of our own personal obligations which we have violated: and no accusation of conscience, therefore, can ever arise, except on the ground of our having violated a known obligation. I have never felt a compunction of conscience in my own case but on such grounds; and as men are constituted alike, I assume it as a fact that no others ever have."

There is something extremely vague and unsatisfactory in this argument; for the dictates of conscience in different men, are exceedingly diverse, according to the education which they have received, and the knowledge of the divine law which they possess. If the appeal is made to the great majority of men, the argument will prove too much—It will go to establish the opinion, that there is no sin in human volitions, which are followed by no external acts of transgression: For such is the blind and stupid condition of by far the greatest part of mankind, that their conscience never condemns them for mere exercises of the mind, which result in no action; and it may be doubted whether this is not the fact in regard to a large majority even of those who have been educated in Christian countries. But it is probable, that the appeal is made to those only whose minds are enlightened. Indeed, the learned professor seems to think it unnecessary to travel farther for proof than to his own breast. "I have never felt a compunction of conscience," says he, "in my own case, but on such grounds; and as men are constituted alike, I assume it as a fact that no others ever have."

We scarcely know what name to

give to this argument. It might be called a new kind of *argumentum ad hominem*; an argument that must be convincing of course to the man who uses it, but which cannot possibly have the least influence on any other man, whose feelings do not correspond with those of the professor. It has the advantage of being short and always ready for use, but labours under the disadvantage of many other arguments, that they can be turned with all their force against him who employs them. If another man should say, I have felt strong moral disapprobation of myself for possessing a nature so evil, that it gives rise to innumerable evil thoughts, and as all men are constituted alike, I assume it as a fact, that all others have experienced the same—would not his argument be valid against the theory defended in these discourses? But perhaps the professor would say, that no man ever was conscious of such a feeling. Here we are at issue with him. We will not presume to set up our experience in opposition to that of the respectable writer, but we will undertake to produce hundreds of judicious and upright men, who will avow what has been stated above, as their daily experience. Now, whose conscience is correct in its decisions, in regard to this point, is a thing not to be determined by any one man's experience; no, not even by that of a professor of theology. This first argument therefore is, beyond all controversy, inconclusive, until the important fact in question is settled. Or, to say the least, however it may affect others, it cannot possibly have any weight with us, and with others whose minds are constituted like ours, and who are conscious of a moral disapprobation of depraved principles in the mind; meaning by principles, something antecedent to our volitions, and from which they take their character. If we are wrong in our judgment of this matter, we suffer a great deal of unnecessary pain and humiliation, from which the professor must be entirely exempt; but we cannot help it.—

This is our candid opinion, after the most careful examination of our own hearts. We admit, indeed, that sin in the heart previously to action, is latent, and that while it remains so, we can have no direct consciousness of it. But when, by a succession of evil acts it betrays itself, we are as certain of its existence as of the acts of which we are conscious; and we have no more doubt about the depravity of the principle than of the acts which proceed from it: just as when from a concealed fountain, poisonous streams issue, we are assured that the fountain itself is poisoned; or when we find bitter and unwholesome fruit produced by a tree, although the nature of the tree is hidden from us, yet by its fruit we know that it is evil.—This last is our Saviour's own illustration, "The tree is known by his fruit."

Considering, then, that the consciences of men differ according to their understanding of the law of God, we cannot but think, that it was useless, in a case of this kind, to make an appeal to conscience: it ought to have been made at once to the law. Here, and not in the feelings of this or that man, is the standard of rectitude.—To all arguments from this quarter we will listen with profound reverence.

We feel ourselves, therefore, under no obligations to consider the other positive assertions respecting the operations of conscience, contained in this part of his proof, for we consider the professor as still giving us his own experience, and taking it for granted that all must agree with him in his facts; whereas we have declared our utter dissent, and expect to have a large majority of the most serious and enlightened Christians agreeing with us. We may therefore well dismiss this first argument as of no validity. It is in truth just as forcible, as if the preacher had said, "In my judgment the thing is so, and as all minds are constituted alike, I shall assume it as a fact, that no man ever had any other opinion."

The second argument in support

of the general proposition is, an appeal to the universal sentiments of men.

On this we have only two short observations to make. The first is, that it seems to us to be the same argument as the former, only expressed in different words. Where lies the difference between appealing to the consciences of men, and appealing to their sentiments on moral subjects?

Our other observation is, if the ground assumed in this argument be correct, there neither is, nor can be, any dispute on the subject. If the universal sentiments of men are in favour of Professor Fitch's doctrine, then we are of the same opinion with him. But we beg leave to enter a dissent, at least in favour of our-

selves and a few others—we suspect more than a few. And we may well do this, since the professor has given us no proof of the fact, but briefly says, "And that it is their united conviction, that sin is resolvable into that which I have stated, I refer to the grounds on which they justify themselves in accusing others of blame-worthiness, and in awarding punishments." All that remains of this paragraph has nothing to do with the point in dispute. But if there are found persons who blame others for having an evil nature and evil principles, and who think them deserving of punishment for this evil, then the argument, as before, can have no force until this point is settled.

(To be concluded in our next.)

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*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of February last, viz.*

Of James S. Green, Esq. from Rev. Dr. Thomas M'Auley, one instalment of Timothy Hedges, Esq. of New York, on Rev. Mr. Russell's paper, for the New York and New Jersey Professorship,	\$20 00
Of the Newville Mite Society of Cumberland county, (Penn.) for the Oriental and Biblical Literature Professorship,	12 25
Total,	\$32 25

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## View of Publick Affairs.

### EUROPE.

But little intelligence has reached us from Europe during the last month. But we rejoice to learn that the general peace of Europe is not, from present appearances, likely to be disturbed; and that there seems to be a prospect that the sufferings of the Greeks are drawing to a close.

**BRITAIN.**—The latest dates that we have seen from Britain, are of the 17th of January, from Liverpool. Parliament was still in recess, and the suffering throughout the nation was much as it had been for some months preceding—in some places a little altered for the better, and in others rather for the worse—on the whole, if there was any amelioration, it was scarcely perceptible. The king had addressed a letter to the Archbishops of Canterbury and York, requesting that charity sermons might be preached in all the churches, and contributions taken up throughout their dioceses, for the relief of the poor, in the manufacturing districts. Information had been received of the arrival of the British troops sent to Lisbon, and of their welcome reception there. It also appears that considerable reinforcements were expected from Gibraltar and the Mediterranean, so as to make the whole British force in Portugal, 10,000 men, in addition to those sent from England. The death of the Duke of York, which was in rumour in the former part of the last month, is confirmed by the last arrivals. By these arrivals it is also announced, that the independence of Greece has been formally demanded from the Porte, by the three great powers of Britain, France, and

Russia. War was also talked of with America. For what cause is not stated; but we suppose, on account of our controversy in relation to trading with her colonies. But this we regard as altogether idle.

A census, made by the Roman Catholic clergy of Ireland, states the population of that Island at near nine millions, of which it is said that seven millions are Catholics. The Roman Catholic orator, O'Connor, made a flaming speech at a public meeting in Dublin, in December last, which has been published in the British papers, and republished here.

FRANCE.—We have seen French dates as recent as the 1st of January. It would seem that the French are disposed to co-operate cordially with England, in endeavouring to terminate the Spanish aggressions on Portugal, and that the other great European powers, avowedly at least, condemn the hostile measures of Spain; and recognise the propriety of the British interference for the protection of their ancient ally. There is indeed a party in France that would wish to support Spain, but its influence is entirely overruled. Mr. Canning's famous speech in the British Parliament, relative to the Portuguese expedition, contained some things which were highly offensive to a number of the members in both the French chambers; and severe recriminatory speeches were pronounced, in discussing the answer which was to be returned to the royal speech at the opening, and of which we gave an account last month. Eventually, nevertheless, the reply of the chambers was the echo of what had come from the throne. Probably, however, this would not have been the fact, if Mr. Canning had not made what has been termed "a new edition" of his speech, in which he suppressed, or modified, all the offensive parts—It appears, indeed, that he delivered one speech to the British Parliament, and wrote another for the French chambers. Very earnest debates had taken place relative to the passage of a law for regulating the press.—We regret to learn from the French papers that our nation's friend, General Lafayette, has been called to mourn the death of his son-in-law.

The King of France has recently issued a severe edict against the slave-trade. Merchants, insurers, supercargoes, captains, &c. engaged in this trade, are to be banished the kingdom, and to pay a fine equal to the value of the ship and cargo concerned.

SPAIN.—Never, we believe, was a court more embarrassed, than that of Spain has been for some time past. With the best inclination in the world to make war on Portugal, and urged, and even driven to it by the slavery-loving and priest-ridden population of the country, still the king and his counsellors dare not declare war. On the contrary, they assure England and France that they will preserve peace, and make reparation for the aggressions already committed; and this, we believe, through fear of the consequences of a refusal, they have been, and still are, labouring to do—but it is labouring against the current both of their own inclination and the wishes and demands of their party, who loudly call for war, and threaten the throne itself, if the call be refused. Britain, backed by France, has given in her ultimatum, in a most decisive tone, and demanded an immediate answer. The answer is favourably made, but hostile dispositions and operations continue. We must wait for the issue, which we think is doubtful. But we see no indications of support to Spain, from any other power, if she goes to war. Perhaps it is her destiny to be conquered into a better temper, or to be deprived of all capacity to do mischief.

PORTUGAL.—The session of the Portuguese Cortes closed on the 23d of December. The new Cortes were to meet on the 2d of January. The Princess Regent was indisposed and unable to address the Cortes on their dissolution, but the Minister of the Interior assured the members of the good condition of the country. Vigorous and spirited measures, prompted by British counsels and aided by British arms, were in operation to subdue the rebels in the northern part of the kingdom. Some hard fighting had taken place between small corps of the contending armies; but no very important advantages had been gained on either side. The British forces had not reached the scene of action.

GREECE AND TURKEY.—A letter from Napoli, of the date of Oct. 15th, 1826, from our countryman, S. G. Howe, has been published within the past month, giving a detailed account of Grecian affairs at the time of writing. The amount of the whole is, that Athens was then the principal seat of the war; that the Acropolis or citadel was still in possession of the Greeks, and manfully defended; that the existing plan of the Greeks for the relief of Athens, was to intercept all supplies going to the Turkish army, and that this they were likely to effect; that Ibrahim Pacha was too weak to effect any thing further in the Morea, without reinforcements from Egypt; that in some late attempts to extend his conquests, he lost 400 men, and was obliged to fall back on Tripolitza, where he was at the time of writing; that the recent naval operations, had been on the whole favourable to the Greeks; that the Alexandrian fleet, by

which reinforcements were to be sent to Ibrahim Pacha, was not ready for sea; that Lord Cochrane was earnestly expected, as one of his vessels had arrived; that the national assembly was speedily to meet at Paros; and that there was good reason to believe that a settlement would be effected between the Porte and the Greeks, by means of English and Russian mediation. This last intimation is calculated to render more credible the accounts by the last arrivals, that a settlement has been actually effected, on the united demand of Britain, France, and Russia.

#### ASIA.

**PERSIA.**—The London *Courier* of Dec. 30th contains the following article:

*Defeat of the Persians.*—Despatches were received this morning by Government, dated Trabree, October 3d. They announce that a division of the Persian army, detached by his highness the Prince Regent, under the command of his eldest son, Mahomed Meerza, and his uncle, Ameer Khan, was defeated with severe loss, on the 26th September, near the village of Shampkar, five turseekhs north-west of Georgia.

The battle was fought on the banks of the Yezan, a second stream of which divided the contending armies. The Russian force amounted to about 6000 infantry and 3000 cavalry, with a proportionate number of guns; that of the Persians to 5000 infantry and 5000 irregular horse, with six field pieces.

After some hard fighting the Persians were compelled to retire in the utmost confusion; and it is supposed that nearly the whole of their infantry were either killed or taken prisoners.

Three field pieces fell into the hands of the Russians, and Ameer Khan was killed by a Cossack, when in the act of rallying his troops. The young prince, Mahomed Meerza, was taken prisoner by a Cossack, but was afterwards rescued, and borne away in triumph by one of his surdars.

**BURMAH.**—The state equipage of the Burmese Emperor fell into the hands of the British in their late military operations in Burmah, and has lately been sold at auction in London. We have seen a most interesting letter from Mrs. Judson, in which she gives a particular account of the imprisonment and sufferings of her husband, Dr. Price, and herself, and more satisfactory information relative to the nature of the Burmese government and mode of warfare than we had seen before.

**JAVA.**—A rebellion of the natives in the island of Java against the Dutch government, has existed for a considerable time past, and now appears to wear a very formidable aspect. A letter received in England, dated Oct. 30, 1826, says—

“The rebellion is not put down, and I do not perceive any progress making to accomplish so desirable a purpose. The restored Sultan gets no adherents, and the Dutch forces in the interior accomplish nothing but marches and counter-marches.—Gloomy indeed are the affairs of Netherland India. It will require at least forty millions of guilders more, ere the troubles will be ended.”

Later accounts are still more unfavourable. They represent the native troops so successful, as to threaten to drive the Dutch out of the island; or at least to confine their influence to Batavia and its environs.

#### AFRICA.

The American Colonization Society in Washington city, have received letters from Liberia of as late a date as the 6th of Dec. ult. conveying authentick intelligence of the prosperity and extension of the colony. The African Repository for January gives an interesting account of the adjourned annual meeting of the society, held in the hall of the House of Representatives, on the 20th of that month. It also contains the eloquent speeches delivered on that occasion by Mr. Knapp, of Boston, and Mr. Secretary Clay, as well as much interesting intelligence relative to the general concerns of the Society. We feel constrained to recommend to our friends the patronizing of the African Repository. It not only comprises details of the proceedings of the society, and full statements of the concerns of the Colony, but communicates much useful information in relation to Africa in general.

#### AMERICA.

**BRAZIL.**—It appears that the empress of Brazil, the consort of Don Pedro I., died at Rio Janeiro, on the 10th of December last. The emperor was absent with his army. We have heard nothing of importance recently, of the state of the war between Buenos Ayres and Brazil. There is a rumour afloat, which we wish may prove true, that peace has been made between these powers, through the mediation of Britain.



COLOMBIA.—The Liberator Bolivar seems likely to settle the unhappy and ill-boding dissensions which, during his absence from Colombia, broke out, and threatened to plunge that extended Republick into all the miseries of civil war. He has apparently restored peace and order in every part of the country which he has yet visited. It remains to be seen whether order and contentment will be permanent. When last heard from, in the latter part of January, he was in Caraccas, and was received there with the same enthusiasm as in other places. He appears to have justified the proceedings of Paez; and for this we profess ourselves unable to account. He is clothed with absolute power; and if he shall effect a union of parties and tranquillize his country, and then resign his power, we know not in what manner his patriotism and fame could receive an addition to their lustre.

MEXICO.—It appears that the Mexicans are divided into two parties, who have ranged themselves under two orders of Free-Masons, one denominated the *Scottish*, and the other *Yorkists*; that to the former belong those who, in our revolutionary times, we should have denominated *Tories*, and to the latter, *Whigs*. Both parties are numerous, but the latter are likely to prevail. But the country cannot be in a settled state, while these parties are as strong and hostile as they are at present.

We have no news from the Congress of *Tacubaya*—Commodore Porter is at *Key West*, with a part of his fleet—not, it is said, blockaded; as he affirms that he can go to sea when he pleases, without a rencontre with the Spanish fleet of Laborde, if such should be his choice. It is said that he is waiting for a reinforcement, which he expects shortly.

The province of Texas has declared itself “free and independent of the United States of Mexico,” and has assumed the name of the “Republick of Fredonia.” A national Congress was to assemble at Nacogdoches, on the first Monday of February, to form a constitution. The Indians, who are very numerous in that region, are represented as friendly to the new republicans, and hostile to the Mexicans.—The latter, however, seem determined, by military force, to put an end to this new republick. What will be the issue is very uncertain.

UNITED STATES.—Our Congress have once more put a negative on the attempt to frame a bankrupt law for the Union. The bill to impose an additional impost on imported woollen goods is also likely to be negatived in the Senate, after passing the House of Representatives. Much time has lately been consumed in the Representative’s Hall, in a debate relative to the power of the Secretary of State, to appoint printers to publish the laws, in the several states of the Union. When our national legislature sat in Philadelphia, many years ago, a gentleman somewhat given to satire, on observing the hurry of Congress, and its sitting all night at the close of the session, made a remark which we have often thought on since. “Congress, (said he) are like other delaying sinners—They leave almost every thing to be done at the last; and then every thing must be done in a hurry, much is ill done, and much is left altogether undone.”

The committee of inquiry into the official conduct of the present Vice President, when Secretary of War, have made a report, clearing that officer from every charge, or just imputation of improper conduct, in the discharge of his official duties.

\* \* We have in our present number omitted several heads or titles which usually appear in our miscellany, and of course the articles appropriate to them—Not because such articles were not fully at our command, but solely because the whole of our pages, for the present month, seemed to be imperiously demanded for the publications which we have inserted. We shall, however, very rarely depart from our established arrangement; and indeed it has been with extreme reluctance that we have done it in a single instance.—“Travels in Europe for Health,” and “Transatlantick Recollections, No. IX.” in our next.—“REBECCA’S” inquiry will also be resolved in what will appear in our next number.—To the notices on our cover we solicit, with respectful earnestness, the attention of all our subscribers.

ERRATUM IN OUR LAST NUMBER.

Page 96, line 11 from bottom, for *island* read *district*.

# THE CHRISTIAN ADVOCATE.

APRIL, 1827.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVII.

### *The Exaltation of Christ.*

We are now to enter on the important subject of Christ's exaltation—It is thus stated in the catechism. "Christ's exaltation consisteth in his rising again from the dead on the third day, in his ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day."

When we speak of the exaltation of Christ, you are not to understand by it that any new glory was conferred on his divine nature—that was impossible; for as God, his glory was infinite and unchangeable. But this glory, as we have seen, was eclipsed and hidden, while he assumed our nature, and appeared in our world in the form of a servant. His exaltation, therefore, properly and strictly consists in a *manifestation in the human nature*, which for a time had veiled the divine, of the same glory which he had eternally possessed as the Son of God. This we are taught in his own intercessory prayer—"And now, O Father, glorify thou me with thine own self, with the glory which

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I had with thee, before the world was."

It was with a manifest, and most impressive propriety that this exaltation should succeed immediately to his humiliation. Such is the representation of Scripture. "He humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus it was that the Sun of righteousness, on passing from under the dark cloud of his humiliation and suffering, shone and astonished with the most striking and glorious lustre. The ignominy of the cross was thus wiped away; and God who raised him from the dead and gave him glory, gave to his people also, the evidence, that when their reliance and expectations are placed on him, their faith and hope shall be in God.

Let us now consider the several particulars of our Redeemer's exaltation, as they are stated in the answer before us.

1. He "rose again from the dead on the third day."

We have already had occasion to

observe, that it was a part only of three days, during which our Redeemer lay in the grave. The time of his continuance there indeed, was not equal even to the space of two whole days. Yet as our Lord was in the tomb a part of three days, and it was customary with the Jews and agreeable to the language of Scripture, to represent an event as extending through all the days on which any part of it took place, there was a complete fulfilment, according to the then current use of language, of the declaration, that "the Son of man should be three days and three nights in the heart of the earth." Our Redeemer was put to death on the eve of the Jewish Sabbath, Friday afternoon, and rose very early on the morning of the first day of the week, called from this circumstance, *the Lord's day*; and which, from the age of the apostles till the present time, the great mass of Christians have observed as a day of sacred rest, in place of the Jewish Sabbath—The reason and propriety of this will be explained, if we are spared to discuss the fourth commandment.

In the mean time, let us give a few moments of our most engaged attention, to that essential article of a Christian's faith and hope, the resurrection of Christ. That this was an event to take place in the person of the Messiah, was prefigured to Abraham, in his receiving his son Isaac, as it were from the dead. It was foretold to the fathers, as is expressly affirmed by the apostle Paul in his discourse to the Jews at Antioch in Pisidia, who quotes a passage from the second psalm, in proof of the fact. Acts xiii. 33. Our Lord himself, not only alluded to it on several occasions, but told his disciples of it in the most explicit terms. Mark ix. 31.—"He taught his disciples and said unto them—The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the

third day." Again he said, "*After I am risen, I will go before you into Galilee.*" The Jews, therefore, attempted to discredit the resurrection of Christ; and modern infidels still attempt the same thing; knowing that if they succeed in this, they unsettle at once the whole Christian system. On the other hand, the advocates of Christianity defend this point, as the citadel of their faith. Nay, if this one point be maintained, the Christian religion is indisputably established as of divine authority. Sherlock has written an able little work, entitled "*The Trial of the Witnesses,*" in which he has examined the evidence of our Lord's resurrection, on the strict principles and forms of taking testimony in the English courts of law; and has shown, that on those principles, and agreeably to that procedure, an upright judge and jury would be obliged to pronounce that Christ had indubitably risen from the dead. But the ablest piece on this subject, with which I am acquainted, is the production of Gilbert West. It is known to all who read their Bibles carefully, that the accounts given of the resurrection of Christ by the different evangelists, seem, at first view, to be hardly consistent with each other. Now, it is said that West had doubted or disbelieved the truth of revelation, and that he first gave his attention to this subject, with a view to prove that the historians had contradicted each other, and therefore that the fact which they all asserted, was unworthy of credit: that, however, on examining and comparing the evangelists, critically and closely, he found there was no contradiction: that, on the contrary, he perceived there was the most perfect harmony, and that the variety in their accounts was only a palpable proof that they did not write in concert, but, like honest witnesses, each told the facts which he knew, in his own way: in a word, that on a careful comparison

of the facts of the case they all went to establish the same point, by various, but yet concordant and incontestable evidence. In whatever way he was led to it, he has certainly settled this point, beyond reasonable controversy—I advise you all to read the two books I have mentioned—The trial of the Witnesses, and West on the Resurrection.

A summary of the evidence of our Lord's resurrection may be given thus—It rests on testimony; the testimony both of angels and of men. The angels testified to the women who came to the sepulchre, that he was not there, but was risen, as he had told them. The apostles all asserted the truth of his resurrection, and the most of them laid down their lives in attestation of this fact. They unanimously declared that "God raised him up, on the third day, and showed him openly, not to all the people, but to witnesses chosen before of God; even to us, says Peter, who did eat and drink with him after he rose from the dead." This testimony, at the risk of life, was delivered before that very Sanhedrim who had put our Lord to death; and by that very disciple (as the mouth of the rest) who had before denied him.

Our Lord often appeared to his disciples after his resurrection, and gave them such proofs of his identity, as no mortal could rationally disbelieve or doubt. He not only ate and drank with them, showed them the print of the nails in his hands and feet, and of the spear in his side, and made the unbelieving Thomas examine with his hands as well as his eyes, the scars of his wounds; but what was still more unequivocal, if possible, he adverted to what he had told them before his death, and to things which only he and they could possibly know. At one time he showed himself to no less than five hundred brethren.—He remained forty days on earth, that by his appearing frequently, and conversing familiarly and freely with his disciples, they might have the

fullest conviction and satisfaction as to his resurrection, and that he might also instruct them in the nature of his kingdom, and in the manner in which it was to be extended, established, and governed.

It was surely one of the most contemptible artifices ever practised—and no doubt it was practised because a better could not be devised—which the chief priests and elders of the Jews employed, when they bribed the Roman soldiers to say, that his disciples came by night, and stole him away while they slept. The soldiers would never have said this, had they not been secured against punishment from the governor, if he should hear it: For in saying it, every one confessed himself guilty of a capital crime; because the Roman discipline made it death, in all cases, for a sentinel to sleep on his post. Beside, the thing, in itself, was both incredible and self contradictory—Incredible, that they should sleep through the great earthquake which accompanied the rolling away of the stone by the angel; and self contradictory, because, if they were asleep, they could not possibly know that his disciples had taken him away. But something must be said: and this was the best that his enemies could find to say.

You will remember, my children, that Christ rose from the dead as a *publick person*, representing all his spiritual seed, and as claiming in their behalf a complete discharge from the penalty of the divine law. Having fully paid the debt for which he was committed to the prison of the tomb, justice required that he, the surety, should be discharged, and that no further demand should be made on those for whom he answered. His resurrection was the declaration of God, that justice was fully satisfied; and it is to be regarded as the divine assurance to every believer, that, for his surety's sake, all his sins shall certainly be remitted.

It is a most delightful theme of meditation, to dwell on the resur-

rection of Christ. It were well to think of it, especially on the morning of every Lord's day—To think of the completion of the work of redemption, when, like a mighty conqueror of sin, death, the grave, and hell, the Redeemer rose triumphant over all; giving to his believing people the most precious pledge of their acquittal from condemnation, of their protection from all those spiritual enemies over which he triumphed, and of their own glorious resurrection in the last day—when their bodies shall be made like unto his own glorious body, and dwell forever in his blissful presence.

(*To be continued.*)

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MARTIN LUTHER'S MODEST ACCOUNT  
OF HIMSELF.

(*Continued from p. 111.*)

The golden rose, already mentioned, was sent to the elector, by MILITZ, who treated much with me respecting a reconciliation with the pope. He had brought with him seventy handbills,\* in order that he might set up one in each town and village on his return to Rome, if the elector should deliver me up to him, as the pope requested. But he let out the secret in conversation with me; for he said, "O Martin, I had supposed that you were an old theologian, who managed these disputations sitting by your fire-side; but I now find that you are strong, and in the vigour of life. If I had twenty-five thousand armed men, I do not believe that I should be able to take you to Rome; for through the whole of my long journey I explored the sentiments of the people, and I found that where there was one in favour of the pope, there were three against him." And what was ridiculous enough, when at the inns, he inquired of the women and maids, what they

thought of the *Roman seat*. They knowing nothing of the meaning of the term, and supposing that he was speaking of common domestick seats, answered—what do we know of the kind of seats they have at Rome, whether they are of wood or of stone?

He begged of me that I would study the things which make for peace, and promised that he would use his influence with the pope, that he should do the same. I answered him, that I was most ready to do every thing which I could do with a safe conscience, and without compromising the truth, to promote peace, of which I was most earnestly desirous: and I assured him that I had not entered voluntarily into these contentions, but had been compelled by necessity to act the part which I had done; and that I did not think that I had exposed myself to any just censure.

Before his departure, he called before him John Tetzels, the first author of this tragedy, and so scourged him with reproofs and threats, that he actually broke the spirit of a man who had before been terrible to every body, and was a declaimer who could not be intimidated; but from this time, he pined away, worn out with grief and dejection. When I knew his situation, I addressed to him a kind letter of consolation, and exhorted him to keep up his spirits, and not suffer himself to be disturbed on account of what had happened to me. He died, however, wounded in conscience, and full of indignation against the pope.

If the archbishop of Mentz had listened to my remonstrance; or if the pope had not so raged against me, and condemned me without a hearing:—If he had adopted the same course which the emperor Charles pursued afterwards, though then too late:—If he had taken effectual measures to repress the audacity of Tetzels, the affair would never have eventuated in such a

\* *Brevia Apostolica.* Milner says he brought 70 soldiers.

state of tumult. The original fault was undoubtedly in the Archbishop, who by his wisdom and cunning deceived himself; for his design was to suppress my doctrine, and secure the money gained by the sale of indulgences. But soon all counsels and endeavours were found to be in vain. The LORD watched over these events, and had resolved to judge the people. If they had succeeded in taking my life, it would not have answered their purpose: indeed, I am persuaded that it would have been worse for them than it now is, and some of their most discerning men are convinced of the truth of what I say.

In this same year, (1519) I returned to the interpretation of the Psalms: but thinking that I should become more experienced in this business, if I should first expound the Epistles to the Romans, Galatians, and Hebrews, I undertook in my lectures to go over these books of Scripture. Above all, I was seized with a wonderful ardour to understand Paul's Epistle to the Romans. But before this time, my efforts had been entirely unsuccessful; not owing to the existence of cold blood about the heart, but to one single phrase in the beginning of the epistle, *the righteousness of God is revealed from heaven*: for I hated this word *righteousness*; the only thing I had been taught of the righteousness or justice of God, was, that it was either *formal* or *active*; that is, the attribute by which God is just in himself, or by which he punishes the wicked. But although I had lived an irreprehensible life as a monk, yet my conscience was ill at ease; nor could I place confidence in my own *satisfactions*; therefore, as I said, I did not love, yea I hated God, considered as clothed with vindicatory justice: and if not with secret blasphemy, yet certainly with great murmuring, I opposed myself to God—saying within myself, “as if it was not enough to doom misera-

ble sinners to eternal perdition on account of original and actual sin against the law, does he now add to their misery in the gospel, by there revealing his justice also?” In this manner did I rage, goaded by a guilty conscience. However, I applied myself most earnestly to find out what the apostle meant by these words. And whilst day and night I was occupied in studying this passage, with the context, God had compassion on me; for now I began to perceive, that by the word *righteousness*, in this place, was meant, *that* by which a merciful God by faith justifies the sinner; for it is immediately added, “as it is written, *the just shall live by faith*;” and this is the righteousness which is revealed in the gospel. Upon this, I seemed to myself to have become a new man, and to have entered, with open gates, into paradise itself. Henceforth, the whole scripture appeared to me in a new light. Immediately I ran over the whole Bible, as far as my memory enabled me, collecting all the passages which were analogous to this, or in which there was a similar form of expression; such as *the work of God*, for what he works in us;—*the power of God*, for the strength communicated to us;—*the wisdom of God*, for the wisdom with which we are endued; and so, of *the salvation of God*, *the glory of God*, &c. Now, by how much I hated the phrase *righteousness of God* before, by so much did I now love and extol it, as the sweetest of all words to me; so that that passage of Paul was to me like the gate of heaven.

Afterwards, I read Augustine's treatise concerning THE LETTER AND SPIRIT, where, beyond my hope, I found that he interpreted the *righteousness of God* in the same way, as being that with which God endues us when he justifies us. And although the view which he takes of the subject is imperfect, and although he does not clearly

explain the subject of imputation, yet I was rejoiced to find him teaching, that *the righteousness of God* was that by which we are justified.

Having now received fresh strength and courage, I betook myself again to expounding the Psalms, and the work would have grown into a large commentary, had I not been interrupted by a summons from the Emperor Charles V. to meet the diet about to convene at Worms, the following year; by which I was compelled to relinquish the work which I had undertaken.

I have given this narrative, good reader, that if you should think of reading these *opuscula* of mine, you may be mindful that I am one of those whose proficiency has arisen from writing and teaching, and not of those who, without effort, suddenly become great: who without labour, without trials, without experience, as it were, with one glance, exhaust the whole meaning of the scriptures.

The controversy concerning indulgences went on through the years 1520 and 1521. Afterwards followed the Sacramentarian and Anabaptist disputes, concerning which I may have occasion to speak in another place.

Reader, farewell in the Lord, pray for the increase of the word, and against Satan, who is malignant and powerful, and now also most furious and cruel, knowing that he has but a short time, and that the kingdom of the pope is in danger. And may God confirm in us that which he hath wrought, and perfect in us the work which he hath begun, to his own glory. Amen.

March 5th, A. D. 1545.

EXTRACTS FROM MASON'S REMAINS.

It signifies nothing to say we will not change our *religion*, if our religion change not us.

If a man lives and dies a mere professor, it had been better for him if he had lived and died a mere heathen.

The duty of religion flows from a principle of religion.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

Darkness may as well put on the name of light, as a wicked man the name of a Christian.

It is our main business in this world to secure an interest in the next.

A desire of happiness is natural; a desire of holiness is supernatural.

If God hath done that good for us which he hath denied to the world, we ought to do that service for him which is denied him by the world.

If we are willing, God will help us; if sincere, God will accept us.

A serious remembrance of God, is the fountain of obedience to God.

If you forget God when you are young, God may forget you when you are old.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them. But when he considers the blindness, and depravity, and prejudice of the heart by nature, he wonders that any should enter upon them.

Make your calling sure, and your election is sure.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

Four things a Christian should especially labour after, *viz.* to be humble and thankful, watchful and cheerful.

## Miscellaneous.

### OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

#### Letter IV.

#### Remedies Proposed.

Dear Sir,—I propose now to examine some of the means employed to lessen, or remove the evils mentioned in my last two letters.

Several expedients have been adopted by the General Assembly to facilitate the despatch of business. I shall not call in question their wisdom. The rules and regulations of the house I approve, but these can never remove, nor correct the evils which I have named. They were not designed for remedies, but to prevent, as long as might be, the necessity of remedial measures.

*Lessening the representation from presbyteries*, is the only remedy, which has been tried. The history of its trial is this:—In 1819, the Assembly consisted of about one hundred and thirtymembers; when the reports from a majority of presbyteries affirmed the proposed alteration in the ratio of representation, from *six* to *nine*. It was supposed that this measure would reduce the Assembly one-third. This expectation was not realized. The next Assembly consisted of more than one hundred members. Since that time the increase has been constant, and at the close of six years, we find one hundred and seventy-two members. But this remedy is to be still further tried—another alteration has obtained, and *twelve* instead of *nine* is the number for every ministerial delegate. Let us now suppose the effect of this alteration shall be proportionate to that of the former amendment, the next Assembly will then consist of about one hundred and forty members—a larger number than the Assembly of 1818, which proposed the alteration of the ratio from *six* to *nine*.

But it is not probable the effect will be proportionate, for two reasons. The number of Presbyteries entitled, according to the last statistical report, to but one minister in the Assembly, was *thirty-one*; whereas in the former case there were only *six*—the difference, in Presbyteries not affected by the change, is as *thirty-one* to *six*. There may be three or four more large presbyteries affected by the present, than by the former change; but this will not counterbalance the other disproportion. In the next place, the number of presbyteries has so multiplied, that one minister and one elder from each would give us a larger Assembly next spring than we had last. It is rational to suppose that, with the increasing facilities of intercourse and travelling, the nearer we approximate to the smallest representation, the less will be the proportionate failure of members to attend.

It is therefore most clear, that the new ratio of representation can be no remedy for the evils. If any one doubts this, let him recollect that, by the last statistical report, *two hundred and sixty* are entitled to seats in the next Assembly. But we know there are already three new Presbyteries, beside large accessions of members to those before existing. On examining the report it will be further seen, that fifteen presbyteries lacked only from one to three members, to entitle each of them to two additional representatives. It is the result of a fair calculation that the whole Presbyterian church will, next spring, be entitled to *two hundred and eighty, or ninety* members, in her highest court.

Suppose the remedy be carried still further, and only one minister and one elder be admitted from each presbytery, it would not remedy the evils. We have already the materials for *one hundred* presbyteries, beside the prospect of rapid increase.



Apply the remedy in its utmost extent, and more than *two hundred* seats may be claimed in that house, before 1830. But this would render the delegation very unequal, and invade a radical principle of our constitution, which gives to large and small presbyteries a proportionate representation. This principle I should very much dislike to lose, and am disposed to resist every encroachment upon its integrity. Why should a remedy be applied which has no efficacy?

A *judicial commission*, with powers to try all appeals, complaints, and references sent up to the Assembly, has been mentioned. This would be an expedient to relieve the house from a troublesome part of its business—leave the greater number to transact other concerns—and secure, quite as certainly, wisdom and justice in the decision.

On this expedient, it is obvious to remark, that it will either invade the principles of the constitution, or every case must be passed upon by the whole house, after it has been reported by the commission. In the latter form, it would save no time, and ordinarily relieve the house from no perplexity. To answer any of the proposed ends, the expedient must remove the investigation, and of course the decision, from the house; and yet have the confidence of the parties, and of the church.

I think the spirit of prophecy is not needed, to foresee great dissatisfaction with such a course. It is the right of every man who is aggrieved, to submit his case to the highest court. This right ought not to be invaded. But I need not discuss this part of the subject—such an expedient would be unwise and anti-presbyterial.

To terminate all appeals and complaints in the synods, is an expedient proposed by the last Assembly.

To this I have *three objections*. The *first* is, that it invades "*the radical principles*" of Presbyterianism. An organized court of review and

control, before which no appeal may be carried, and no complaint presented, would be a strange anomaly. The expedient contravenes one of the highest objects of the Assembly, and strikes at the vital principle of its jurisdiction. It is true there will be left the review of synodical records, but this is not a full and efficient control. Documents and parties are forbidden to come before the court—no complaint may be heard unless incorporated with the records. Even in such case, the error cannot be corrected—naked records are always deficient in giving the whole explanation of a case, and never embody arguments from living lips. Beside, the synod becomes a party, and is present while the other is prohibited—this is unjust.

Every court of review and control should have the best means, and all necessary means to ascertain the whole case.—But I need not extend this view of the course—it is not pretended to be introduced on Presbyterial principles—the Assembly considered it an *expedient* to remedy some existing evils. I am no enemy to *expediency*, which submits to *law*, or does not violate the statute principles; but against every expedient to violate wholesome and vital principles, I must protest.

My *second* objection is, *its tendency to weaken the influence* of the Assembly, as a *bond of union and fellowship*.

Prohibit a man, a session, or a presbytery, from seeking redress in the highest judicatory of the church, and you take away one of the strongest reasons of attachment and respect for that body. It seems to me absurd to call upon individuals and courts to cherish, support and obey a judicatory, which they may not approach for the correction of wrongs done them. I may never be injured; but tell me, if I am, that I may not seek redress from the judicatory which I must support and obey, and you lessen my respect for that court.

What is the object of the General

Assembly? is a question will soon be echoed through the land. Is it to make laws for the church? No; its authority is only ministerial. But suppose it were to legislate—Synods, according to the proposed measure, can make laws as well as assemblies, if they can judge and execute better. Every argument in favour of the expedient is as good for the entire abolition of the Assembly, as for the proposed measure. Is the object to supervise the proceedings of Synods? Synods are as capable of terminating all other supervision, as that of appeals and complaints. Consequently you do not bind me to respect the Assembly in consideration of any ability, or necessity implied in this.

Is it to give the whole church knowledge of her religious state? Each synod is certainly competent to publish its own report, and send it to all the other synods.

Is it to superintend theological seminaries? May not this be done by synods quite as well as by the Assembly; since a theological professor, who may be unjustly censured by a presbytery, or synod, cannot appeal to the Assembly? No, my dear sir, I have not more confidence in a synod than I have in the General Assembly; therefore I would not terminate the most important business of a church court in a synod.

Is the object to preserve *purity* of doctrine, and the *peace* of the whole church? Why prohibit an appeal for those very objects? Why prevent the influence and authority of the whole church from bearing upon these vital interests? *Expediency* is the reason given. But we ought to look well, before we sacrifice principle to an expedient. Will the church be satisfied, I think not. Nothing should ever be done to weaken the attachment of the church to her Assembly—nothing to promote sectional feelings and interests.

My *third* objection is, that its object cannot be attained—and the expedient will only serve to perplex

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the Assembly, and increase dissatisfaction in the church.

Every case, in which a synod is not perfectly unanimous, will come up by protest. If every document in the case, both of testimony and records, from all the courts below, be not spread on the minutes, it must be ordered up, which will occasion one year's delay. If the whole volumes of documents are registered in the synod book, they must be read, the whole case investigated, opposed by the minority protesting, and defended by the majority. Such course will inevitably occasion more loss of time, and more perplexity, than appeals and complaints regularly brought up—and it is no difficult problem to solve, whether the parties, or the church, will be better satisfied.

To make the measure effective, you must shut out the possibility of getting the case before the Assembly. Cast as many difficulties in the way as you will, the litigious appellant and the aggrieved judicatory are not prevented the approach. You cannot make the way so difficult that they will not occupy it, to your greater annoyance. Possibility of access is enough to set aside the contemplated effect of the expedient.

But suppose it should stop the cases from coming before the Assembly, it would not remedy the evils which I have named. Those evils do not arise out of appeals and complaints—of course stopping them will neither remove, nor essentially diminish, the difficulties. All that the measure can promise, is to lessen the time of the Assembly's sessions—and even that I do not believe it can accomplish. Yours, truly, &c.  
Feb. 22. 1827.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

(Continued from p. 69.)

London, Aug. 29th, 1820.

My Dear Friend,—It was not my

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intention to say a word to you concerning the noted objects of curiosity which London offers to the attention of strangers—as the Tower, the Monument, St. Paul's, &c. &c., which have been so abundantly described by others, whose leisure for observation, and powers of description, so far surpass what has fallen to my lot. But I cannot resist the impulse I feel, to tell you something of that consecrated place, Westminster Abbey; a place consecrated to the ashes and memorials of the "mighty dead;" surpassing in interest every other place of the kind which is, or perhaps has been, on the face of our globe. The building itself—once a Roman Catholick church, before the Reformation—without reference to its contents, is a great curiosity. It would be esteemed an immense edifice, did not the vastness and magnificence of St. Paul's Cathedral cast it so far into the back ground. Its exterior indicates great age, and so much has it suffered by the dilapidations of time, that a renovation has become absolutely necessary.—And it is at this time undergoing repair that will, when executed, make it appear quite new. As far as this repair has progressed, an exact copy of its ancient figure and ornament is preserved. On entering, one cannot help a feeling of awe, as if approaching the presence of those, whom learning, nobility, or great achievements, had elevated to a kind of semi-deity. A guide, for the compensation of an English shilling, takes you from object to object, and hurries over a brief explanation of all he shows you. But his hurrying from object to object, impatient to get through his task, soon made me impatient of his haste; so that I often chose to forego his explanation, and linger behind the group that followed him, that I might view particular objects with more leisure. It is indeed a place to moralize on faded greatness. Here you see wax figures, bearing, it is said, a correct likeness of many of the ancient kings and queens of England, and

dressed in the identical clothes they wore, before the grave had devoured them. And to be sure, the grotesque fashion of dress, and cumber of ornament, leaves no ground to regret that fashion, in its fickleness, has deviated far from what it was in the days of Elizabeth. With no small excitement I gazed on the figure of this princess; a little old woman, whose withered countenance and weasoned arms and hands, form an astonishing contrast to the ideas of masculine greatness I had been accustomed to form of her, from reading her history. A figure of Lord Nelson, dressed also in the clothes he wore, attracted my attention, still more than that of any of the crowned heads of ancient times. Very few monarchs in British history will continue to receive from Englishmen, half the devotion that will be offered to the memory of this naval hero. While looking upon his figure, decorated with the insignia of those honours which his grateful country has bestowed upon him, I could not help thinking—what has become of his immortal soul! What has been its reception, passing from the triumph of victory, to the tribunal of judgment, where the highest grade of military merit makes no compensation for a destitution of faith, and the absence of the love of God from the heart! If biography speak truth in his case, how hopeless, on Christian principle, must be the fate of his lordship. Who would not enter the eternal world in the capacity of the least of the regenerated ones, rather than in that of the hero of Trafalgar? "Let me die the death of the righteous;" and let me keep constantly in view, as an effectual damper to the ambition which sacrifices the hopes of the Christian to worldly grandeur, that tremendous day, "when many that are last shall be first, and the first last."

My curiosity in viewing the contents of this wonderful church, dedicated much less to the worship of Deity than to the homage of the great and noble of past ages, has

been robbed of more than half its gratification, by the preparations for the coronation of his present majesty, which fill the greater part of it. You have no doubt been informed, that this ceremony was to have taken place some time ago. It has been postponed until after the trial of the queen, which is just now taking place. The object of the old monarch (old in years, but especially in constitution, though a young king) is, to obtain a divorce; and thus escape the sad mortification of having his hated wife crowned along with him. In the middle of the church a long platform is erected, of rough boards, and at each side, seats of the same, rise one behind another, like a gallery, to the sides of the house. Thus the spectators, whose privilege it will be, on this august occasion, to occupy them—covered as they will then be with the finest carpeting—will have full opportunity to see the whole spectacle. The coronation chairs are really a curiosity. They are simple rush-bottomed arm chairs, of the very rudest construction, without polish, stained a red colour with some kind of paint. They must have been formed at the time when arm-chairs were first getting into use among kings, and when plebeians had only three-legged stools. As relics of antiquity, which indicate the progress of the arts, they are very precious articles. I have had the honour of sitting in one of them, and presume the advantages I have derived therefrom, may equal what most of my predecessors have enjoyed, when their accounts of gain and loss have been fairly balanced.

The trial of Queen Charlotte is the one object which at this moment seems to engross all London, and I suppose I may say all England; and that to a degree entirely beyond what I would have supposed any thing of the kind could have effected. It fills every newspaper I see, and is the leading topick of conversation in every company. It has raised such a ferment in the minds of the populace, as requires the

strong arm of military force to restrain from breaking out into violent outrage. It is indeed a bitter sarcasm on monarchical government, and a stigma on the good sense of the nation, that a whole people should be thrown into such a ferment, by the disgraceful squabbles of one man with his wife; both of whom, it is acknowledged on all hands, rank with the very lowest in the community, in point of moral respectability. It is enough to make every American hug his republicanism, and rejoice for his country; where I fondly hope the monarchy of publick opinion would, before long, compel such august personages as have created this disturbance, to find their level, very far below the high stations they occupy here.

The trial had been suspended for a while, until a fresh cargo of witnesses should be imported from Italy; and these having arrived, it has been again resumed, with increased interest. The apartment where the House of Lords meet, before whom the trial is pending, is small, and the regulation is, that every peer has the privilege of introducing two friends, and no more. Of course, as there are so many whose claims take precedence of mine, with this honourable body, I have had no admittance. Indeed it has been with some effort I obtained a stand within sufficient distance to see the house, at the time of adjournment, and to witness the occurrences of that occasion. To keep off the crowd, double rows of post and rail fence are run quite across the street, both above and below Parliament house, so as to enclose a large vacant space in front. Between the ranges of this fence, on both sides, a file of infantry with fixed bayonets are stationed. And within the enclosed portion of street, in front of the house, a strong corps of reserve are posted. Accompanied by a mercantile friend, I repaired to the place nearly an hour before 4 P.M., which we were told was the usual hour of adjournment. But

such was the gorge of human beings in the street, for a great distance, that we did not think it safe to venture among them, farther than to be just in sight of the house. Here we found an opportunity of stationing ourselves on an elevated step, with our backs to the wall, which enabled us to see over the heads of the crowd. It was not long until the whole street above us, became equally crowded with the distance intervening between us and the Parliament house. Such an immense mass of human beings collected into one place, I never saw before. It served to give a person an idea of the vast population of London; but surely it is little credit to their good sense and sober habits, that an occasion so trivial, should call them together in such quantity. The sole object was to see the queen, and do homage to her as she passed. We had waited nearly three hours, until my patience was completely exhausted, when the huzzaing and hubbub near the house, gave notice that her majesty had made her appearance. With no small effort, the military, with the point of the bayonet, cleared a passage for her up the street, past where we stood. Her carriage showed great splendour. It was drawn by six horses, which with the postillions, three in number, glittered in gold lace. The falling top was down, so as to allow the gazing multitude a full view of her person. She sat alone, on the hind seat, while a maid of honour sat facing her on the seat before. She was dressed in plain mourning, as the whole nation is, for old George the Third. Her appearance was that of a rather lusty, good looking woman, verging towards fifty, without any thing remarkable about her. Loud, repeated "huzzas for the queen," thundered along the street as she passed up, while white handkerchiefs and flags waved from the crowded windows and balconies, on each side. Her countenance expressed complacent smiles; but surely her heart must

have been wrung with inward bitterness.

Shortly after the queen, the lords followed, some in carriages, and some on horseback, making their way through the crowd at a very slow gait. The friends of her majesty were greeted with loud cheers; while groans, hisses, and insulting grimace, were plentifully bestowed upon her enemies. I was not a little amused, to observe the perfect sang froid with which it was all received on the part of their lordships. They moved along, without indicating by any change of feature, that they so much as noticed what was taking place around them. The king, since the commencement of the trial, has kept close at his palace at Windsor, about twenty miles distant from London. It is generally believed he would not be safe from insult, and perhaps something worse, from the enraged mob, should he make his appearance in the city. Such is the interest taken in this trial, and such the avidity of the publick mind to know its progress, that to gratify it, the printers, by an astonishing effort, have the testimony of every day published in the evening papers of the same. The mass of testimony already taken, filed as I have seen it in some of the papers, is sufficient to make a large octavo volume. It is an amount of brothel abomination, utterly surpassing any thing I have ever seen in print. The sober part of the community lament exceedingly, as well they may, its exposure to the publick eye, on account of the corrupting effect it is calculated to have. If only a moiety of it is true, her majesty must be a character of uncommon baseness. Yet it appears as if the popular favour towards her rose, in proportion as the testimony against her increased, both in quantity and malignity. The populace regard her as a persecuted woman. The whole testimony against her being that of foreigners, is considered a mass of hired perjury; of course its abun-

dance and blackness is proof, in their estimation, not of her guilt, but of the malignity of her persecutors. Besides, it is alleged with acknowledged truth, that she cannot be worse, in the particular criminality with which she is charged, than her royal consort. And the publick mind revolts at the depravity and cruelty on his part, in pursuing her for crimes not worse than his own, and crimes into the strong temptation to which he compelled her, by casting her off, so soon after having married her. The uniform favour, too, extended to her, to the very time of his derangement, on the part of the old king, is a powerful support to her cause. The very high estimation in which the memory of old George the Third is held among all classes, altogether surprises me. From no quarter have I heard any thing but the voice of eulogy. Among the religious community, it appears to be a unanimous sentiment, that he is a saint in heaven. The *good old king* is his usual appellation.

The publick mind is at this time in a violent ferment. Political parties run very high; and the licentiousness of the press quite surprises me. It appears to equal any thing that ever existed on our side of the Atlantick. I have seen a pamphlet publication, entitled "A Peep at the Peers," in which the high titles, hereditary distinctions, and large salaries from government of many in the House of Lords, are handled with all the roughness of which democracy is capable. Did I not know the rude shocks which the British government has resisted, I should be ready to apprehend things here to be fast verging to a crisis, that might result in revolution. The discontent in the publick mind is certainly very great. But the most discouraging item in the whole aspect of affairs is, the hold which infidelity has on the community—very far, I think, beyond what exists in the United States. I have observed, inscribed in large letters, over the door of a printing office, in a publick

street, "*The Office of the Republican and Deist.*" The conspirators lately executed for an attempt to massacre the ministers, were notoriously of this description. After their condemnation, some of them expressed great contrition, and gladly received the visits of such clergy as called on them. Thesselwood, their chief, remained obdurate to the last. On the scaffold, it is said, he remarked to one of his associates, "we shall soon know the grand secret;" alluding either to the being of a God or the truth of revelation.

To-morrow I expect to bid adieu to London,—certainly with some regret, to leave so soon a place where there is so much to be seen and heard. But I suppose it would be still more so, after a month's sojourn. I have been informed that the medicinal waters of Cheltenham are very much of the same kind with those of Bagnieres, from which I derived so much benefit, and that the place itself is very inviting; and health being my paramount object, I have concluded to spend some time there on my way to Liverpool, from which I count upon sailing by the beginning of October.

Sincerely, yours, &c.

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FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. IX.\*

"Forsan et hæc olim meminisse juvabit."

It is well known that the Province of Ulster is the strong hold of Presbyterianism in Ireland. This is easily accounted for, from the fact of its propinquity to the coast of Scotland, from which country the forefathers of the present race emigrated. Belfast, the capital of this province, a place of some notoriety, is beautifully situated on Carrickfergus Bay.

\* This number ought to have been published before the last—an accident prevented it. We therefore still affix to it No. IX.—EDIT.

This town has rendered itself prominent in the days that are gone, for its active resistance of arbitrary power; and it still retains its character for a devotedness to freedom. No part of Ireland stands higher in the rank of literary eminence, or has done more for the civil and literary illumination of the country, than this northern metropolis. Its merchants are, generally speaking, men of literary acquirements, and consequently patrons of the arts and sciences. In fact, so devotedly are they attached to mental improvement, and so liberal and princely are they in its encouragement, that this place has been not unjustly designated as the Athens of the island. But notwithstanding this, such is the liberality of their politics, and their independence of character, that they are constantly under the suspicion of the administration. As illustrative of this, I will give you a short history of the *Belfast Academical Institution*—for they have never been able to procure for it the appellation of a *college*.

It is matter of history, that both English and Papal episcopacy have long had collegiate institutions in Ireland, liberally, if not lavishly endowed—while Presbyterians had to repair to another kingdom, to seek an education which could not be afforded them in their own. The inhabitants of Belfast, ever alive to the literary wants of their country, had long thought of the necessity of supplying this great want; and in fact, the sentiment which prevailed throughout the whole province of Ulster, seconded and stimulated their feelings. It was supposed by many, and hoped by all, that the English government, which had been liberal even to prodigality, upon the same subject to its own church, and which extended this liberality to a sect which it denominates “the whore of Babylon,” and for the downfall of which it prays—would foster an institution for the Presbyterians also. This supposition was strengthened by the fact, that an Irishman, and the son of a Presbyterian elder, was at

that time, prime minister of state, and prime confidant of royalty. Under these auspices, and with this expectation, the inhabitants of Belfast, with a liberality of pocket only commensurate with the liberality of their political sentiments, erected a magnificent brick building, as part of a large and extended plan, for the purposes of a collegiate establishment.

After they had thus erected a building, and in part made provision for professors, they modestly asked the assistance of the government, in a work which they found too great for their own strength. On this application, the administration, with reluctance granted them the paltry pittance of £1500 annually. But as if they repented doing at all what they did with reluctance, they soon found an excuse to recal it; and this excuse was a *toast*, complimentary to the United States of America; which was given by one of the under teachers of the institution, at a dinner, on St. Patrick's day. This *rebellious toast* soon found its way to the cabinet of the prime minister; and immediately the board of managers of the Belfast Academical Institution, were officially informed, that his majesty's government could not countenance, much less support, such a nursery of republicanism and rebellion, and that it must recal the grant unless—unless what? Why, unless they would resign into their hands the direction of it!—That is, that the Presbyterians, after erecting splendid buildings, and partly endowing them, should give them into the hands of Episcopalians. This they rejected with contempt, and the annuity was withdrawn. But this was not all. Lord Castlereagh, in his anxiety to crush the institution, endeavoured to prevent the Presbyterian Synod of Ulster giving it their patronage; and to accomplish this nefarious design, engaged as a tool and coadjutor, his old political friend, the Rev. Dr. Black, of the city of Londonderry—a man of gigantic powers of mind, and who had long been

a leader among his brethren. Their first efforts were to be directed, at the first meeting of Synod, against the propriety of choosing a professor of theology for the institution. The period soon arrived when the Synod was to meet, and the great question was brought forward; when the Head of the church raised up another David, who not only succeeded in triumphantly carrying the point at issue, but in fact, dethroned Dr. Black, and took possession of his place and influence. So decided and unanimous was the Synod in this affair, that but a single individual voted with the Doctor and the prime minister; and he was one of those lesser lights that are contented to be satellites to bodies of greater magnitude. From this time Dr. Black was supposed to labour under a privation of intellect, until he put an end to his mortal existence, by throwing himself over the Derry bridge into Lough Foyle. Poor man, he was frequently, before this sad catastrophe, heard saying to himself, as he walked his room—"Dr. Black must be wrong. Had the *whole* Synod voted against him, I should have thought him right, and the Synod wrong; but when the only fool in the whole body saw as he saw, and voted as he voted, he must be wrong." It was but a short time after this, when walking, as if in meditation, along the noble and picturesque bridge which crosses the Foyle, at Derry, the Doctor suddenly stopt, pulled off his surt-out coat, handed it to a boy who at that moment was passing, and plunged into the swelling flood. The affrighted boy ran to the brink, and beheld the body rise—and sink, to rise no more.

Dr. Black and Lord Castlereagh were old and intimate friends, and in the opinion of many, were coadjutors in degrading poor Ireland. They both commenced their political career on the side of liberty, went over together to the side of tyranny, lived together on terms of great intimacy, and worse than all, in death were not separated; for it is a singular and

a melancholy coincidence, that they both died deranged, and by their own hands.

Poor Ireland, what a splendid misery she is destined to bear! At the time when the whole Presbyterian population of Ireland asked the English government to assist them in endowing a literary institution, they had every thing apparently in their favour. An Irishman was prime minister.—An Irishman was generalissimo of her armies, reaping laurels enough to have covered the nakedness of his beggared birth-place.—An Irishman was viceroy of India, reigning with a splendour which nothing but distance prevented from eclipsing the brilliancy even of his Britannick Majesty; and to complete this Irish galaxy, the House of Commons, without contest or dispute, bestowed the palm of eloquence upon an Irish orator; and yet Ireland could not keep this little pittance—So true it is, that a "house divided against itself cannot stand."

Notwithstanding, however, all this opposition, Belfast has supported its institution to this day; and, in point of literary standing, it is second to none of its age and experience. Its plan is unique and comprehensive, including within it a common school, a high school, and university; yet so incorporated together, that they are inseparable parts of a whole. A boy may go in there, hardly able to read, and come out a linguist, or a naturalist, or a chymist, or a mathematician, or a logician, or a moralist. At the date of these recollections, its faculty numbered eight professors, independently of head masters and tutors, and some of these men of eminent and profound talents. Its chemical and natural philosophy chair, was filled by Dr. Knight; and the elegant and accomplished Dr. John Young, presided with honour to himself, and to the institution, in the department of Ethics. The well-known and profound philologist, Nelson, was professor of Greek and Hebrew; while Mr. Thompson, destined, if his health and life are pre-



served, to become one of the first mathematicians of the age, presided in the department of mathematics, and its kindred sciences. Since the period referred to, this Institution has suffered the inestimable loss of the great philologist, Dr. Nelson, a man who bade fair to give his country a splendid name, in that walk of science. While paying this little tribute to the memory of a great scholar, my mind turns almost instinctively to his name-sake and countryman, the present professor of languages in Rutgers College, New Brunswick—a man, cast in a similar mould, pursuing the same path, and travelling it too, with the same gigantic strides. In fact, when I first looked upon Dr. Nelson, of Brunswick, I soon found, by his mental vigour and acumen, that he was a representative, not only in name, and country, and pursuits, but in talents and erudition also, to the lamented professor of languages in the Belfast Academical Institution.—I trust that no sinister motive may be attributed to an obscure and anonymous Remembrancer, for noticing, with so much freedom, a living character, belonging to a neighbouring and flourishing college. It has been prompted solely by the singular coincidence of name, and country, and pursuits, and talents, with a great man, whose laurels are now waving over his cold grave: together with the warm and unfeigned pleasure which I have, to know that *such* a representative of *such* a man, is now labouring for the character of American literature, and the prosperity and honour of the American church.

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#### A HINT TO LAY-CORRESPONDENTS.

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Sir—Through a former number of your *Miscellany* was addressed “a Hint to *Booksellers*.” Of the writer of that article I know nothing; but

the hint he gives needs not the sanction of a name, or of a title, and in further elucidation of the principles it contains, I design to give “a Hint to *Lay-correspondents*.”

Perhaps I cannot put over my remarks the superscription “disinterested;” yet I believe I am not in a mood to complain, or to stir up improper feelings in others; and if the evil I wish removed be of no great magnitude, it admits of easy remedy.

As, in all cases, every man is obligated to do the greatest amount of good possible in his circumstances and with his talents, so is he specially bound to improve his *professional* opportunities of usefulness; and every thing is to be regretted which tends to limit his influence in this respect. I need not argue with my reader on the advantages of epistolary correspondence, when properly conducted. Those especially, who are in a peculiar state of mind, may be not a little benefited by the well-timed remarks of an absent ministerial acquaintance. In this way, a minister may “be instant out of season,” and that minister is hardly heedful of the apostolick injunction, who is not desirous to improve, to the spiritual benefit of his friends, any special dispensations of Providence or of grace, that may be allotted to them. Others, it is true, may be equally useful in this way; but I choose to confine my remarks to ministers, for a reason assigned in 1 Pet. v. 1, as also because, for the most part, they are better qualified for this duty, and are likely to be more successful, in a matter apparently growing out of their professional character. Let the reader distinctly understand that we claim no compensation for these collateral services: nay, we account the man unfit for the sacred office, who is unwilling to bestir himself in duty, except in view of some earthly remuneration. A man, called of God to this office, will prefer it, in the most impoverishing circumstances, to any other post, however lucrative. He yields him-

self a living sacrifice to God, and is willing to encounter any difficulty and expense in his master's service. But those sacrifices which he ought to be willing to make, others ought not to be willing, and have no right, to exact. If a minister write frequently in such cases, he must subject himself to no inconsiderable expense, unless the answers to his communications be post-paid. The hint is now forthcoming—"Let Lay-correspondents, in these circumstances, bear the *entire* expense."

As a confirmation of the foregoing reasoning, we observe—

1. It is an axiom in morals, that the party benefited ought to bear the burden. Every man is doubtless a gainer by the discharge of duty. It is a privilege, as well as a duty, to do good to all men as we have opportunity. Those who water others shall be watered in return: and that minister is not likely to be a serviceable correspondent to others, who is not richly repaid in his own bosom. But as the good of others is here the primary object, they certainly ought to bear the expense.

2. We are led to the same conclusion by analogy.

Those indeed are to be pitied, who regard the ministerial office as a mere profession, and whose prompting principle to the discharge of its duties is not the love of Christ. They may preach Christ to others, but themselves, if not renewed, will at last be castaways. Yet a minister of the gospel is a professional character, and entitled to the same professional immunities as others. *His* professional employment so coalesces with the ordinary duties and kindnesses of life, that we lose sight of him as a professional man. So far, this is quite to our mind, and promotive, we think, of his usefulness: but at the same time, we would not have you ignorant, brethren, that in other pro-

fessions, gratuitous counsel is the *utmost* ever looked for.

Finally. Do you not desire an *increase* of ministerial usefulness?

You will not deny that many have been useful by correspondence, nor that many besides might be useful in the same way. Do you blame ministers for negligence in this particular? Look at Rom. 2d chap. 1st verse, and 2d clause. The revenues of the clergy, for the most part, in this country, are very limited: and, even aside from the manifest injustice of being subject to an additional expense for every additional duty, most of the ministers of the gospel dare not engage in extensive correspondence. How easily might this hindrance be removed, and the field of ministerial usefulness be enlarged! The expense, though considerable when convergent on him, would not be felt if distributed among his correspondents, agreeably to the hint already given. The indirect efforts of a minister might then spread over as wide a surface, and be productive of as healthful an influence, as his direct annunciations of gospel truth.

The delinquency alluded to, is owing, I believe, in a great measure, to inadventence. The minds of our Lay-brethren merely need to be stirred up, by way of *remembrance*, on this particular: and should the hint now given, remove to any extent the barrier, and rouse useful epistolary talent out of its present *forced* dormancy, the writer of this article will have the requital he mainly seeks.

May ministers every where, and their people, be each others living and approving epistle, in the day when the secrets of all hearts shall be manifested by Jesus Christ.

The foregoing remarks, in a great measure, preclude the necessity of subscribing myself

A CLERGYMAN.

## Reviews.

FITCH'S DISCOURSES ON THE NATURE  
OF SIN.*(Concluded from p. 136.)*

But we come to the third argument, which in all reason ought to have been the first; and which, if substantiated, was the only one that was necessary.

"I appeal again," says the writer, (p. 8th) "to the views of God, as expressed in his law, his judgment, and his direct testimony."

As this is the kind of evidence to which we feel disposed implicitly to submit, we have, with some solicitude, examined what Professor Fitch has written, to see whether the scriptures do indeed pronounce a decisive sentence in his favour. But we can truly say we have found nothing of that import. The Professor may be said to have run away with the argument, rather than to have set it before our eyes in a clear light. Let it be distinctly kept in view, that there is no question whether actual sin consists essentially in wrong exercise of mind; in this all are agreed. Therefore, if ever so many texts are adduced, in which such exercises are required, or in which contrary exercises are denounced as sinful, nothing is proved which any one is disposed to deny. The single point in debate is, whether that nature of the soul from which a continual succession of evil thoughts proceeds, is sinful? Here, he denies, and we affirm. Now, the sum and substance of what he produces in proof from scripture, is, that the law of God commands nothing else but voluntary actions, and forbids nothing else, therefore sin consists in nothing else. "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself."

In answer, we observe, that the law of God in requiring our love, does virtually require that state, or temper,

or disposition of the soul, from which love proceeds, as a stream from its fountain—Where there is a uniform failure of those exercises of love which the law requires, not only is there a fault in the deficiency of holy acts, but in that state, or nature of the soul, which is the cause of this defect. And as we understand the scriptures, this corruption of heart, which is antecedent to its acts, and is the source of their evil, is often spoken of in the word of God. The professor does, indeed, insist, that when the scriptures speak of an evil heart, they mean nothing more than the sinful volitions of the heart, independently of their cause. But we have nothing for this interpretation of such expressions, but his own assertion. We think otherwise; and will endeavour to prove, that there are texts of scripture which do not admit of this interpretation. It is somewhat remarkable, that in neither of these discourses, is there any mention of those passages of scripture, which have commonly been adduced to prove the doctrine of inherent depravity. That remarkable passage in the 51st Psalm, is one to which we refer: *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Now, unless in the first moment of existence when conceived in the womb, there be an exercise of volition, in which the embryo, as a moral agent, violates a known rule of duty, these words can never be reconciled with Professor F.'s theory—He will be under the necessity of resorting to the old, forced construction of the Pelagians.

Again, in Job, it is said, *Who can bring a clean thing out of an unclean? not one.* And Ephes. xi. 3. *And were BY NATURE the children of wrath even as others.* What the author has learnedly written, in one of his notes, in explanation of the

word *καρδία*, does by no means satisfy us, that the common understanding of that word, according to which it signifies the seat of the affections, is not the true one. It is so generally admitted, that a succession of thoughts or volitions, good or evil, must have a principle, or source from which they originate, that it is commonly assumed as a self-evident truth: And we do not perceive, that the author of these discourses denies this principle. He is not one of those who think that our thoughts have no cause of their existence in the soul itself. This he admits; but denies that there is any moral evil in this cause, however sinful its effects may be. We shall have occasion again to return to this point. On the present argument we would only observe further, that what has already been mentioned, respecting sins of omission, is itself a sufficient answer to all that is said on this part of the subject, and proves conclusively that all sin does not consist in acts, for the root of all sin is the omission of loving God.

The fourth and last argument of the preacher is, "An appeal (p. 12) to the absurdity of supposing that any thing else should constitute a ground of blame, in the subjects of moral government; and the reasonableness of taking this view."

"For," says he, "what other view can we take that leads not to absurdity? For, sin must lie, either in the consequences of wrong choices of the agent, or in the causes of them, or else in the wrong choices themselves. But sin cannot lie simply in the consequences of wrong choices, that they occasion evil to others. For although it may be true that sin does in most cases occasion evil to others, yet the sin itself is distinct from the evil flowing from it, nor does it essentially consist in its actually occasioning evil to others. For, ravenous beasts may occasion evil to others by their conduct, as well as men; and among men, it may be that, the worst sins in them may be prevented from actually bringing evil on others, and their best conduct, on the other hand, (as in the administration of salutary correction,) may occasion it in a high degree.

"Nor can it lie in the causes that influence an agent to sinful choices. I mean

any cause which precedes in the order of nature, and renders certain the sinful determinations and choices of the agent. For although a previous choice, which was wrong, may influence an agent in making a present wrong choice, yet to make a present sin consist in its being occasioned by a previous choice which was wrong, would equally require us to make the sin of that previous choice itself, to lie, not in itself, but in some previous sinful choice of the agent which influenced him to it; and so on, till we come to the first choice or act of will in the series, which could have no act of will preceding it to constitute it sin,—so that on this position there could be no such thing as sin, in the whole series of acts from first to last. Besides, many things influence an agent to a present determination of evil, aside from previous determinations: things which are wholly out of his own being, and pertain wholly to the agency of others: and to make his sin lie in such a cause of his determinations, and not in his determinations themselves, would be to make that pertain to his being which did not pertain to his being."

As to the consequences of wrong choices, we have nothing to do with them now. What we assert and what Professor F. denies, is, that the causes of sinful choices, which exist in the disposition, or temper of the soul itself, are sinful. We have not been able to see that he has made it appear, that any absurdity is consequent on this opinion. What is said about one choice being influenced by a previous one, is nothing to the purpose. The common belief of men is, that the cause of evil choices is a moral corruption existing in the soul; and we do not see a single word in the amplification of this argument, which goes to show that there is any absurdity in such a supposition. Indeed, to our apprehension, the absurdity lies all on the other side. To maintain, that there is a cause existing in the soul from which all sinful volitions proceed, and yet, that this principle has no moral evil in it, bears very much the appearance of a palpable absurdity. It seems to us like saying, that there is something, or rather every thing, in an effect, which was not in its cause; which is the same as to say that

there is an effect without a cause. Or it is like the assertion that if a vessel contain poison, yet there is nothing evil in it, unless the contents be put in motion.

The point of difference between Professor F. and us, is not, whether the posterity of Adam have undergone a change in consequence of his fall. This, indeed, he seems reluctant to grant in the body of his discourses, but in the notes appended, he plainly recognises the fact, that there is an "effect on their constitution, which renders their sinning certain." There is then a corruption of the constitution of man. Somehow or other, his soul has suffered injury. This is admitted. The soul is so injured that the sinning of every man who comes into the world is certain; and it is also certain, that left to himself, he will do nothing else but sin. This depravity, Professor F. and those who agree with him, assert, is not of a moral nature—is not sinful. If it be not moral, then, to use the language of this school, it is *physical*. The true state of man by nature, therefore, according to this theory, is, that he inherits from Adam, a *physical defect*, which is the certain cause of his sinning, but which has in itself nothing of the nature of sin. The heart is diseased, but there is no evil in the disease, until it puts forth acts; and although the disease of the heart is the sole cause of the evil of the actions, yet the heart which produces these streams of moral evil, partakes not at all of that malignity which it communicates. While the thoughts and volitions which it sends forth are abominable and deserving of eternal death, the source itself is pure, and entirely free from fault. If men can please themselves with such philosophy and theology as this, they are welcome to all the honour and gratification which their peculiar notions may obtain for them. But what is not a little surprising, they establish that very *physical depravity* of which they are so much afraid. Adam has "entailed upon his posterity the

causes of sin, mortality, and condemnation."—(p. 43.)

But after all, this is the labouring point in the new system; and the Professor seems exceedingly unwilling to come to an explanation of what constitutes this necessity of sinning, in all Adam's posterity: and upon a second reading of what he says, we are doubtful whether or not he makes this inherited cause of sinning, to be internal or external. "Do you ask," says he, "how Adam could occasion a moral certainty, applying to every instance of his posterity? I may reply, that if I cannot tell how, it may yet be true; for there are many instances of moral certainty which I know to be in fact founded on their proper causes, but cannot exactly state how they are." We are the more disposed to doubt, whether we have understood the writer correctly on this point, because in a pamphlet, on human depravity, published in the city of New York, and believed to be from the same school, the writer explicitly denies that the soul of man has suffered any injury by the fall; and asserts that the certainty of sinning (which he also admits) is owing entirely to the state of temptation to which man is exposed. Now, this is honestly speaking out. When a man avows such opinions as these, we know where to place him. He may still profess to be orthodox, and may associate with the orthodox; but if this is not barefaced Pelagianism, then Pelagius was no Pelagian. But Professor F. is extremely cautious here. He endeavours to keep this point out of view, by raising a mist about it. He asks a question, and then flies off with a vague, unsatisfactory reply. Now to us it seems to be a cardinal point, to know where this cause lies. If it be internal, then an internal remedy is needed; if it exist in outward circumstances, then it will be sufficient to seek to have these changed. This is certainly a point which ought not to be left in the dark. Men, it seems, are under a moral certainty

of sinning, and doing nothing else but sin, as long as they are left to themselves; but why so? Where is the cause? Is there any defect in our nature, which lays us under this sad necessity? We really need information here. But the Professor will give us no satisfaction. He says, "there are many instances of moral certainty which I know to be in fact founded on their proper causes, but cannot exactly state what they are."

If ingenious men did not involve themselves in a mist of metaphysics, they never could persuade themselves, that such a theory as we are now considering, would have any tendency to remove the objections which are made to the scriptural doctrine of original sin. The doctrine of the imputation of Adam's sin is first rejected as unreasonable and unrighteous—And what then? Why men, in consequence of being the children of Adam, are born in a state of inherent depravity; and for this depravity, which is visited on them for no other reason but because their first father was depraved, they are doomed to everlasting misery. It requires little discernment to see that this scheme removes no difficulty; or if it seem to remove one, it substitutes another far more formidable. Hence this scheme of inherent depravity is rejected by some, and a new theory is invented. Men, it is said, do not inherit from Adam sin of any kind, either imputed or inherent: but only "the causes" of sin, mortality, and condemnation. Thus all the difficulties about original sin, it is supposed, are removed at once—There is in fact no such thing. Very good: but how is it then, that all men sin as soon as they are capable of moral action? The explanation is, that they have entailed on them from Adam, "the causes of sin, mortality, and condemnation." And will the cavilling rationalist be satisfied with this? No; he will say immediately—"It is a pitiful evasion. You tell me I am not a sinner by inheritance

from Adam, but assure me that the causes of sin are entailed upon me—causes, so certain in their operation, that not one of all the millions of Adam's race ever escaped the pollution." And truly, as far as the righteousness of God is concerned, it is not of the least consequence, whether this powerful cause be external or internal. In the upshot, it all amounts to the same thing. Man is under a moral necessity of becoming a sinner; and for this sin, the causes of which are entailed upon him, he must die. What is there in the imputation of the first man's sin, more unreasonable or unrighteous than this?

We will now consider this doctrine in its bearings on other doctrines connected with it; and we will make our remarks short, leaving it to the reader to fill up the outline.

1. According to this theory, which makes all sin to consist in *wrong choices*, and all holiness in right choices, it was impossible that man should have been created in the moral image of God, or in a state of holiness; for man must have had an existence before he could choose, and choosing was his own act, therefore he could not have been created in a holy state, but must have formed the holiness of his own character, by right choices. The causes of holiness, however, might have been created in him, or with him.

2. This theory is a complete denial of the doctrine of original sin, in all its parts, both imputed and inherent. We can scarcely acquit the reverend Professor of some want of candour, in what he writes about original sin, in one of his inferences, (see p. 27) where he says—"The subject may assist us in making a right explanation of original sin,"—and that "nothing can in truth be called original sin, but his first moral choice or preference being evil." But Professor F. knows as well as any one, that there never existed a heretick who denied original sin, according to this definition. For as

all men sin, there must be a *first sin*. Pelagius, if this be a correct definition, held the doctrine of original sin, as fully as Augustine; and much more *correctly*, if we receive this theory. But let men deal fairly with their readers—If they reject an old doctrine, let them not retain the name, as a blind to impose on the ignorant and unwary.

There is, indeed, one scheme on which original sin may consist with this new theory, and that is the opinion, that man is a moral agent in the womb, and puts forth *wrong choices* in the first moment of his conception: but Professor F. has excluded himself from the benefit of this theory, by his definition of sin, that it is "the violation of a known law;" for it will scarcely be contended that the newly formed *homunculus* has the knowledge of law; it might as well be supposed that he was a great philosopher, and understood all the laws of nature.

It was matter of surprise, therefore, to find the learned Professor, in one of his notes, (p. 45) hesitating, whether this might not be the true doctrine; at least refusing to express any opinion, and very formally recounting the reasons, *pro* and *con*. Unhappily, for him, however, he had prejudged the cause already. Whoever can adopt this theory, he cannot, while he maintains the fundamental proposition of his whole system. The conclusion is evident, therefore, that this theory subverts the doctrine of original sin, *in toto*.

3. If furnishes no reason why infants are subject to suffering and death. They are treated as sinners, while they are perfectly innocent. Let the advocates of this opinion exercise all their ingenuity to invent some more plausible reason for this procedure of the Divine government, than did Pelagius. If they can satisfactorily remove this difficulty from their system, we shall be disposed to think more favourably of it. But we are persuaded that this single fact will forever be fatal to every system, which denies that

infants have sin imputed to them. And the Professor has not even noticed this difficulty; perhaps he judged it best to keep it out of view.

4. But if infants have no sin they have no need of redemption. Christ died only for sinners, therefore those infants that die before they become moral agents, have no part in the death of Christ; but are saved, if saved it all, without a Mediator; which is in direct contradiction to the scriptures, and the perpetual belief of the universal church.

5. On this principle, infants which die before they commit sin, have no need of regeneration by the Holy Spirit. They are not polluted with sin, and why should they be regenerated?

6. According to this theory, there is no meaning in baptism as applied to infants. This sacrament, undoubtedly is an emblem of the cleansing of the sin-polluted soul, by the washing of regeneration. Pelagius was not more grieved by any objection made to his doctrine, than by this.

7. It is difficult to say what regeneration is, in adult sinners, according to this theory. Undoubtedly, it must remove the cause of evil volitions, or *wrong choices*; but what that cause is does not appear. If it is a defect in the soul itself, then it must be a new creation of the soul, as to its physical powers; but surely this is a strange notion of regeneration. But if the cause of the *wrong choice* is without us, then there is no need of any operation on the soul, but merely a change of external circumstances. The writer on human depravity, mentioned above, makes the supernatural agency of the Spirit necessary, to give force to motives and render them effectual; but why any supernatural agency should be deemed necessary upon his theory, we cannot understand. When the soul is in itself perfectly free from depravity, except what exists in its acts, there seems to be no manner of necessity for any Divine power to be exerted. All that is necessary is to present sufficient motives to the un-

derstanding, and this can be effected by external instruction, by means of the word, without any supernatural agency.

8. If this doctrine be true, then there is no more sin in the worst man living, when not engaged in moral action, than in the best. Judas Iscariot when asleep, had no more depravity in his heart, than the beloved John; or even than there was in the spotless human soul of Jesus itself!

9. According to this doctrine, it does not appear how there can be any such things as moral habits.

10. Two principles are assumed in these discourses which have no foundation in truth; the first is, that to suppose the soul itself to be stained with inherent depravity, is to make depravity a *physical thing*. But the truth is, moral principles can exist in the soul, when not exercised, just as well as intellectual faculties. True, if by *physical*, be understood that which is natural, then native depravity is physical; but if by it be meant something which is opposed to what is *moral*, then the assumption is false.

The other principle assumed without foundation in these discourses, is, that if one choice be wrong, all that follow it will be so, according to an ultimate law of our constitution. The author's words are—"Now, as it is an ultimate fact, that an original choice or preference of a wrong end or forbidden object does, itself, occasion the certainty of a continued train of evil choices by the agent, the total depravity of the agent, the original choice or first inclination of the will to evil, sustains towards the acts of the agent, as does no other, the relation of a primary influential cause of their being evil." (p. 29.) This is a new philosophy of the human mind; that if a moral agent make one wrong choice, it is a matter of constitutional necessity, that all consecutive acts should be evil also. It seems to have been invented for the occasion, to assist in harmonizing the new sys-

tem; for thus, without any inherent principle of evil, total depravity can be accounted for. But this new dogma is contrary to all experience, and therefore ought to be rejected as false.

Finally, we close our examination of these discourses, by expressing our regret, that Professor Fitch has published on this subject so hastily. We are informed that he is yet a young man, and we think therefore that it would have been wise in him, to have revolved this theory in his mind, and to have discussed it with his friends, for half a score of years to come; for it is no very easy matter for a professor of theology to retract an opinion which he has once published to the world. Honour, interest, consistency, all are pledged, to go on defending what has once been uttered, *ex cathedra*. Few men have the magnanimity, or shall we call it humility, of an Augustine, a Luther, or a Baxter, to retract and refute their own errors.

We must also express our surprise and grief, that on the very spot, where we had supposed the sound theology of President Edwards had taken deeper root than any where else in the world, there should be promulgated, by men called orthodox, a system subversive of the radical principles of that great and good man!

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A DISSERTATION ON THE MARRIAGE OF A MAN WITH HIS SISTER IN LAW. By John H. Livingston, D. D. S. T. P. New Brunswick. Printed by Deare & Myer. 1826. pp. 179; octavo.

THE DOCTRINE OF INCEST STATED; with an examination of the question, Whether a Man may Marry his deceased Wife's Sister; in a Letter to a Clergyman of the Presbyterian Church; by Domesticus. Second edition, pp. 48; octavo.

THE ARGUMENT OF DOMESTICUS, ON the question, Whether a Man may



*Marry his deceased Wife's Sister, considered in a Letter to a Clergyman of the Reformed Dutch Church. By Clericus. New York, W. E. Dean, Printer, 1827. pp. 25; octavo.*

REMARKS ON THE LETTER OF DOMESTICUS, containing the Doctrine of Incest stated; with an examination of the question, Whether a Man may Marry his deceased Wife's Sister. By Veritas. New York. Published by G. & C. Carvil, 1827. pp. 40. 8vo.

ECCLESIASTICAL PROCEEDINGS, IN THE CASE OF MR. DONALD M'CRIMMON. By Colin M'Iver, V. D. M. pp. 42. 8vo.

CONSIDERATIONS on the proposed erasure of Sect. 4, Chap. xxiv. of the Presbyterian Confession of Faith, which asserts, that "The man may not marry any of his wife's kindred, nearer in blood than he may of his own; nor the woman of her husband's kindred, nearer in blood than of her own." By Ezra Styles Ely, D. D.

The subject of these publications is one which has for us no attractions; and as many folios as this review exhibits titles of pamphlets might have been published, in relation to it, without any notice from us, if the General Assembly of the Presbyterian Church had not seen meet to make an order, which seemed to call our attention to it as a matter of duty. In the discharge of this duty, unpleasant as we have found it, we have not only pretty carefully perused all the publications mentioned at the head of this article, but a good deal more. We knew that in the time of Henry VIII. of England, who had married his brother's widow, all the learning of Europe was put in requisition to throw light on this subject. We therefore, among other things, looked over Hume's\* History of England, to re-

vive our recollections; and we think it may not be amiss to lay before our readers a few quotations from that historian, and afterwards to continue a historical view of the subject (of a very general kind however) from the period of the Reformation to the present time.

It will be recollected that Pope Julius had granted a dispensation to Henry to marry the wife of his deceased brother; and that his successor, Clement, could never be prevailed on to disannul the marriage—Not, it was sufficiently evident, from any conscientious scruples, with which he appears never to have been much troubled, but altogether from political considerations.

"Henry," says Hume, "affirmed that his scruples arose entirely from private reflection; and that, on consulting his confessor the Bishop of Lincoln, he found the prelate possessed with the same doubts and difficulties. The king himself being so great a casuist and divine; next proceeded to examine the question more carefully by his own learning and study; and having recourse to Thomas, of Aquine, he observed that this celebrated doctor, whose authority was great in the church, and absolute with him, had treated of that very case, and had expressly declared against the lawfulness of such marriages." The prohibitions, said Thomas, contained in Leviticus, and among the rest that of marrying a brother's widow, are moral, eternal, and founded on a divine sanction; and though the pope may dispense with the rules of the church, the laws of God cannot be set aside by authority less than that which enacted them. The Archbishop of Canterbury was then applied to; and he was required to consult his brethren: All the prelates of England, except

the celebrated Charles Fox who said of Hume and Gibbon, "that the first loved a king, and both hated a priest, so much, that they were never to be trusted, when a king or a priest was the subject." But the prejudices of Hume do not appear to have had influence in what he records as a historian, on the topick under consideration. When he takes occasion to deliver his own views, he shows, as usual, his total disregard of revelation. But his historical statements are the less to be suspected, because they contravene his own opinions.

\* Hume is a writer whom, on certain subjects, we should never quote as an authority. If we recollect rightly, it was

\* Burnet, Fiddes.

Fisher, Bishop of Rochester, unanimously declared, under their hand and seal, that they deemed the king's marriage unlawful.\*

Hume in the course of his narrative professes to examine "the question of Henry's marriage with Catherine, by the principles of sound philosophy, exempt from superstition," and declares that "it seemed not liable to much difficulty." After entering into a detail of reasons to show that the king's scruples were unnecessary, he adds—

"But, in opposition to these reasons, and many more which might be collected, Henry had custom and precedent on his side; the principle by which men are almost wholly governed in their actions and opinions. The marrying of a brother's widow was so unusual, that no other instance of it could be found in any history or record of any Christian nation; and though the popes were accustomed to dispense with more essential precepts of morality, and even permitted marriages within other prohibited degrees, such as those of uncle and niece, the imaginations of men were not yet reconciled to this particular exercise of his authority. Several universities of Europe, therefore, without hesitation, as well as without interest or reward,† gave verdict in the king's favour; not only those of France, Paris, Orleans, Bourges, Toulouse, Angiers, which might be supposed to lie under the influence of their prince, ally to Henry; but also those of Italy, Venice, Ferrara, Padua; even Bologna itself, though under the immediate jurisdiction of Clement. Oxford alone,‡ and Cambridge,§ made some difficulty; because these universities, alarmed at the progress of Lutheranism, and dreading a defection from the holy see, scrupled to give their sanction to measures whose consequences they feared would prove fatal to the ancient religion. Their opinion, however, conformable to that of the other universities of Europe, was at last obtained; and the king, in order to give more weight to all these authorities, engaged his nobility to write a letter to the pope, recommending his cause to the holy father, and threatening him with the most dangerous consequences in case of

a denial of justice.\* The convocation too, both of Canterbury and York, pronounced the king's marriage invalid, irregular, and contrary to the law of God, with which no human power had authority to dispense."†

Another quotation and we shall have nearly done with Mr. Hume. Speaking of the Parliament which sat in 1532, he says—

"It is remarkable that one Temse ventured this session to move, that the house should address the king to take back the queen, and stop the prosecution of his divorce. This motion made the king send for Audley the speaker; and explain to him the scruples with which his conscience had long been burdened; scruples, he said, which had proceeded from no wanton appetite, which had arisen after the fervours of youth were past, and which were confirmed by the concurring sentiments of all the learned societies in Europe. Except in Spain and Portugal, he added, it was never heard of that any man had espoused two sisters; but he himself had the misfortune, he believed, to be the first Christian man that had ever married his brother's widow."‡

All who are acquainted with the character of Henry VIII. know that when he wished to get rid of a wife—and he had not less than four that he did wish to get rid of—he was never at a loss for means to accomplish his purpose. Death or divorce, as the one or the other might seem most expedient at the time, was speedily made the instrument to dissolve the marriage bond, by which the reckless tyrant was bound to his unhappy consort. The opinions and the professed feelings of such a man, when standing by themselves, would certainly with us stand for nothing. They stand for nothing in the present case, farther than as they corresponded with those of abler and better men; although the Eighth Henry of England had, questionless, more talent and more learning than one monarch of a thousand. But what he said to the speaker of the House of Commons, as given in the

\* Burnet, vol. i. p. 38. Stowe, p. 548.

† Herbert. Burnet.

‡ Wood, Hist. and Ant. Ox. lib. i. p. 225.

§ Burnet, vol. i. p. 6.

\* Rymer, vol. xiv. 405. Burnet, vol. i. p. 95.

† Rymer, vol. xiv. p. 456. 472.

last quotation, was as he declared, and as is confirmed by a preceding quotation, the fair result of reports and decisions from the most learned universities and individuals of Europe, in his case. We wish that the last quoted sentence from Hume may be particularly noted; because it contains what we believe to be the exact truth, and for the sake of which our whole reference to this case has been made. It has been made to show what was the state of publick opinion, in regard to the subject before us, throughout the whole of Christendom, at the period of the Protestant reformation. It was known then, as it is known now, that in ancient Persia and Egypt, pagan princes, esteeming it a degradation to marry either with their own subjects or with the royal families of other nations, had espoused their nearest relatives; and that Vortigern, king of South Britain, while Britain was yet Pagan, had married his own daughter. But this heathenish and abominable incest, and all approximation to it, had always, and with entire unanimity, been regarded with horror by all Christians, from the earliest days of the church up to that time. At one period, indeed, the church had gone far to the other extreme, and made it incest to marry within the seventh degree, either of consanguinity or affinity. But to marry within the fourth was, as Henry asserted, unheard of; except that in Spain and Portugal\* there had been some in-

\* The abject subjection of Spain and Portugal to Romish superstition and papal authority, beyond any other countries of Europe, is well known. Portugal has long exhibited the most disgusting examples of incestuous marriages. Near the close of the 17th century, the very case occurred for which John the Baptist reproved Herod. We have the following record, in relation to Alphonso, King of Portugal, and his brother, Don Peter. "Alphonso's wife having transferred her affections to Don Peter, a circumstance which had led her to induce her husband to submit to the resignation [of his crown], their marriage having been declared null by the chapter of Lisbon, and the regent

stances of a man espousing two sisters. This however had always been done by a dispensation from the Pope, whose power was not only denied and disregarded by Protestants, but in this matter seems to have been much questioned, even by many staunch Romanists—That the Pope could not legalize the marriage of two brothers with the same woman, was the very case, on which the voice of learning and religion throughout Europe had been given against him.

Let us now see how this subject has been viewed by the whole body of European Protestants, ever since the separation from the Romish church. As speedily as practicable, after the reformation, the Protestant churches severally drew up and published Formularies, or Articles, of their Faith. The collection of these, which has been made, and published in Latin, not being just now at hand, we avail ourselves of the labours of the venerable man, lately deceased, who published, about ten years since, the work whose title stands first at the head of this review. The profound learning, fervent piety, and scrupulous conscientiousness of Dr. Livingston, afford an ample pledge for the verity and accuracy of his statements. After showing that

having gained a papal dispensation, and the consent of the states, married the lady who had been his brother's wife. On the death of Alphonso, the regent succeeded by the title of Peter II."—*Article Portugal, in New Edinburgh Encyclopedia*. "Joseph, who died in 1777, having left no sons, was succeeded by his daughter Mary, whom he had married, by dispensation from the Pope, to Don Peter, her uncle, with a view of preventing the crown from falling into a foreign family."—*Ibid*. "The Prince of Brazil, the son of that incestuous marriage, is wedded to his aunt."—*Buck's Theological Dictionary, Article Incest*. Here we have not only an uncle marrying his niece, but a nephew marrying his aunt. The late contract of marriage between Don Miguel and his niece, the daughter of the Emperor of Brazil, shows that royal incest is still as fashionable as ever in Portugal.

not only the early fathers of the Christian church, both Greek and Latin, in the works which they published as individuals, but also in the decrees of several ecclesiastical councils formed under their influence, were unanimous in condemning as incestuous, marriages within the usually prohibited degrees; and that the Romish church, agreeably to what we have already seen, had ever done the same, he adds—

“Among the celebrated reformers there was not a dissenting voice. They were explicit and unanimous upon the subject.” Zuinglius, in a letter to Grineus, enlarges upon four points, asserting—1. That although civil magistrates should tolerate such marriages, yet no power on earth can render void the law of God. 2. That the apostles made no new law respecting marriage, under the gospel, but left this article as they found it. 3. That marrying within near degrees was abhorred by the Greeks and other civilized heathen. And, 4. That such marriages, being against the law of God, ought to be dissolved.

“The sentiments of Calvin may be satisfactorily gathered from two of his letters. One is supposed, from the closing paragraph, to have been written to Grineus. Of the other, it is uncertain to whom it was addressed. They are both to be found in the collection of his epistles. In the first he writes: ‘It must be maintained that the prohibition, respecting sisters in law, is one of those, which time nor place can never abrogate. It proceeds from the very fountain of nature, and is founded upon the general principle of all laws, which is perpetual and inviolable.—When the emperor Claudius obtained the sanction of the senate to remove the opprobrium of his incestuous marriage with Agrippina, there was none found to imitate his example, excepting only one liberated slave. I mention this to show how inviolable the law of nature

is, even among profane nations.—Let the examples drawn from the heathen, if in virtue and modesty they should appear to exceed us, make us ashamed.—Indeed to me, this single admonition of Paul is sufficient: ‘Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.’

“In the other letter, Calvin says: ‘It is sufficiently known in what degrees of consanguinity, God in his law forbids marriage.—What relates to the degrees of affinity is equally obvious. There are some who dispute, or rather cavil, whether it is not lawful for a man to take the sister of his deceased wife; and they seize, as a pretext, upon the words, Levit. xviii. 18. *during her life time*. But their error is refuted by the very words of that text. Because what is there condemned by Moses, is not for incest, but for cruelty to the wife. That text actually respects polygamy.’

“Ecolampadius, in a letter dated 1531, asserted: ‘That the law in Leviticus did bind all mankind; and that the law in Deuteronomy respecting a brother’s marrying his sister-in-law was a dispensation of God to his own law, which dispensation belonged only to the Jews.’—Similar citations might be made from the writings of Beza, Bullinger, Ursinus, Musculus, and others, who were eminent for their profound erudition and exemplary piety, in the reformed cantons of Switzerland, in Geneva, and on the Rhine. \* \* \*

“All the Protestant churches have uniformly considered, and unequivocally maintained, a marriage with a sister-in-law to be incestuous. A few documents respecting the principal denominations, will abundantly illustrate and confirm this assertion.

The sentiments of the Lutheran church are accurately expressed by those celebrated divines, who, in the name of their church, replied to the inquiry, made by Henry VIII., whether it was lawful for a man to marry his sister-in-law? In their famous Letter, they prove the law of Levit. xviii. to be of universal obligation, and adopt the most forcible language in reprobating such marriages. They close by saying; ‘It is manifest, and cannot be denied, that the law of Levit. xviii. prohibits a marriage with a sister-in-law—this is to be considered as a divine, a natural, and a moral law, against which no other law may be enacted, or established. Agreeably to this, the whole church has always retained this law, and judged such marriages to be incestuous. Agreeably to this also, the decrees of synods, the cele-

\* “Melancthon, with his characteristic modesty, declined to give his opinion upon the question, when requested by Henry VIII., from which, it has been suggested that he differed from his brethren in this article. But as he afterwards joined with the Lutheran divines in their decision upon that subject, he cannot be considered to have maintained opposite sentiments.—A similar conclusion may perhaps also apply to Bucer.

brated opinions of the most holy fathers, and even the civil laws, prohibit such marriages, and pronounce them to be incestuous. Wherefore we also judge that this law is to be preserved in all the churches, as a divine, a natural, and a moral law; nor will we dispense with, or permit in our churches, that such marriages shall be contracted; and this doctrine we can, and as God shall enable us, we will resolutely defend.

“In an exposition of the *Augsburg confession of faith*, by a learned Danish divine, the opinion of the Lutheran church respecting this article, is thus expressed, ‘whoever is inclined and resolved to enter into the matrimonial state, ought to begin in the fear of God; and to look out for a person who is not nearly related to him, either *in blood or by marriage*—see Levit. xviii. and xx., and here, let it be observed, that where a man is forbidden to marry any near of kin, there the female is understood to be equally prohibited, in the same degree of relation, although the woman be not mentioned. So Levit. xviii. 14, *thou shalt not approach thy father’s brother’s wife*, includes also the mother’s brother’s wife. So consequently, no woman may take *her sister’s husband*, for the relation of a brother’s wife and of a sister’s husband are exactly in the same degrees.’

“A celebrated Lutheran civilian says, ‘wherever a marriage is contracted within a degree prohibited by the divine law; for instance, if a man should marry the sister of his deceased wife, there such marriage is incestuous, and ought not to be deemed a legitimate union, but stigmatised as an impure mixture. It cannot be palliated by any dispensation, but ought to be rescinded; and the contracting parties, notwithstanding they may plead ignorance, should be punished by the magistrate. Human laws may not contravene the divine authority, nor can an inferior magistrate dispense with the precepts of the supreme Lawgiver.’ *P. Balduin. Lib. iv. cap. 13. de cas. cons.*

“The Church of England has always most strictly adhered to the table of prohibited marriages, agreeably to Lev. xviii. as published by authority and found in most of the English editions of the Bible. Among other degrees forbidden in the male branch, is art. 17. ‘A man may not marry his *wife’s sister*,’ in the female, art. 18. ‘a woman may not marry her *sister’s husband*.’ That every marriage within these prohibited degrees, will, by the canon law of England, subject the parties to severe penalties, and to immediate excommunication from the church, is well known.

“The Church of Scotland appears to

have been so deeply impressed with a conviction of the enormous evil of incest that she has introduced the subject even into her confession of faith, and fixed the principles of prohibited degrees, in language the most intelligible and decided.

“The Church of Scotland adopted the standards established by the Westminster assembly of divines. What that assembly judged of Levit. xviii. 18, may be ascertained from the remarks made upon that text, by those learned men who were appointed by the *committee for religion* to make annotations upon the Bible.—‘Verse 18. *To her sister*. This is to be understood, not of *two sisters*, one after another to wife, the latter upon the death of the former, for the marriage of a brother’s wife is forbidden before, verse 16, and by consequence a woman must not marry *her sister’s husband*; and so two sisters are already forbidden to be married to one man, verse 16; wherefore, this verse 18, is a prohibition of polygamy, that is, of having more wives than one at once, and the reason sheweth it, that the one may not be a vexation to the other—The word *sister* in a general acceptation may be applied to any woman, as the word *brother* to any man, Gen. xix. 7. And it is to be noted, that it is sometimes applied to things, which in propriety of speech, come not under such a title or denomination; as the wings of the beast, Ezek. i. 9, are said to touch a *woman to her sister*, as the Hebrew phraseth it, see Exod. xxvi. 3.’

“The construction which the Reformed Dutch Church puts upon Levit. xviii. verse 16, is evident from the marginal notes, which the translators, who were appointed by the national synod of Dortrecht held 1618 and 1619, have annexed to that text.

“From this law it necessarily follows, that a woman who has been married with one brother, may not, after his death, marry with the other brother; and upon the same principle, a man who has been married to one sister, may not after her death, marry the other sister.—See their note upon verse 18.

“It consequently can by no means, from this be concluded, that the husband, *after the death* of his wife, may marry her sister.’

The Reformed Church is established by law in Holland, and is consequently the National Church. Her canons are therefore recognised by the civil government, and made the laws of the state.

Dr. L. then inserts at length, the canon which relates to marriages, in which the prohibited degrees are particularly specified, and within

which, whoever marries shall, it is said, be "declared infamous, and subjected to corporal punishment and fine." We cannot afford room for this extended canon, but we will insert the note with which Dr. L. concludes this part of his dissertation.

"The writer of this dissertation recollects, that while in Europe, he received information by letters, of a member of the church having married the sister of his deceased wife; a case which was the first that was recollected to have happened in America, and which excited great uneasiness. The informed communicated this to an eminent minister, (Professor H.) and asked him, how the Church of Holland would proceed in such a case? To which he replied: "It is a case which cannot happen in Holland. It is forbidden by the canons of the church, and by the civil laws of the state. Any minister who knowingly solemnised such a marriage would be instantly deposed; the incestuous connexion would be declared null and void; and the parties severely punished."

We have now seen that from the very origin of the Christian church to the present hour, European Christendom, Protestant as well as Popish, has, with entire unanimity, condemned all marriages within the fourth degree either of affinity or consanguinity; and also that the penalties inflicted for incestuous marriages, both by church and state, remain in full force. We have likewise incidentally seen that the laws or usages of the more refined heathen nations, have commonly been in conformity with the same rule. It should likewise be particularly noted, that in regard to the interpretation of Lev. xviii. 18, there appear to have been, in almost every age of the church, a few individuals, who have *questioned*, whether there is not here an intimation that after the decease of a wife, a man might lawfully marry her sister. But we are not aware of more than one\* instance of a man, of any note in the European church, who has expressed

\* Dr. Adam Clark: See his Commentary on Lev. xviii. 18. But he gives a mere *dictum*, without any argument.

a *clear opinion* that this verse contains an allowance of such a marriage; and nothing is more evident than that all *leaning* of individuals towards such an interpretation, has been withstood by an overwhelming majority of the most learned and pious commentators, as well as by all the publick formularies and canons of the different churches—I may be added, that the Jewish commentators have agreed with the Christian in this interpretation. Dr. Livingston (p. 119) says—"The sister of a deceased wife is, without any possible exemption, absolutely and forever prohibited—In this sense the ancient Jews understood the law. They knew they were unconditionally forbidden to marry the sister of a deceased wife. The law is unequivocal, and as it regards the Jews, its meaning cannot be controverted. The only question to be decided is, whether this law is ceremonial and peculiar to Israel; or whether it is moral and of universal obligation? That it cannot be ceremonial is evident, from its possessing none of the properties of a ceremonial law. That it is a moral law is certain—from its essential connexion, in its object and scope, with the seventh precept of the Decalogue—from its express reference to the law of nature, and coincidence with that very law which the wicked inhabitants of Canaan had transgressed; and from its being the only written law in the whole Bible, upon the subject of incest; the only standard by which the Christian church can ascertain the crime, and agreeably to which, by proper discipline, she can preserve her purity by excommunicating such criminals."

From the historical review then, thus far taken, it appears that if the Presbyterian Church shall remove from her Confession of Faith the section which has been referred to the presbyteries, and thereby sanction, as she of course will, the doctrine that "a man may marry *some* of his wife's kindred nearer in blood than he may of his own, and a woman *some* of

her husband's kindred nearer in blood than her own," she will set her opinion in direct opposition to the opinion of all Christian churches in Europe from the time of the Apostles; and to all the most approved commentators of scripture, to all Jewish usage, and to all the best heathen\* moralists and jurists. We do not say that this is absolutely decisive of the question in controversy. But we do say, that the Presbyterian church ought to be well aware of the ground on which she treads in this business. We do say that the presbyteries of this denomination ought, from a regard both to conscience and character, to be entirely satisfied that the word of God will clearly bear them out in repealing, if they do repeal, that part of their constitution, which is submitted to them for consideration.

Let us now trace the history of this business in our own country, and particularly in the church which at present is most immediately concerned. The eighty-six presbyteries, now under the care of the General Assembly, sprang from a single one, consisting of five or six ministers, which was formed in Philadelphia, A. D. 1706. In ten years, the number of members had so much increased, and the places of their residence were so widely distant from each other, that it became expedient to form four Presbyteries out of one. This was accordingly done, and the first Synod of this church met in Philadelphia in the autumn of 1717. At this very first Synod a record was made in relation to the subject before us, of which the following is an exact copy—"The affair of Andrew Van Dyke, that was referred from the Presbytery of New Castle

to the Synod, came under consideration; and a considerable time being spent in discoursing upon it, it was determined, *nemine contradicente*, that his marriage with his brother's wife or widow, was incestuous or unlawful; and their living together as the consequence of that marriage is incestuous and unlawful, and that so long as they live together, they be debarred from all sealing ordinances; and that Mr. Wotherspoon make intimation hereof to his congregation, in what time and manner he shall think convenient." As nothing afterwards appears on the synodical records in reference to this case, there is reason to believe that Van Dyke and his wife lived and died in a state of exclusion "from all sealing ordinances." We remark, in passing, that the above record shows that one statement made by Dr. Ely, in the little pamphlet under review, is not exactly correct. He says, (page 11)—"Some would erase from the Confession the words in question, because they have been the constant occasion of controversy in the church; and the highest judicatory of the Presbyterian church in the United States has *never* been able to satisfy itself, that the marriage of a deceased wife's sister is positively forbidden in the Bible." It was not indeed in regard to a wife's sister, but to a brother's wife, that the above decision was made; yet we have no reason to believe that the Synod that made the decision, and which was then "the highest judicatory of the Presbyterian church in the United States," did not regard these cases as perfectly parallel. So they unquestionably did regard them, and without a single dissenting voice, they pronounced the case before them one of such gross incest, as to preclude the parties from all sealing ordinances, while the unlawful connexion should continue. We ought however in candour to mention, that we suspect the book of records which contains the minute we have exhibited, has never been in possession of Dr. Ely, and that he did not know

\* An Arabian writer, cited by Pocock, says—"Turpissimum eorum quæ faciabant, (Arabes tempore ignorantæ) erat hoc, quod vir duas sorores et patris sui uxorem, valut successor, assumeret." See Poole's Synopsis, on Lev. xviii. 16, where several other quotations, of similar import, from heathen writers, Greek and Latin, are given.

of the existence of this minute—The decision specified appears to have had a very salutary effect. It prevented, for a considerable number of years, a “constant controversy in the church,” which Dr. Ely justly states as having existed since that time. The book from which we have taken the foregoing extract, contains the records of the Synod to the end of the year 1726—and there is not during this time (the space of nine years) a single indication that any other case of the kind had ever disturbed the peace of the church. The book of synodical records from 1727 to 1757, both years inclusive, is most unhappily lost, we fear beyond the hope of recovery. It was during this period, in the year 1741, that a wide and lamentable rent took place in the Synod of Philadelphia. Two rival and hostile synods were formed, one retaining the name of the Synod of Philadelphia, and the other assuming that of the Synod of New York. They united again in the year 1758, under the title, or appellation, of The Synod of New York and Philadelphia; and so remained till the formation of the General Assembly, which met for the first time in 1789. The book which contained the proceedings of the Synod of Philadelphia before the separation (from 1726 to 1741) and during the separation (from 1741 to 1758) is that which is lost.—The Synod book of the Synod of New York, during the separation, is preserved. But although from the loss of records we cannot state with certainty how much, or how little, the Synod had to do with questions relative to unlawful marriages for the space of more than thirty years, it seems probable, from what we afterwards meet with, that the decision in the case of Van Dyke governed the churches through the whole of that period. Two years after the union of the synods, that is in the year 1760, we find the subsequent minutes in regard to this subject. They are in the following words—“The case of conscience concerning a man’s having

married his half-brother’s widow, was brought under consideration, and several members offered their thoughts on it. But the further consideration was deferred till the afternoon.—The case of the marriage resumed. After some farther conversation on this point, agreed that Messrs. Samuel Finley, James Finley, Blair, Miller, Kittletas, and Gilbert Tenant, be a committee to bring in a sum of what they can find in scripture and the English law on that point, against Monday’s afternoon; and also on a second case from Donnegal Presbytery, where a brother’s and sister’s relicts married together; and on a third case, of a man’s marrying two sisters, one after the other’s death.—The case of conscience resumed, and the committee appointed to examine what the English and Levitical laws have determined in this affair, brought in their report. Voted that the consideration of the above affair be deferred until next Synod, and that it be recommended to the several members to examine the affair more thoroughly before that time, and give their sentiments on it.” In the following year, 1761, we have this minute in relation to the preceding cases—“The cases of conscience respecting marriage were resumed, and after the most mature deliberation, the Synod judge as follows;—That as the Levitical law, enforced also by the civil laws of the land, is the only rule by which we are to judge of marriages, whoever marry within the degrees of prohibited consanguinity or affinity forbidden therein, act unlawfully, and have no right to the distinguishing privileges of the churches; and as the marriages in question appear to be within the prohibited degrees, they are to be accounted unlawful, and the persons suspended from special communion, while they continue in this relation.” Here let it be carefully noted, that the marriage of a deceased wife’s sister, as well as that of a man with his deceased brother’s widow, had been submitted to the consideration of the Synod; and that after



solemn deliberation, and the report of the ablest committee that could be selected, and the private inquiries and researches of the members for a whole year, and "the most mature deliberation" of a second synod, both these kinds of marriages are declared "to be unlawful, and that the persons contracting them are to be suspended from special communion, while they continue in this relation." Surely it ought not to be asserted that the highest judicatory of the Presbyterian church, has *never* been able to satisfy itself that the marriage of a deceased wife's sister is positively forbidden in the Bible. The highest judicature of this church was perfectly satisfied on this subject, for more than half a century. But here again we ought to acquit Dr. Ely of known misrepresentation—We are persuaded he was not acquainted with this decision. His quotations are all made from acts of the General Assembly, which certainly are of a different complexion from those of the old synod—the synod which formed and sanctioned the present constitution of the Presbyterian church. Yet in no instance, let it be remembered, has the General Assembly failed to frown, and sometimes very severely, on these marriages. We did intend to trace this subject through all the records of the General Synod, and General Assembly. But we find that the execution of that purpose would extend our review beyond all reasonable bounds. The truth is, that in the Presbyterian church, discipline in regard to unlawful marriages has gradually been relaxed, and that this relaxation has been, in a great measure, owing to the manner in which the General Assembly has treated the subject—till in some parts of the church no discipline at all is exercised, and the General Assembly itself, has at last submitted it to the Presbyteries to decide whether the constitutional article shall not be repealed.

To what is this to be attributed? To the gradual increase of light, and the removal of superstition—say the advocates for curtailing the Confession of Faith. To a growing deterioration of morals, and a criminal relaxation of church discipline, and the repeal or non execution of the laws against incest—answer those who would preserve the constitution in its integrity. We profess to belong to the latter class; and thus we come into collision with the authors of the two pamphlets, to which are attached the signatures of Clericus and Veritas. These pamphlets, in reply to Domesticus, are written in a neat style, and with good temper.

We have said that our opinions are in collision with those of these writers; but this is true only to a certain extent. They wish the canons of the church,\* which relate to unlawful marriages to be repealed or altered; we wish that they should remain exactly as they are. But we entirely agree with them in thinking that the ground is utterly untenable, on which Domesticus contends against an alteration in the Confession of Faith of the Presbyterian church. We think that he has deeply injured the cause which he professes to defend; and we propose to quote from Clericus and Veritas in proof of this fact. So far then as these writers state considerations to show that we must take our authority for the prohibition of incestuous marriages from the Levitical code, and not, as Domesticus would have it, from "general expediency"—so far as they expose the weakness and futility of all his reasoning in support of his strange hypothesis—so far as they condemn his extravagance of assertion and expression—so far their

\* These writers, it appears, both belong to the communion of the Dutch church, before the General Synod of which the very same question is now pending, as before the General Assembly of the Presbyterian Church.

sentiments and ours are in perfect accordance; and we only regret that Domesticus has put it in their power to urge against what we esteem a good cause, the indiscreet admissions of one of its advocates. All that we have to say, therefore, in opposition to Clericus and Veritas, may be brought within a narrow compass; for by far the larger part of their pamphlets is employed in exposing what is inconclusive and objectionable in the publication to which they reply. If we rightly apprehend these writers, they wish the canons of the Dutch church and the Confession of the Presbyterian church to be altered, in regard to unlawful marriages—simply and solely because they think that these canons and this Confession, as they now stand, cannot be supported by the Levitical code, nor by any other scriptural authority. We have honestly and carefully endeavoured to understand them, and if we do, the whole of what they say on the merits of the question in controversy comes in the result to this—We are by no means to reject the xviii. chapter of Leviticus as containing merely a temporary enactment for the Jews, but to regard it as furnishing, on the subject of unlawful marriages, the law of the Christian church: and yet we are not to infer from the 16th verse of that chapter, that a man is forbidden to marry the sister of his deceased wife, but rather to consider the 18th verse as intimating that he may. Now we have already seen, that while there have been in every age of the Christian church a few individuals, some of them, we admit, learned and pious, who have rather leaned to this interpretation of the 16th and 18th verses of the xviii. chapter of Leviticus than decisively adopted it, still the collected and overwhelming weight of piety and learning have always been decisively in favour of the other interpretation; and nearly the whole, even of those who lean to

the opposite side, have admitted that our's is the safest construction for practice; the best calculated to preserve the purity of the church from contamination, and the consciences of its members from uneasy doubts and suspicions. Nay, C. and V. themselves disclaim expressly the imputation of pleading for these marriages, as generally expedient; or indeed of being advocates for them at all—They only wish the rules of the church to be so modified that, for the present, some slight punishment may be inflicted for the violation of existing prejudices; and Clericus says, expressly, (page 17), "In a few years the prejudice will probably subside: publick opinion may change; and it may appear expedient to dispense even with *this slight discipline.*" How these writers are to show that they are consistent with themselves, in the different parts of their pamphlets, we are glad to think is not a task which we are called to undertake.

But let us see what reasons they assign for the interpretation they would give to the 16th and 18th verses of Lev. xviii. And here we wish it may be well noted that they do not even pretend to allege any new argument, from the meaning of the texts in the original, or from the context of the verses—they do not even recite much that has heretofore been said by others, in favour of their opinion. What they do say, in the way of argument, has been said and answered a hundred times, before they were born. Their whole plea, so far as it is properly their own, rests on the increased light of the present age, on classing the opinions of their opponents with those in favour of religious persecution and witchcraft, and on the fact that persons of great piety and worth have actually contracted such marriages as we judge to be unlawful. Now we really think that we might fairly urge that much of all this is *gratis dictum*, and that the

rest is set aside by a fundamental principle of dialectick, which says, *a particulari ad generale non valet consequentia*—You shall not draw a general conclusion from particular cases. What has the increased light of the present age to do with the subject, if the present age has not thrown a single ray of new light on the texts of scripture in controversy? Such we affirm to be the fact; and Clericus and Veritas themselves do not profess to show the contrary. And what have religious persecution and witchcraft to do with the question, if there is no similarity between them and the case in hand. Clericus has only intimated, he has not even attempted to prove, that there is a similarity. We affirm that there is none whatever. No Protestant, no Romanist, so far as we know, pretends to allege that there is any passage of scripture that lays down a law, showing in *what cases* religious persecution is lawful, and in what cases unlawful. But these gentlemen themselves admit that there is a passage of scripture which lays down the law in regard to unlawful marriages—The only question is about the true interpretation of this law, and C. and V. take it for granted, that the light of this age is in favour of their construction. Even in this, facts are all against them, unless they will maintain that the light of the age has begun to dawn very recently—perhaps since they and Domesticus have appeared as authors. We are not aware that any late European publications have shed light on this subject: and as to our own country, what writers, we ask, of the present age, have ranked higher in point of learning, piety and logical acumen, among the Congregational churches of New England, than Dr. Trumbull and the younger President Edwards? And who, in the Dutch and Presbyterian churches, have been more distinguished by the union of the same talents than

Doctors Livingston and Mason? Yet all these men have most decisively opposed the interpretation for which C. and V. are advocates, and have put forth all their strength in favour of our opinion, and in opposition to theirs. We know not why C. and V. have not condescended so much as to mention the work of Dr. Livingston—especially as they belong to the church of which, for half a century, he was the brightest ornament. Whatever may have been the cause of their silence, as well as that of Domesticus, we shall take this opportunity to say explicitly, that we think he had, by a very great disparity, more learning, more theological knowledge, more logick, and a better acquaintance with biblical criticism, than all of them put together, with the present reviewer added to the number. But perhaps he was so *indurated* by years, that the light of the present age could not penetrate his mind! Seriously, for this is a very serious subject, we do not believe that it has been *light*, but *corrupt feeling*, unrestrained by church discipline and civil law, which has led to the wretched frequency of marriages between brothers and sisters-in-law, in our country—For in other countries there has been nothing of the kind—unless we except France, in the time of the revolution. How will Veritas himself reconcile the whole scope of his pamphlet with the following paragraph found on the 11th page? He says—

“I would not, however, on any consideration, be understood as undervaluing these excellent standards of doctrine which we have received from, and for which we are indebted to, the piety and learning of our ancestors; or as casting any reflection on their pious care, in training up their children, from their infancy, in doctrinal knowledge, and a strict regard for the institutions and ordinances of religion. We have rather reason to mourn over the degeneracy of modern times. Would that this hallowed influence were distilling itself more extensively on our rising generation! Let the young be taught to venerate our confes-

sions of faith. Let early instruction in their doctrines have its full effect. It may possibly produce prejudice, but better that should be the result, than that its total neglect should leave the mind unoccupied, and unguarded against the inroads of infidelity and error: for, where faithfully administered, if the subject is diverted to either, he will step over on the sterner side of Christian rectitude.

Yes, verily, "we have reason to mourn over the degeneracy of modern times," and to impute to this cause the better state of the church and of society at large, in years that are past. To this cause, and not to increased light, we are to impute the transgressions of a few, not many, pious persons, in the matter of unlawful marriage. The very truth is, and all history proves it, that in no one point of morals are good men themselves so liable to offend, if not restrained by the strongest and most palpable bonds, as in that which relates to the intercourse of the sexes. We do not believe that there is in the United States at present, a holier man than David, or a wiser one than Solomon. Yet every reader of the Bible knows how lamentably they sinned, by the indulgence of unhalloved propensities, and what a blot they have left on their characters, as a warning to all succeeding ages. Nor ought it to be forgotten, how severely they suffered, by the immediate inflictions of God himself. As to witchcraft, the light of modern times, it is supposed, has discovered that, at present, there is no such thing; and consequently that there is no passage of scripture, however applicable heretofore, that is applicable now. But this modern light, even in the judgment of Clericus and Veritas, has not discovered that there is no passage of scripture which is directly applicable to unlawful marriages. They maintain that there is such a passage. They maintain it stoutly against Domesticus; who seems to think indeed that he has a complete monopoly of this wonderful light—

this (to use a figure of his own) "Jack-with-a-lantern," which has led him away from the safe and sure paths of holy scripture, and "soused him into bogs and ditches," in one of which Veritas professes to have found him, and to enjoy a laugh at his expense.

Thus are we brought into closer contact with Domesticus, certainly the most singular writer that we ever encountered. He uses no ceremony with any body, and therefore has no right to expect any in return. He hurls aside with a jerk, all the best expositors of scripture, and all the framers of canons and confessions of faith, in every age of the church, who have thought that, for the law of incest, recourse must be had to the 18th chapter of Leviticus. He treats them all with perfect contempt, and in reference to the basis on which they construct their system he says—"As well might a man endeavour to persuade us, that a steam-engine is made to boil water for the tea-table." Now, a writer who can do this, may be learned, may be ingenious, may be eloquent, may be brilliant, but in our poor opinion, he discovers more talent for every thing that is the opposite of modesty, than for any thing else. Domesticus professes to be on our side of the question, but as an auxiliary we renounce him utterly.

Non tali auxilio, nec defensoribus istis,  
Tempus eget—

He has done all in his power to betray our cause to the enemy. Not that he has done this intentionally—we acquit him of design; but he has done it in fact. The proof is before us. Clericus quotes him exultingly, from the beginning to the end of his letter; and Veritas frequently refers to him in the same way. Clericus says—

"Now, I ask, what is the argument of Domesticus? Indulge me, my friend, with a rapid view of it, to show the correctness of my averment.

"The divine law he yields *in toto*, at the very outset, as giving no direct or

positive countenance to the side he has undertaken to defend. This is his language: 'My conviction of the incestuous nature of the marriage of a wife's sister, is, as I have already hinted, not founded on the *letter* of the Levitical law. On this point I fully agree with the gentlemen alluded to above;' (referring to those who had been represented by his friend as denying the relation of the 18th verse of the 18th chapter of Leviticus to the question, and thinking the constructive reasoning from the 16th verse, which forbids the marriage of a woman with her husband's brother, too vague and indeterminate to build a solid conclusion on.) 'I can no more find it prohibited in the words of that code, than I can find the battle of Waterloo in the Apocalypse of St. John.' Again. 'The question is, are they' (the institutions of Moses,) 'obligatory on the Christian church, or on Christian nations as a system, so that no change can be made in any, even of the details, without incurring the high guilt of rebellion against the authority of Almighty God? Every sensible man will answer without hesitation, no. I then ask how much is obligatory? What rule is to direct us in the delicate process of sifting and selection? The obvious reply to this is, just so much as agrees with the physical, moral, and political circumstances of modern society, and the rule is GENERAL EXPEDIENCY as apprehended by the common sense of mankind. Before, therefore, a Mosaic statute can be acknowledged to possess a binding authority over me, or the community of which I am a member, I must ascertain its *reason*, its principle. If, on a fair and candid examination, I discover that the *reason fully holds*, the statute I pronounce to be binding. If there be a difference of circumstances, not, however, destructive of the general reason, I am bound to *modify* so as to suit the peculiarity. If the circumstances be so different that the reason ceases altogether, *it is abrogated*.' Pages 6, 7, 8. Again. The 18th chapter of Leviticus he virtually admits contains no precepts of moral obligation, for he says it 'stands in the midst of a cluster of precepts, which are acknowledged to be long since done away. Look at the chapter immediately preceding, and you find it *full* of ceremonial and judicial peculiarities. There is not one precept of moral obligation in it, from beginning to end.' Page 9. Having adduced proof of this assertion, he adds, 'These are exploded; and must we be put off with a *sic volo, sic jubeo*, when we ask why a greater importance and permanence are attributed to the prohibition of marriages? No institution has been more modified by custom, and peculiarity of

national manners; nay, in the Hebrew law itself, I could point out numberless singularities of this rite, which no one will contend societies in our day are bound to imitate. We are, therefore, totally in the dark until the question be fully decided—what means the law of incest in general? Having obtained the *reason*, we can soon, and easily judge, whether, and how far, the Levitical precepts carry with them the force of obligation. We can judge, also, whether the circumstances of modern society so far differ from those of the Hebrew nation as to require a *revision and extension* of that code—in a word, we shall be able, unless I am greatly mistaken, to fix the true character of the marriage more immediately under consideration.' Page 10.

'Such, then, is his argument, stated fairly in his own words. The connexion in marriage of a man with his wife's sister is not sanctioned by GENERAL EXPEDIENCY. The Levitical law, on which some place so much reliance to prove the unlawfulness of the connexion, is confessedly *not of moral obligation*, but depends, as to the extent of its application, on *circumstances*. Circumstances are variable things. The manners, habits, and feelings of a people may change, and then the application of the law may be modified, or suspended altogether, according to circumstances. And Reason, which he says very justly is 'a most excellent assistant in her place,' is to fix authoritatively the extent of this application. 'Let it not be said, that this is putting too much confidence in the fallible judgment of men. It is very foolish to argue against a *fact*, and the plain fact is, that we are necessitated to this course.' Page 8. No—Reason, which a few years ago performed such wonders in revolutionary France, and which many men, great in the estimation of the world, in every age, have worshipped with more sincere and entire devotedness than the Ephesians did their great goddess Diana—REASON is to be both *guide and judge* in this matter, when the Bible, the only infallible rule of faith and practice, is laid aside. And, indeed, it must be so—there is no avoiding it. It may be well to represent her only as an *assistant*, lest her investiture with infallibility should excite unnecessary alarm; but, the truth is, she must strike out the path, and *determine the boundaries* where criminality ends and innocence begins, in matrimonial connexions. By the way, it appears to me very fortunate for the friends, as they are termed, of this particular connexion, that two men who are so decidedly opposed to it should take ground so dissimilar and opposite; that the one, and the very Hercules in the controversy, should turn round, and look-

ing the other full in the face, say, with a contemptuous sneer, your Scripture arguments are all chaff! We are the judges ourselves of what is lawful and unlawful. Circumstances alter cases; the circumstances of a people change, and the law of marriage must be altered and adapted to the existing circumstances. Nay, I will go a little further. If the civil law does not regulate the matter, as the habits and feelings of one family, or of one individual, differ from those of another, what might be proper in one case would be exceedingly improper in another. Or, to be plain, 'consanguinity has nothing more to do with incest in itself than having the same length of nose, or wearing the same coloured stockings. It is not the consanguinity, but its effects—the opportunities and temptations which flow from it, that the legislator has exclusively in his eye.' And 'I now venture to observe, that a perfectly satisfactory rule is furnished us, by which, in the honest exercise of our understandings, and untrammelled by a slavish attachment to the letter of the Levitical law, we may determine how far the Code of Incest is to be extended in the time and circumstances in which we live. The rule is this: The law being intended to guard against the dangers threatening domestic purity from constant, unrestricted intercourse; wherever such intercourse may, in consequence of the habits and manners of a people, be presumed to exist,—*THERE*, no matter what be, or be not, the degrees of consanguinity and affinity, the law should take effect;—marriage be prohibited.' Page 20. 'We pay quite an undue degree of honour to the circumstance of actual relationship and its grades, when we judge the law of Incest by it exclusively,—in the esteem of enlightened legislators, the INTERCOURSE, which from the custom and manners of a country may be presumed to exist, is a consideration vastly more important,—and—the only question to be asked on the subject more immediately before us, is the very plain and intelligible one: *Whether the probabilities of close and intimate familiarity between brother-in-law and sister-in-law be such as to demand the interposition of this great moral preservative?*'—In certain circumstances, that is, if the fact of constant intercourse exists, it would be unlawful for you to marry your sewing girl, or indeed any female friend, however distantly related, whether by the ties of nature or friendship. On the other hand, if my employment and lot in providence be such, that I scarcely see my sister-in-law till after my wife's death, I may lawfully marry her. In the one case, it would not be suitable to circumstances, but in the other, it would be perfectly so.

EXPEDIENCY, therefore, must decide the question with individuals, families, and nations. Now, Sir, all this is plausible: it is very good. *Expediency* is a pliable argument;—like a nose of wax, it may be made short or long, sharp or blunt, crooked or straight, just as you please."

We have given this long extract, because it exhibits at once the leading opinions and arguments both of Domesticus and Clericus. We shall now offer a few short remarks of our own.

Much is said in this controversy against inferential reasoning. But this is a kind of reasoning, distinctly recognised as legitimate, in the Confession of Faith of the Presbyterian church (chap. 1. sect. vi.); and it is in fact on this reasoning alone that we must rest, and may safely rest, some of the most important institutions of our holy religion, particularly infant baptism and the Christian Sabbath. It is, also, only by this kind of reasoning that we are authorized to charge guilt upon the female sex—in more than one instance of all the incestuous marriages prohibited in the eighteenth chapter of Leviticus. The prohibitions are immediately addressed to the male sex, and if direct prohibition is necessary to constitute guilt, women may be guiltless when the grossest incest is committed. We are confident that the more this subject is examined, the more clearly it will appear, that what "may be deduced by good and necessary consequence from scripture," is as valid as that which is expressly set down in the sacred volume. All must have recourse to this kind of arguing, who deny that polygamy is the object of prohibition in Lev. xviii. 18, or else concede that it is not forbidden in the whole Bible. It is by inference only, that they can find polygamy prohibited by our Saviour and the Apostle Paul. Within our memory, a work of far more learning and plausibility than Domesticus has yet given us, was published by a clergyman in England, the Rev. Mr. Madan, to show that polygamy is no where condemn-

ed or forbidden in scripture; but that it is the great preservative from impurity, like D.'s law of incest; and ought therefore to be encouraged in all communities. From the circumstance that the apostle forbids it to clergymen, it was urged that it was doubtless lawful to all other men; exactly as it is now reasoned, that as Moses forbids a man to take a wife to her sister to vex her in her life time, it necessarily follows that he may take the second after the death of the first. No small portion of the talent of Britain was employed to confute this work of the Rev. Mr. Madan. See the 63d vol. of the Monthly Review. We have personally known a Presbyterian elder, and a shrewd one too, who earnestly maintained that polygamy was perfectly agreeable to the law of God, and forbidden only by the laws of the state. It is a little remarkable that our opponents apply inferential reasoning, not only to the words of Christ and the apostle, but to Lev. xviii. 18, and yet deny its applicability to the rest of that chapter. While Moses moreover gives it as a reason why a man should not marry two sisters at once, that the second would *vex* the first, our modern logicians contend that it will *comfort* a woman exceedingly, to know that her sister is to take her place after her death; and that this second wife will be the kindest mother in the world to the children of the first. We maintain that all experience, as well as the word of God, is against this theory.

We scarcely know of a commentator on the law of incest, as contained in the chapter so frequently referred to, who does not remark, that one of the salutary effects of prohibiting marriages among those who are nearly related by consanguinity and affinity, is, that the temptation to uncleanness is thereby prevented, among those of the opposite sexes who usually have the most frequent intercourse with each other. The remark is unquestionably just; but when Domesticus seizes on this circumstance, and endeavours to de-

rive from it the very principle and whole sanction of the law, it leads him to the most extravagant and shocking absurdities—to deny that there is any natural abhorrence of incest—that but for the consideration which he states, the nearest of all relatives, even by consanguinity, might intermarry:—And on the contrary, to maintain that the law of incest extends, or ought to extend, to all possible cases, in which frequent intercourse between the sexes takes place. On this last principle he is obliged to admit, that it would scarcely be possible to specify all the cases to which the law ought to extend. A wide door, it is clear, would be open, for dispute whether, in many a particular case, the law had been violated or not; whether the parties had been previously so much in each other's company, as to render it lawful, or unlawful, to marry. We lately read of a man who courted a woman assiduously for more than thirty years, and afterwards married her. Now, by the rule of Domesticus, he ought never to have married her; and surely it is but reasonable that Domesticus should tell us how long, upon his principle, a man may court a woman, before it becomes unlawful for him to marry her. Domesticus also extends the influence of the principle he adopts, beyond all the bounds of truth and experience; and even to the superseding, as his answerers have remarked, of the necessity of the seventh commandment—so far as it relates to those of the different sexes who have habitual intercourse with each other.

According to Domesticus, the Confession of Faith of the Presbyterian church, in the article submitted to the presbyteries, is right entirely *by accident*. It so happens, that those who are nearly related to each other by consanguinity or affinity have, in our country, and in many other countries, familiar intercourse with each other, and therefore they ought not to intermarry; but if it had happened otherwise—if it had happened that

daughters, as soon as born, were separated from their fathers, and sisters from their brothers, these relatives might intermarry without fault. Let no reader start at this consequence; for Domesticus himself looks it right in the face, without blushing. He is even content that the whole doctrine of his essay should stand or fall with it. On this point Veritas justly remarks as follows—

“I fear that Domesticus, notwithstanding the very vivid picture he gives of domestic purity, has unwittingly given countenance to a most dangerous licentiousness, by declaring his belief, ‘that there is no natural *impropriety* in the nearest relations having sexual communion.’ And by saying again, ‘not that consanguinity has any thing more to do with incest, in itself, than having the same length of nose, or wearing the same coloured stockings.’ It is seriously to be regretted that he did not comply with the judicious advice of his friends in suppressing these sentiments. In doing so, he would have found an appropriate place for his principle of expediency. Their publication may do more injury to the cause of morality, than his mysterious guardian may be able to counteract. Such opinions, emanating from such a source, may not only obtain access to the minds of the *vulgar*, many of whom may be able, from natural good sense, or experimental piety, to resist their deleterious influence, but become incorporated into the practical morality of many of our educated youth, who will naturally slide into the system of infidelity, with which these opinions have heretofore been associated. It is a pity they had not been left there. They sound too much like the licentious philosophy of the Voltairian school, to be ingrafted into the system of Christian morals.”

Domesticus supposes that his favourite principle will always, and safely, lead to the conclusion which he adopts. But we could not help remarking, that the infidel Hume, taking reason and philosophy for his guide, arrived at exactly the opposite conclusion, in the case of Henry the Eighth of England. Yes—and set aside the scriptural rule, and subject the whole law to the supposed dictates of reason and expediency, and every man who wishes to marry his wife's sister, or his brother's wife, will arrive at the same conclusion—

We do not say fairly, but yet really, plausibly, and to himself satisfactorily. The plain truth is, that Domesticus, in this whole argument, is on infidel ground. He deserts the word of God, and goes to reason and expediency for his law; and here, such men as Hume will stand a good chance to beat him at his own weapons.

Clericus justly remarks, on the argument of Domesticus, as founded on expediency, that “notwithstanding all his zeal for this great but very flexible principle, he seems afterwards conscience struck that it will not bear him out, in defending the usual practice of the church.” After reading in his pamphlet, the reasoning and ridicule which he employs to show that the Levitical law of incest has, and can have, no binding force on Christian people, because it stands in a cluster of ceremonial enactments, and is itself such an enactment, obligatory only on ancient Israel—what was our surprise to find in a note, in the last page but one of his pamphlet, the following statement—

“The reader will please to accept my whole doctrine in four propositions. 1st. The Levitical law of incest, the *whole law*, is binding on Christian societies. It carries on its front, the stamp of permanent obligation,—being adapted to guard against a danger common to us with the ancient Hebrews, and which can be guarded against only by respecting its provisions.

“2dly. The same reason demands that something more than the *letter* of that law be regarded,—that whatever is deducible from it, by construction (not the mechanical balancing, to which I have repeatedly alluded, but fair interpretation in conformity with the general principle of incest) is as really part of the Divine will, as if an angel pronounced it to us by an audible voice.

“3dly. It is the duty of the civil magistrate, carefully and with a deep feeling of responsibility, to make these deductions,—to give them all the authority of law and support them by the most weighty sanctions.

“4thly. If the civil magistrate neglects his duty, the church of Jesus Christ must rebuke his unfaithfulness and take care not to become partaker in his sin. Wo



be to her,—if she allows vice and misery to prevail in any of their forms, without using her influence and authority against them. A double wo,—if she takes the lead in surrendering to the enemy. In regard to the particular subject under discussion, the magistrate has performed his duty nobly. It is not a little singular that the church should have exhibited the *first* symptoms of degeneracy.”

Only strike out the parenthesis from the second proposition in this quotation, or consider it as it seems to be intended—as a *saving clause*, to preserve some show of consistency in the author—and we have not one word to object against this statement of “the whole doctrine” of Domesticus. We can subscribe it cheerfully and cordially. It stands on the very ground for which we contend, and goes to the utmost extent of our wishes; and we could freely forgive the writer for all the extravagance and flippancy which precedes it in his pamphlet, if we could only be sure that all his readers would consider him as here *unsaying* the most of what he has said before. With this remark we leave him.

We have already expressed our opinion of the work of Dr. Livingston—have given some extracts from it, and sincerely regret that we have not room for more. It is in our judgment, *instar omnium*, in relation to this subject. In a few unessential particulars we must differ from him; but we differ with all the diffidence of an affectionate scholar, who cannot fully agree with an able master. Although it is not usual to review a work which has been ten years published, we determined to bring this distinctly before our readers; not solely because we intended to quote it, but for the purpose of recommending it, as we now earnestly do, to the careful perusal of all who can obtain a copy.

The pamphlet of Mr. M'Iver contains a historical statement of the case of M'Crimmon—the case which has occasioned a reference to the Presbyteries, and given rise to this whole controversy. The narrative part of the pamphlet is per-

spicuous, full and satisfactory; and the speech which he delivered before the Assembly does him credit in every view of it—It appears that M'Crimmon has entirely forsaken the Presbyterian church, and gone to the Baptists. We hope that our Baptist brethren, for whom we cherish a sincere affection, will not, for their own sakes, receive such men to their fellowship and communion—We say for their own sakes, because we certainly esteem it no loss to the Presbyterian church when any man of this description leaves it, and no gain to any church that receives him.

In drawing our review to a close, we wish our readers to know, that we are fully aware it may be remarked, perhaps with some satisfaction by our opponents, that in the interpretation we have given to the eighteenth chapter of Leviticus, our appeal has been to the opinion of commentators, controvertists, and councils, and not to any new and convincing arguments of our own. But we have done this under a deliberate conviction, that in no other way could any thing be said that ought to have, and that would have, nearly as much weight, with the whole discerning and considerate part of the community. We do not believe that the study of a month, or a twelvemonth, would enable any man in the United States, to offer a new thought or argument, of any worth, on the one side or the other of this controversy—we mean as it arises out of the interpretation of the chapter referred to—Nay, we do not believe that a new thought has been offered on it, for nearly two hundred years past. All that can be said has been said, and repeated a hundred times, for centuries that have gone by.\* Now,

\* Whoever is able and willing to read, on this subject, nearly two folio volumes in Latin, plentifully interspersed with quotations of Hebrew (both biblical and rabbinical), Greek, Syriac, Arabic and Persian, ought carefully to consult the fol-

in such a case, the best appeal that can be made, is to the deliberate opinion of the Christian publick, in regard to arguments and considerations that have been so long in view. The general and practical conviction of enlightened individuals and communities, affords, in every such case, the best evidence, to show on which side of a controverted point the truth lies—They are the jury, who decide the cause after the pleadings are finished. We have therefore shown that all Christendom, from the earliest periods of the Christian church to the present hour, after the most learned and thorough investigation of this subject, has steadfastly abided in practice, by that construction of the eighteenth chapter of Leviticus for which we are advocates—The only appearance of an exception is in our own country; and this we solemnly believe is not owing to new light, and an impartial view of the subject, but to the relaxation of church discipline; and to the repeal in one or two instances, and the non-execution generally, of the civil enactments which prohibit and punish incest.

And we now most seriously entreat those of our readers who, as ministers and elders of the Presbyterian church, will shortly be call-

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lowing works of the immortal SELDEN; *De Jure Naturali et Gentium, juxta disciplinam Ebræorum—Uxor Ebraica—De Synedriis Veterum Ebræorum.* We certainly make no pretence to much acquaintance with these works; but since we began to write this review, we have looked into them till we were heartily tired; and believe that whoever should go through, and comprehend them, would have little more to learn on this subject.

ed to vote on the retention or rejection of that part of the article in our Confession of Faith which relates to this subject, to consider well what they do. What, we ask, will they gain by a rejection or repeal of the article? Will they produce uniformity of practice, and thus prevent controversy and appeals, which seems to be the principal object in view—No such thing. There will be as much controversy and as many appeals afterwards, as in times past. Nay, there are portions of the Presbyterian church that cannot, and will not, yield to any *human authority*, which sanctions the marriages in question. They dare not do it—They would sooner suffer the severest censures of the church, leave it, or be expelled from it, than submit, even silently, to what they consider as an abomination in the sight of God, and forbidden by his holy law. And for the sake of relieving a few individuals, who, it is agreed on all hands, have acted indiscreetly, and violated the law of Christian charity, shall the inoffensive and conscientious be grieved? Shall they be driven from our communion? Shall the Presbyterian church be the first on earth, *formally* to open a door, as many other churches will account it, for the most detestable licentiousness and impurity? Is this church willing to present herself to the world, as leading the way, to what the most of Christendom will consider, and we think justly consider, as land defiling, and heaven provoking iniquity? Forbid it reputation, justice, decency, humanity, conscience and piety—Great Head of the church, forbid it!

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## Literary and Philosophical Intelligence, etc.

*Auriscopes.*—The difficulty of inspecting the Meatus Auditorius, or Passage of the Ear, from its peculiar winding structure, is well known; hence the uncertainty that often arises in ascertaining the cause of diseases in this organ. In consequence

of a greater attention being paid to diseases of the ear than formerly, an ingenious French Aurist has lately invented a novel instrument, termed an Auriscope, which allows a complete inspection of the parts. It consists of a circular brass plate

with straps that go completely round the head, and at the angle over each ear is affixed a hook and screw, together with a lever, so as to pull the ear backwards and forwards in different directions, and thus lay the meatus open to the membrane of the tympanum. But this instrument being complex in its mechanism, and painful in its application, has been reduced to greater simplicity and effect by Mr. J. Harrison Curtis, the Surgeon to the London Royal Dispensary for Diseases of the Ear, where, since making these alterations, he has had ample opportunities of appreciating its merits.

A gentleman who has discovered a mode of dressing flax without rotting, and who has an establishment in successful operation on the Hudson river, has agreed, if the produce of two hundred acres of flax land can be secured to him, to locate himself in Essex or Middlesex county, where he will give fifteen dollars per ton for flax from the field, after the seed is taken off, without any other preparation. It is calculated that at this price a net profit of from twelve to eighteen dollars per acre, may be realized from the land; while the farmers will be freed from the trouble of rotting, dressing, &c., and yet the gentleman proposes to sell his dressed flax cheaper by 20 per cent., than others who first rot, and then dress it. Besides, the flax that is dressed without rotting, is much stronger, loses less in the manufacture, is firmer, and more soft.

The Rev. W. Evans, of Llandefeilog, Carmarthenshire, Wales, has announced the following discovery for maintaining and keeping horses without the aid of hay and corn, viz:—"Cut straw and potatoes, or straw, chaff, and pounded furze mixed, wetted with some salted water, prepared as follows: let a tub of fresh water, with an egg in it, be impregnated with as much domestick salt as will cause the egg to rise and float on the surface, that being the criterion of its saltness equal to that of sea-water. The provender being put into a wicker basket, and placed on the tub, pour the salted water upon it, in quantity sufficient to wet the whole mess—and when it shall have done filtering through it, give it to the horses. The salted water will not only moisten and sweeten the food, but also operate as a most efficient alterative, to purify the blood, purge all gross humours, prevent the increase of worms, and all painful attacks from those troublesome vermin. Horses fed in this manner will work well, and will be fit for all sorts of work; and if this method be but tried, it will not fail of recommending itself for general adop-

tion. My man cuts with one knife-machine, in four hours, enough wheaten straw for nine horses for twenty-four hours."

*Winter Food for Cows.*—M. Chabert, the director of the Veterinary school at Alfort, had a number of cows which yielded twelve gallons of milk every day. In his publication on the subject, he observes, that cows fed in the winter upon dry substances, give less milk than those which are kept upon a green diet, and also that their milk loses much of its quality. He published the following recipe, by the use of which his cows afforded an equal quantity and quality of milk during the winter as during the summer:—"Take a bushel of potatoes, break them whilst raw, place them in a barrel standing up, putting in successively a layer of potatoes and a layer of bran, and a small quantity of yeast in the middle of the mass, which is thus left to ferment during a whole week, and when the vinous taste has pervaded the whole mixture, it is given to the cows, who eat it greedily."

*Ancient Vases.*—The proprietor of an estate in Tuscany having employed some workmen to make excavations, had the good fortune to discover an extensive Etruscan sepulchre, in which there were about 800 vases, equally remarkable for beauty of form and elegant design. He has presented the whole to the Grand Duke of Tuscany, who has ordered them to be placed in the Museum of Florence.

Bell's Weekly Messenger gives the following account of the rise of the National Debt of England.

At the Revolution, in 1689,	£1,054,925
At the peace of Ryswick, 1697,	21,515,742
At the peace of Utrecht, 1714,	53,681,076
At the peace of Aix la Chapelle, 1758,	78,293,313
At the peace of Paris, 1763,	183,259,275
At the peace of Versailles, after the American war, 1783,	238,232,243
At the peace of Amiens, 1802,	499,752,073
Amount of the debt in 1813,	600,000,000
Estimated amount, on the 5th of Jan. 1827	900,000,000

A Milledgeville (Geo.) paper notices the formation of two large vineyards in the neighbourhood of that place. The climate of Georgia is every way suitable to the cultivation of the grape, and the experiment has been successfully tried. The continued depreciation of cotton renders it more than ever necessary to seek for some staple, which will reward the toil, and return an interest on the capital of the planter.

*Ancient Roman Foot.*—From the inquiries of M. Cagnazzi, to whom the scientific examination of the monuments of antiquity found in Herculaneum and Pom-

peii was intrusted by the Neapolitan government, it appears that the ancient Roman foot was 0.29624 of a metre, or 101.325 lines French measure.

## Religious Intelligence.

Within the last month we have received from a much esteemed correspondent, a letter, from which we give the following extract—containing information that will be highly interesting to the friends of vital piety, and the general diffusion of the Holy Scriptures.

“ You have been long aware of the tottering state of the Bible Society in Russia, and will not be surprised that it has now fallen. Its officers have been dismissed, and its operations ceased; but there is a stock of about 200,000 copies of the Scriptures, in different languages, in its stores; and, in whatever way they may be hereafter circulated, this incorruptible seed will not be in vain.

“ Let me state to you at the same time, a fact, connected with the operations of the Russian Bible Society, while it has had existence, in which you will greatly rejoice. The consequence of an extensive circulation of the word of God in that vast empire, for many years past has been, to raise up in various parts of it, and to a very great extent, a body of ‘ Scriptural or Bible Christians’ who have renounced the Greek Church, and under this denomination associate together, to read and study the Holy Scriptures, acknowledging this blessed Book as the only rule of faith and practice, and observing the Christian Sabbath as a day of sacred rest. A considerable effect, I understand, is manifest in the peaceable and orderly lives of the people who are thus separating under the influence of Christian truth; and some circumstances have been related which afford a pleasing evidence of truly Christian principles operating on their minds. Thus, my dear friend, is the most high God ruling and overruling amongst the children of men, to carry on his purposes of mercy in his own way; cheering us by rays of light in the darkest seasons, and saying to us, ‘ be still, and know that I am God.’ Let us continue waiting on him, still sowing in hope as opportunities arise, and where his providence directs, assured that it shall not be altogether in vain, however feeble and inefficient the instrument employed may be.

“ A few months since I mentioned to our friend ——— a movement amongst the Jews in Constantinople, and that a

number had received Christ as the Messiah, of which a son of a Chief Rabbi was one. They were looking forward to suffering, but most of all feared a very rich and powerful Jew, who, from the situation he held under the Turkish government, was known by the name of the Sapdgi, his influence being such, that he could effect the ruin of any individual disposed to Christianity: this rendered them cautious in their meeting together, to avoid suspicion.—It so happened, however, that in the course of events, connected with the revolt of the Janissaries, this man, who stood so high in favour, fell under the Sultan’s displeasure.—He ordered him to be beheaded, and seized all his treasure;—thus, the enemy who was most feared was removed out of the way. By the last accounts, however, it appears that a persecution has now commenced: one of the Jews who has embraced Christianity, has been committed to prison, and severely bastinadoed; after which, his immediate release was promised if he would renounce Christ, or, if he would not, a repetition of punishment was threatened; but he continues faithful, and a confidence is felt that others are also ready to go to prison and to death for the name of Christ.

“ The effect of the free circulation of the Scriptures amongst the Catholics, is beginning to appear in the south of France: in Lyons and the neighbourhood, no less than 1500 Roman Catholics have embraced Protestantism. In some parts of Germany, particularly Wirtemberg, the people meet together in the villages to read the Scriptures. In Prussia a good work is said to be going on amongst all ranks; and also in the Canton de Vaud, in Switzerland, where many are brought under the power of the truth.

“ I am glad to observe Mr. Sergeant’s appointment to the Congress of South America, hoping much good will result to the new States, from the association of their Representatives with men of liberal and enlightened Christian views. Mr. Thomson will probably go to Mexico in the course of a few weeks, as agent to the British and Foreign Bible Society. I shall give him an introduction to Mr. S., anticipating it as probable that he may attend the meeting adjourned there from Panama.

"In a late New York Observer, I was pleased with a statement, that in some of the old slave-holding states, Maryland particularly, the landholders are beginning to find that their interest is promoted by the employment of free labour in preference to slaves. Should this powerful principle in the human heart be brought into full operation on the subject, it may tend rapidly to effect the desirable end; showing at the same time, that selfish views and feelings are equally unfavourable to the real interest of man in the present state, as they are inconsistent with his future good as a moral and unaccountable being."

FOR THE CHRISTIAN ADVOCATE.

OBITUARY NOTICE OF GENERAL JOHN STEELE, late Collector of the Port of Philadelphia, and of ABIGAIL, his Wife; the first of whom departed this Life on the 27th of February, and the latter on the 13th of March, 1827.

This venerable couple, when released from earth, had been united to each other in the happiest matrimonial union during the lapse of forty-three years, lacking only three days; and by death were not long divided. They were born within a few months of each other, in the county of Lancaster, in Pennsylvania, of respectable families of Presbyterians—were brought up in the nurture and admonition of the Lord—became pious in early life, and together lived in the service of their Lord and Master, Jesus Christ, until they had nearly completed their three score years and ten. Their attachment to each other was formed a short time before the commencement of the war of our American revolution, and their intended nuptials were delayed for seven years, by patriotic devotion to the cause of liberty and our country. During the contest for national independence, General Steele, then a youth, full of ardour and enterprise, followed the immortal Washington through all his toils and privations. He was actively engaged in the battle of Brandywine, in which he received a British ball through his shoulder; but for this affliction he felt himself compensated by participation in the capture of Lord Cornwallis. His pious parents had cherished the hope in his youth, that he would become a minister of the gospel, and with a view to this sacred office, he was under the tuition of the Rev. James Latta, D.D., at Chesnut Level, when he heard the call of his country to arms, and declared to his venerable preceptor, that until his coun-

try was free, he must relinquish his studies for the camp. He entered the army as a volunteer, and though young, soon obtained the command of a veteran company. From loss of blood by the wound which he received, he was reduced so low as scarcely to breathe; and was sometimes thought to be dead; but six faithful soldiers carried him away several miles on a sheet, (his weakness preventing any other mode of removal,) and quartered him for a season in the family of two ancient maiden ladies, who though entirely strangers to him, nursed him assiduously, and under Providence were the means of his restoration. His sense of obligation to them, and his gratitude, were lasting as life.

Before he could return to active military duty, his father heard what had befallen his son, and after much search, found him in Bucks county, whither he had been carried, after many removals, with a view to his safety. His temporary residence at home, while disabled, was nearly as dangerous as the battle of the Brandywine; for an unskilful surgeon, thinking it necessary to probe his wound, divided a large artery, and had not the means of tying it. To prevent him from bleeding to death, his sister held the orifice with her fingers, while a messenger was despatched to procure another physician from Lancaster. He came, but alas! without his case of instruments, and was obliged to return for them; so that a distance of sixteen miles was travelled over four times, while a sister's hand alone performed the office of a ligature.

Returning health and strength restored the young soldier to his companions in arms, not at all discouraged by what he had suffered.

At the close of the war, poor and penniless, he returned to his native abode, with the consciousness of having served his country faithfully, which was then the only pay of our disbanded revolutionary worthies. He arrived at the end of a lane which led from the main road to his paternal mansion, cheered with the expectation of embracing, after years of absence and toil, his much loved relatives; but here a new conflict awaited him, for he saw collected under the shady trees which surrounded his home a multitude of horses, carriages and people, evidently about to move in funeral procession; and he could not advance. "Who now is dead?" said he to himself; "Is it my father? Is it my mother? Or is it some other member of my family?" Proposing such questions to himself, he lingered at the end of the avenue; desiring, and yet dreading to know the truth; until he finally beckoned a passenger to him, and learned,

that he had arrived just in time to inter  
his FATHER.

To the honour of Mrs. Steele it may be stated, that she preferred the young soldier, wounded as he was, and then destitute of worldly substance, to an affluent and worthy young gentleman who long sought her hand; and she firmly declared to her parents, who favoured the pretensions of the latter, that if they would not consent to her union with Captain Steele, she would never be married to any one. Another incident will illustrate her character. Before marriage she lived with her brother, who was a printer in Lancaster, and while keeping his house, often employed her needle in his office. Having watched him in setting up types, she said, one day, "Brother, I think I can help you;" and at once commenced her operations, and actually set up the first *Packet Almanack* which was ever printed in this commonwealth. With firmness, decision, enterprise, and activity, she united all the more amiable attributes of an accomplished lady. She was, as will naturally be concluded from the two incidents just named, admirably suited for the connexion in life which was formed with General Steele, soon after the termination of the war: and it was, perhaps, as much owing to her knowledge of the business of a printer as to the versatility of the genius of her husband, that they came to Philadelphia, and engaged in that professional business which Franklin immortalized, and which has immortalized Franklin.

Setting us a praiseworthy example of industry and of independence of character; of independence of every thing but the gracious God and the resources of our own minds; when the arts were comparatively new in our country—General Steele, with his own hands, cast the type with which he and his youthful partner set up the first American edition of Dillworth's Spelling Book, and a copy of the New Testament. Stereotype plates had not then come into use; but the types for these two works were fast locked in chases, and the original proprietor of them published edition after edition, for the instruction and edification of multitudes of schools, and hundreds of thousands of his fellow-citizens.

Subsequently General Steele removed to a paper manufactory, which he established on the Octorara, and there also he multiplied copies from his standing types, and occasionally repaired them by casting the defaced letters anew. These leaden pages were finally brought back to this city; and some of them, it is believed, are still, or were lately, in possession of Matthew Carey, Esq., one of our most enter-

prising booksellers, who having himself procured a better set of standing forms, purchased the old ones to stop the circulation of a work inferior to his own.

Agriculture was the favourite pursuit, however, of General Steele, and from his paper manufactory and printing he retired to his farm. While cultivating his native fields he frequently represented his district in the House of Representatives and in the Senate of Pennsylvania; and was very useful in settling the difficulties between the different claimants of land in Luzerne county, which were long a source of agitation and anxiety to the community.

In 1808 he was appointed collector of the revenue of the United States for the port of Philadelphia, and filled this important office with exemplary ability and fidelity, until in view of approaching death, he resigned it at the close of the year 1826. It was deemed a thing incredible, when he first entered into this trust, that any farmer, not bred to merchandise, could manage so complicated and extensive an establishment as that of the custom-house in this city; but no one has ever collected the revenue more entirely to the satisfaction of all concerned. In the school of Washington he had been trained to system and punctuality; and such was his determined integrity of character, that he never suffered one dollar of the monies of the United States to come into his own hands: all was paid into Bank, whence he drew nothing but his salary, after it had become due. The only fault with which I have ever known any to charge him was this, that he could not give offices under him to all needy applicants.

To his latest breath the devotion of General Steele to his country was intelligent and ardent. He was a zealous advocate for our representative system of government, for domestick manufactures, for internal improvements, and for agricultural pursuits. He wished to see his country as independent as possible of every other country for all the means of life, the productions of the useful arts, and the blessings of science and religion: and his greatest fear for the United States was, that our national and individual ingratitude to God, pride, and extravagance, especially in pecuniary speculation, would at some future time procure heavy judgments, if not the subversion of our great republic. He was indeed a politician, but not one anxious to aggrandize himself; and a patriot; but not one that could ascribe all our national prosperity to human agency, irrespective of the Divine government.

Of General Steele's domestick character, and as the highest evidence of the

prudence, self-government and equanimity of himself and his partner, let it be recorded, that during their whole union of nearly forty-three years, *they never exchanged one harsh or unkind word.* This was their own testimony concerning each other, which might be corroborated by all who were at any time intimate in their family. Out of a million of truly happy marriages, it might be difficult to find another couple, concerning whom we could safely make such an unqualified assertion as this.

It remains for me to write a few things concerning the religious character of these lately deceased companions. They were Christians indeed, without lukewarmness, bigotry, or guile. At an early period of life they professed their faith in the Gospel, and subjection in heart and life to the blessed Saviour. Their whole conduct corresponded with their religious profession, and evinced it to be sincere. They were lovers of the Sabbath, of the house of worship, of the Christian sacraments, of the doctrines of grace as taught in the Presbyterian confession of faith, of civil and religious liberty, of all good men, and of the Lord our God. Of the Presbyterian church at Chesnut Level, General Steele was a ruling elder; and he often officiated in that character in the Third Presbyterian church in this city, of which he was a trustee, and one of its most valuable members. As he and his partner drew nearer and nearer the eternal world, by the gradual encroachments

of the consumption of the lungs, their Christian graces became more bright and glorious. Each of them manifested a cheerful resignation to the will of God, and while desirous of dying, that they might be with Jesus and be like him, they patiently waited until their time came. Death and the future life, instead of being frightful things, of which some dying persons are unwilling that even a minister of the Gospel should speak to them, were the theme of their calm meditation, conversation, faith, and prayer. Mrs. Steele continued to sit up more or less until she saw her husband quietly resign his breath into the hands of his Redeemer, without a struggle or a groan: she then retired to her bed, and nature sunk apace. On the morning after his decease I expected to find her gloomy and depressed in her feelings; but it was far otherwise, and she said to me with great animation, "I have been reflecting with thankfulness that my dear husband has now spent one night with his blessed Saviour." In this frame of mind she continued until her transit to the skies. Just before her decease, her son-in-law, the Rev. Dr. Philip Milledoler, at her request, united with her and the family in prayer, and before her watching friends were aware of it, her spirit had fled to mansions of everlasting blessedness. Happy couple! Blessed in life, and thrice blessed in death!

May our last end be like theirs; for they sleep in Jesus. E. S. E.

Philadelphia, March 27, 1827.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of March last, viz.*

Of Robert M <sup>c</sup> Mullin, Esq., in full of his subscription for the Permanent Fund	\$50	00
Of Rev. Dr. Samuel Miller, a contribution from a member of the First Class of 1824, toward founding the Professorship of Oriental and Biblical Literature		30 00
Of Rev. Edward N. Kirk, a member of the First Class of 1825, for "the instruction of some indigent student, who shall consider it as a loan to be repaid when Providence makes it practicable." In part of his subscription	\$25	
And one year's interest due last September,	6	31 00

Total \$111 00

## View of Publick Affairs.

### EUROPE.

Nothing of great importance has reached us from Europe within the month past. **BRITAIN.**—The latest advices which we have seen from Britain are from Liverpool of the 21st of Feb. Parliament assembled after the holidays on the 8th of that month. A letter from that place states that Lord Liverpool had been dangerously ill of a disease characteristic of apoplexy, and that Mr. Canning continued in an ill state of health. Great publick anxiety was manifested in regard to the illness of Lord Liver-

pool. Stocks, in consequence, had fallen two per cent. The writer adds—"What effect this may have in postponing the subject of the corn laws, or in producing a change in the ministry, cannot yet be determined." The corn laws, Catholick emancipation, a change of ministry, the splendid funeral of the Duke of York, and the appointment of the Duke of Wellington in his place as commander-in-chief of the armies—these are the topics of domestick news, on which the London papers received through the month chiefly dwell. The Duke of Clarence, on a message from the king, had received an additional allowance of £3000 sterling per annum, and his duchess £6000. Their whole allowance is £38,500 per annum. It appears that disease had invaded many of the distinguished personages of Britain. Besides Lord Liverpool and Mr. Canning, the royal Dukes of Cumberland and Sussex, and Mr. Huskinson of the House of Commons, had been seriously ill; and the king himself was at Brighton, confined with the gout—Nothing of great publick interest had taken place in Parliament. The commercial distress of the kingdom was abated. A parliamentary account states, that the annual income is about 55 million sterling, and the expenditure 54 million, leaving one million for the sinking fund. An expedition to the north pole was fitting out under Captain Parry.

**FRANCE.**—Great excitement has been produced in the French chambers by the project of a law on the press, which it was affirmed by the opposers of the law was destructive of the interests and dignity of literature. The French Academy took up the subject, and presented a supplicatory remonstrance to the king. It had been assailed with great vehemence in the chamber of deputies, and it was believed that in despite of court influence, the law would not be passed. The French finances were in a very prosperous state, the revenue exceeding the expenditure by a considerable surplus.

**SPAIN.**—It appears that the court of Spain have been sadly disappointed in an expectation that Russia would bear them out in countenancing the Portuguese rebels. The emperor Nicholas has explicitly declared, that Spain will receive no aid or countenance from him, in any interference with Portugal. This we believe has determined the Spanish court to change its views and its measures—not its wishes. There will probably be a little more done to save appearances, and then all the bustle about Portugal will be over.

**PORTUGAL.**—The civil war in Portugal is apparently all but terminated. The rebels, after some hard fighting, have been defeated and dispersed. We cannot find that the British troops have been employed in active service at all. They remain, however, in Portugal. The Chamber of Deputies was in session, Jan. 20, and a project of a law was presented for declaring the ports of Lisbon open to all nations, with a duty of one per cent. on the re-exportation of goods—This law was likely to pass.

**RUSSIA.**—As was to be expected, the Russians appear to have vanquished the Persian troops, and to have made a considerable inroad into that empire.—No details however are given in the last accounts.

**GREECE.**—The cause of Greece continues to wear a cheering aspect. The siege of Athens has been raised; and the Turkish forces have been so much worsted in a number of engagements, that throughout the whole of Peninsular Greece, they appear to hold no sway beyond the fortresses or fortified camps which they occupy—Those parts of the country which had submitted, on the retiring of the troops of Ibrahim and Reschid Pachas have again risen in open and active rebellion. The large American frigate had arrived, and the command was given to Miaulis—Lord Cochrane was also speedily expected—Great suffering however was experienced for the want of provisions and clothing. We hope it will shortly be relieved by the liberal supplies which are going from our own and other countries. The worst circumstance in the affairs of Greece is civil disunion, and the disposition of the commanders and crews of their vessels of war to engage in piratical enterprises—From these circumstances, we fear that they will not be able to settle their affairs without foreign interference, even if they should be successful in freeing their country from Turkish invasion. The Turks are said by the last accounts to be sending a considerable force to the Morea, direct from Constantinople.

#### ASIA.

It would seem as if the Dutch were likely to be entirely expelled from the island of Java. It has for some time been known that a formidable insurrection of the natives against the Dutch government had taken place; and it appears by recent accounts that about the first of October last, the insurgents defeated the Dutch troops; and it is said annihilated them in a general engagement. A letter writer says—"We know not what troops are coming from Europe; but if five or six thousand men do not arrive in a few weeks, twenty thousand will not save Java, for every mile the insurgents advance their strength increases."



## AFRICA.

It appears that a British ship of war has arrived in England from the coast of Africa, "bringing intelligence that Captain Clapperton had arrived at the residence of Sultan Soolim, at Sackatoo, and been well received. Dr. Dixon had arrived at Yours, five days' journey from the Soolima country. Captain Clapperton would immediately proceed to Tombuctoo, to be there joined by Mr. Dixon, and they would then make their best way to the ulterior objects of their journey." The gallant Col. Purden, who commanded the British and African forces against the Ashantees, had also arrived in London, bringing information that the king of the Ashantees had died of the wounds he received, in the battle in which his army was defeated.

## AMERICA.

**HAYTI.**—The last information received from this island is, that Hayti refuses to fulfil her engagements to France, relative to half duties; that France seems determined to compel compliance; and that war is likely to be the consequence.

**BUENOS AYRES and BRAZIL.**—By an arrival in forty-eight days from Montevideo we learn "that Admiral Brown was blockading the Brazilian fleet in the Uruguay river; and that a heavy force of Brazilian vessels was cruising between Montevideo and Buenos Ayres. Several engagements had been fought, but none of any consequence."

**COLOMBIA.**—The general congress of this republick has been convened, and the Liberator, Bolivar, has addressed to the president of the senate, under date of Feb. 6th, a letter, of which the following is the conclusion:—

"Republicans, jealous of their liberties, cannot consider me without a secret dread, because the pages of history tell them that all those placed in similar situations, have been ambitious. In vain do I wish to propose the example of Washington as my defence; and in fact, one or many exceptions can effect nothing against the experience of the world, which has always been oppressed by the powerful.

"I sigh between the distress of my fellow citizens, and the sentence which awaits me in the judgment of posterity. I, myself, am aware that I am not free from ambition, and therefore I desire to extricate myself from the grasp of that fury, to free my fellow citizens from all inquietude, and to secure after my death, that reputation which I may be intitled to, for my zeal in the cause of liberty.

"With such sentiments, I renounce again and again, the presidency of the republick. Congress and the nation must receive this abdication as irrevocable; nothing will be able to oblige me to continue in the publick service, to which I have already dedicated my entire life: and now that the triumph of liberty has placed this sublime right within the enjoyment of every one, shall I alone be deprived of it? No: the Congress and the Colombian people are just; they will not compel me to an ignominious *desertion*. Few are the days which now remain to me: more than two-thirds of my existence has already passed; let me, therefore, be permitted to await a peaceful death in the obscure and silent retreat of my paternal residence—my sword and my heart will nevertheless be always with Colombia, and my last sighs will ascend to Heaven, in prayers for her continual prosperity.

"I pray, therefore, Congress and my fellow citizens, to confer on me the title of a *Private Citizen*.

Signed.

"God guard your Excellency,

"SIMON BOLIVAR."

**UNITED STATES.**—We have no domestick information of importance to record. The difference between the government of the United States and the State of Georgia seems likely to pass over, without other serious consequences than the unhappy precedent which has been furnished, of a single state opposing, explicitly and decisively, a treaty formed by the general government.

•• Within the last month the following note has been addressed to the Editor of the *Christian Advocate*—and is given to the publick as he received it.

New York, March 14, 1827.

Dear Sir,—We have availed ourselves of the union of another paper with ours, to add to our title; which will hereafter be "*Christian Advocate and Journal*." This we hope will be satisfactory to you: and as the subject was noticed in your *January No.*, perhaps it may be agreeable to you to name this addition in some future No.

Very respectfully, yours,

N. BANGS & I. ENOBT.

# THE CHRISTIAN ADVOCATE.

MAY, 1827.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVII.

### *The Exaltation of Christ.*

(Continued from p. 148.)

The second step of our Lord's exaltation was "his ascending up into heaven."

The place of Christ's ascension is well worthy of particular notice. It was from Mount Olivet, nigh to Bethany; from the very mountain, perhaps from the very spot, where, in his awful agony, his soul had been "exceeding sorrowful even unto death;" and he had "sweat as it were great drops of blood falling down to the ground." What an interesting, what a well chosen contrast! How proper that on the spot where his disciples had seen his deep depression, they should witness his glorification; that from the place where he had tasted, as far as innocence could taste, of the pains of hell, he should ascend to heaven; that from the ground once moistened with his blood and tears, he should rise to eternal joys. His eleven faithful apostles—the traitor Judas having gone to his own place—were the chosen witnesses of this glorious scene. Their Divine Master, we are told, led them out as far as Bethany.—Let us go with them, my children, guided by the word of truth. As they passed along, the Lord charged them not

to depart from Jerusalem till they should have received the Holy Ghost, which he promised he would shortly send. He told them, of course, that this was his last personal interview with them on earth, and that he was just going to ascend to the Father. Yet, to raise their drooping spirits, he promises them his spiritual presence, without interruption—"Lo! I am with you always, even to the end of the world."—But the place of separation is now reached—the time to part is come. He gathers the little group around him—I think I see them all kneel to receive his last blessing—He lifts up his hands in prayer and benediction; and while he is blessing them, behold! he rises from the ground. But still he blesses them—till his voice can no longer be heard. He ascends rapidly, but they follow him with eager eyes, till a cloud receives and covers him: And still they look at the place where they saw him last—They hope to catch one more glimpse of their dear departed Lord, and they look and look, till they are roused from their reverie by a voice—They cast their eyes downward, and see two angels clothed in white, who say—"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you, shall so come, in like manner as ye have seen him go into heaven"—Then the holy apostles prostrate and worship their ascended Master. Beyond a reasona-

ble question it was religious worship, which they offered him. How could it be any other? His body was gone into heaven. If they did not believe him present, as God, their act was unmeaning and absurd.

Meanwhile, the ascended Saviour, making the bright cloud his triumphant chariot, attended by, and passing through, crowds of adoring angels, went far on to a throne exalted above theirs, till he sat down on the right hand of God.

This is sublimely shadowed forth in the 24th Psalm, which I recommend that you read attentively, in reference to this glorious event. The Psalm primarily related to the introduction of the ark to the holy of holies, in the Jewish tabernacle and temple; but ultimately and especially it refers to the entrance of the King of glory, the divine Immanuel, into his heavenly kingdom; and to his reception of his mediatorial throne, after conquering the powers of darkness, and leading captivity captive.

This last circumstance is considered in the Catechism, as another distinct step of his exaltation. In scripture, *the right hand* is always considered as the place of the greatest honour and dignity, and *sitting* implies rest and quietness. Christ's sitting on the right hand of the Father, therefore, implies the quiet and peaceable possession of that matchless dignity, and fulness of power, with which he is vested as the glorious King and head of his church.

The first and most illustrious act of the ascended, glorified and reigning Saviour, in execution of his work, was the mission of the promised Comforter, the Holy Ghost, on the day of Pentecost—the fifteenth day after his resurrection, and the tenth, it would appear, after his ascension into heaven. You will observe that the mission of the Holy Ghost, is expressly declared to be the immediate act of Christ, by the apostle Peter, in explaining the wonderful appearances on the day of Pentecost. "This Jesus (says the apostle) hath God raised up, whereof we all

are witnesses—Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." He who was anointed with the Spirit without measure, and who was now seated on his mediatorial throne, in conformity with the will of the eternal Father, and in fulfilment of his own promise to send the Comforter, did now send him, with all his miraculous energies and operations. The apostles themselves were immediately and fully enlightened into the nature of their mission, work and expectations. You never more hear of their looking for a temporal kingdom, or for any earthly distinctions—To spread the gospel, and to suffer and die for their Lord, was ever after their highest ambition—Although men of no literary education, they now, by the instantaneous instruction of the Spirit of all wisdom, spake and discoursed with propriety, in twelve or fourteen different languages; and thus were qualified to spread the gospel throughout the world. But perhaps the greatest miracle of all was, that a single address of a fisherman of Galilee, under the guidance and application of the Holy Spirit, made, in one day, three thousand converts—converts, some of them, of the very betrayers and crucifiers of Him, who, in this wonderful manner, sent the Spirit to convince them of sin and renew them unto holiness. Under the unerring guidance of this Holy Spirit, the apostles were also qualified to give us, without error, the sacred writings of the New Testament, and to publish the gospel with an astonishing success, throughout the civilized world—in opposition to all the learning, power and superstition, which the world contained—the only means employed being truth and miracles.

The miraculous gifts of the Spirit have long since ceased, but his ordinary operations have not ceased, and never will to the end of time. To these operations the renovation and

conversion of every soul, that is translated out of the kingdom of satan into the kingdom of God's dear Son, is altogether to be attributed; and the kingdom of Christ on earth is thus continued, established, and extended, in opposition to all enemies; and it will extend, till the knowledge and love of God shall cover the earth as the waters do the seas. The sending of this glorious and blessed agent, thus to insure and perpetuate the benefits of his work, is a most important particular in the exaltation of Christ.

Meantime, he sits at the right hand of the Majesty on high, as the head of the church. There, as her glorious Lord, as her Divine Mediator, as her kind intercessor and prevalent advocate, he will continue to sit, till he shall have gathered all his people to himself, and made his foes his footstool.

The exaltation of Christ will be gloriously consummated, by "his coming to judge the world at the last day." How completely will the scenes of his humiliation then be reversed—how wide and wonderful will be the contrast, when he who once suffered as a malefactor, shall sit as the judge of the universe, and pronounce the eternal destiny both of friends and foes—the eternal destiny of two whole orders of immortal beings, angels and men. We are told expressly that "the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father." What an infatuation—I cannot forbear to remark in passing—what an infatuation, to think that he of whom this is spoken, is nothing more than a mere man!

The time of the final judgment is unknown, both to men and angels. It is called in the Catechism the last day, because, after this, time shall be no longer. There will be no more succession of days and nights; but one perpetual day of light, comfort and joy, to the righteous, and one perpetual night of utter darkness, misery and wo, to the wicked.

The second coming of Christ will be in a manner the most splendid and glorious. All attempts to heighten it, by poetic figure or ornament, only cloud it. The simplest representation is the most sublime. "He shall come in the clouds of heaven, with power and great glory—In the glory of his Father, with all the holy angels." He will be a *visible* judge. It is expressly said that "every eye shall see him"—Yes, my dear youth, as surely as your eyes now behold the objects on which they are fixed, so surely will they at last be fixed on Christ, as your final judge.

The place of judgment will be the aerial heavens—It is said that "we shall ascend to meet the Lord in the air." In some portion of space, sufficiently removed from our earth, which will then be on fire, and which will eventually be burnt up, the judgment will sit. Those who are alive at the second coming of Christ, the apostle tells us, "will be changed in a moment, in the twinkling of an eye." Those who are dead shall be awakened; "for the trumpet shall sound, and the dead shall be raised." The pious dead, as if most ready to obey the summons, will rise first. But not a child of Adam, of any age, clime, or country, shall be overlooked, or left behind. What a host!

"No spot on earth but has supplied a grave,  
And human skulls the spacious ocean pave,  
All's full of man; and at this dreadful turn,  
The swarm shall issue, and the hive shall burn."—Young.

It appears from scripture, that the righteous will be separated from the wicked, as soon as they rise.—From the commencement of the judgment they will be placed on the right hand of the Judge, and the wicked on the left. Angels, as well as men, we are expressly told, will then appear to be judged. The fallen angels are "reserved in chains of darkness, unto the judgment of the great day." They were the

tempters of man to sin, and they are now to stand with him before the common Judge. This is one grand end and design of the judgment day: that as, through the intervention of Christ, man has been redeemed and Satan defeated, so, when the work is accomplished, all concerned in this work, may be collected together, not only to witness the exaltation and triumph of Christ, but to contribute to it—his friends, by receiving his approbation and sharing his glory; his enemies, by receiving the sentence of their condemnation, and being consigned to merited and endless misery.

Another design of the judgment is to vindicate, and make known to all, the equity of the Divine dispensations, and the justice of the Divine procedure. Then all the mysteries of Providence, we have reason to believe, will be unfolded; and God will show that, in all cases, he has acted with perfect justice, wisdom, faithfulness and truth; and all inequalities, as they now appear to us, will be explained and adjusted.

But another, and a great design of the judgment is, that from that time, the happiness of the righteous, and the misery of the wicked, may be greatly augmented. Both classes, we know, are made happy or miserable at death. But the Divine constitution is, that during the intermediate state, between death and the resurrection, they shall be less happy and less miserable, than after their souls and bodies are reunited. Hence the judgment day is represented as a great object of desire to the righteous, and of great apprehension and dread to the wicked.

As the righteous will rise first, so also they will be judged and acquitted first; because they are afterwards to be assessors with Christ, in passing sentence on devils and wicked men: That is, they will consent to his judgment as just, and say Amen, to the doom pronounced on the ungodly—"Know ye not, says the apostle, that we shall judge angels." It is the opinion of some, to which I ra-

ther incline, that we are authorized from scripture to say, that there will be no mention made of the sins of the righteous, in the day of judgment; that being blotted out by the blood of Christ, they will be cancelled as though they had never been. There is no question that all their good deeds will be brought into view—not only those which have been publick, but all their most secret acts of benevolence, piety and love—and that they will be rewarded, according to their works. The reward will be all of grace, and yet proportioned to the attainments and exertions of each individual.

On the other hand, all the secret vices and wickedness of the ungodly, in all their blackness and deformity, will be exposed to the universe. The heathen, who have sinned without law, shall be judged without law—judged only for the violation of that law which was written on their hearts, and legible by the light of nature. But "those who have sinned under the law, shall be judged by the law." Those who have enjoyed and rejected the gospel, will perish with the most awful condemnation.

The reverses which the day of judgment will exhibit, will be both fearful and delightful. Many a proud warrior and conqueror, who has waded to empire and renown through rivers of blood; many a despot who has filled a throne, supported by the oppression of hapless millions; many a petty tyrant who has inflicted on helpless slaves, or other inferiors, unceasing misery and torment; many a wealthy miser, who has ground the faces of the poor, that he might add to his splendid hoards; many a talented infidel, whose writings have gained him fame on earth, while they have led thousands to perdition—many of all these characters will wish, in all the agony of despair, that their's had been the lot of the meanest saint, or even that of ordinary sinners. On the other hand, thousands of those whom the great ones of this world have treated

with scorn or pity; have looked down upon as mean and contemptible; have regarded as enthusiasts or fools; will appear to have been the excellent of the earth, the honoured servants and children of God while they lived, and those whom he will now delight to acknowledge, and to crown with unfading honours, in the view of the assembled universe—To these, and to all on his right hand, the Judge will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To those on the left hand, the terrific sentence will be—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels—And these shall go away into everlasting punishment, but the righteous into life eternal."

In closing this lecture I remark—

1. That the ascension and glorification of Christ, demonstrate that there is a local heaven—a place where his glorified body resides, where he is now the object of admiration and worship by angels and the spirits of just men made perfect, and to which all his saints will be gathered after the resurrection; when their former "vile bodies shall be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." We know not, and it is not necessary to know, in what region of the immensity of space this local heaven is placed. It is enough to know that it exists, and that we are permitted to aspire to an admission to it; and to become members of the general assembly and church of the first born, which shall there surround the Redeemer's throne, and behold his glory, in a beatific vision, to all eternity.

2. Let us contemplate with holy wonder and delight, the state of our Redeemer's exaltation. God's ways are not our ways, nor his thoughts our thoughts. In all that he does he acts like himself—like a God. But in the work of redemption there appear to be things, more wonderful than in

any of his other works. It is not for us to say, whether we ought to be more astonished that God should condescend to unite his nature to ours, or to raise ours, by that union, to the height in which we contemplate it in the exalted state of our Redeemer—a height, far beyond that of the tallest angel, or the brightest seraph, in the heavenly host.

"A thousand seraphs, strong and bright,  
Stand round the glorious Deity;  
But who amongst the sons of light  
Pretends comparison with these?"

"Yet there is one of human frame,  
Jesus, array'd in flesh and blood,  
Thinks it no robbery to claim  
A full equality with God.

"Their glory shines with equal beams,  
Their essence is for ever one:  
Though they are known by different names,  
The Father God, and God the Son.

"Then let the name of Christ our King  
With equal honours be ador'd;  
His praise let ev'ry angel sing;  
And all the nations own the Lord."

3. Let us often meditate on the judgment of the great day. Let us keep constantly in mind that for all that we do, or say, or think, God will bring us into judgment: that then all those actions of our lives which we may now most studiously and anxiously endeavour to conceal from the world, and to which we can hardly turn our own thoughts without shame and confusion; yea, that all the secret motives, and wishes, and desires of our souls, which have never eventuated in action—that all these will be disclosed to the universe, and that we must meet them, under the full blaze of heaven, at the tribunal of Christ. Oh, if the recollection of this truth were kept on our minds as it ought to be, it would have the most salutary influence on our whole conduct. Yes, my dear youth, and it would make you feel how important it is, that you immediately flee to the Lord Jesus Christ—that being pardoned through his blood, and clothed with his righteousness, you may escape the condemnation of his enemies,

and receive the acquittal and reward of his friends, in the day when "he shall come to be glorified in his saints and admired in all them that believe."

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AN INTERESTING LETTER.

The following letter, although written more than ten years since, has, we believe, not been made public till very lately—the copy before us says, "Never before published." It is then added, "The writer of the following letter never intended or expected that its circulation should extend beyond a very small circle: at the desire of a friend, to whom he felt himself deeply indebted, he transcribed it for his use; but, at the same time, accompanied it with a request, that no second copy should be taken; a request with which his friend rigidly complied. Nor was it till he found that the scope of it had been much misunderstood or misrepresented, and that some detached passages had found their way in various directions, that, in justice to himself, and to the truths which he had embraced, he permitted the circulation of it to be at all extended. In the mean time, he has been frequently solicited for copies of it, which his other avocations would, by no means, permit him to furnish; and as some pious and valuable friends, for whose judgment he feels much deference, have expressed an opinion that it might be of service to others, he has ordered a few to be privately printed, in order to comply with their wishes, and to save himself the trouble of transcribing."

We republish this letter, in hope that it may do good. We verily believe that there is not a Unitarian in the world, who would not renounce his creed, if he would read the sacred scriptures in the same careful, prayerful, and serious manner, as was done by Dr. Stock. The progress of his mind, from full confidence in error—through the succes-

sive stages of all but contempt for opposite opinions, of attention at length yielded to those opinions from courtesy, of doubting, perplexity, distress, research, prayer and conviction—to an ultimate belief and open avowal of the truth, is so naturally and simply related, as to carry immediate conviction to an impartial reader, that the writer must have actually felt what he has described. The frankness, kindness, and Christian temper, with which he addresses his former religious teacher, is also admirable—It may not be amiss to state that *Clifton*, the place from which the letter is dated, is a populous village, about a mile distant from the city of Bristol in England.

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*Clifton, Wednesday, 6th Nov. 1816.*

My Dear Sir,—I scarcely know in what terms to begin this letter, or how to communicate to you the object of it; yet I am anxious to be the first to convey to you the intelligence, because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect, by which I could wish it should be accompanied. It will surprise you to be told, that it is become with me a matter of absolute duty, to withdraw myself, henceforth, from the Lewin's Mead Society. Yes, my dear sir, such is the fact.

In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill; so much so, that his other medical attendant and myself, have since judged it necessary that he should suspend all his public labours. After attending him here, for two or three days, he removed to Downend, where I have since continued to see him, about once a week. He felt it a duty to endeavour to lead me to reconsider my religious opinions; and at length, with much delicacy and timidity, led to the subject. I felt fully confident of

this truth, and did not, on my part, shun the investigation. For some weeks his efforts did not produce the smallest effect; and it required all the affectionate patience of his character, to induce me to look upon the arguments on his side, as even worth examining. This spirit of levity, however, was at length subdued and restrained, by the affectionate earnestness of his manner. Now and then, he produced a passage of scripture which puzzled me exceedingly; but, as I was always distrustful, I scarcely ever allowed any weight to it, till after I had coolly examined it at home. I began, however, sometimes to consider, whether it was not possible that his observations might contain some truth; and of course was led to examine them with more care and impartiality.

It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was despatched about this period. I advert to this circumstance, because it marks a curious, though, I fear, not an uncommon feature in the human mind. I must however make the avowal, that it was precisely about the interval that occurred between the preparation and the despatch of the letter alluded to, and of that to you, and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind. Such, however, was my hostility to the sentiments to which these doubts pointed, that I resisted every suspicion of this kind. I treated it as a mere delusion of the imagination; I felt ashamed even to have yielded to such suggestions for a moment; and when Mr. Bright pointed out to me a strong passage in the address to Dr. Carpenter, as if he thought that it might be softened a little, I persisted in retaining it. In fact, I seemed to seek, in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.\*

\* To elucidate this paragraph, it may perhaps, be proper to state, that Dr. Est-

The letters were sent, and the respective answers received. Still my weekly visits to Mr. Vernon were continued; I still investigated the subject with constantly increasing earnestness, yet I was unaltered; and when Mr. Bright read the history of the proceedings to the congregation, I felt no regret at my share in them, but, on the contrary, rejoiced in anticipating the future triumphs of Unitarianism. Here, however, my triumph ceased. Almost immediately afterwards, my doubts returned with ten fold force. I read, I was perplexed. Often, very often, I wished that I had not begun the inquiry. I prayed for illumination, but I found my mind daily becoming more and more unsettled. I have now lying before me a sheet of paper, on which I wrote down some of the thoughts of this period, while under their more immediate pressure, as if to relieve my mind, by thus divulging them, for they were disclosed to no human ear.

I copy from them this passage—  
 "If the attainment of truth be not the result, I am sure that the state of mind, in which I have been for some time past, is not to be envied." I think that it was about this time you returned home. When I advanced to shake hands with you, after the close of the service, you may remember that you observed to me, "Why, Doctor, you look pale!" Pale I was, I have no doubt, for my mind was full of thoughts that chafed each other like a troubled sea; and your

lin, the senior minister of Lewin's Mead, having announced his intention to resign that office, the congregation met, and voted an address of thanks to him for his services. Some time afterwards, they met for the purpose of electing a successor. Their choice fell upon Dr. Carpenter of Exeter, and an invitation was accordingly sent him, which was accepted, and his acceptance was officially announced, in another address to each of their ministers. The writer of the above letter was requested to be the organ of expressing the sentiment of the society upon these several occasions, a request with which he cheerfully complied.



return, and the vivid recollection of the letters which it excited, had not tended to calm the agitation. In addition to this, I had been in the habit of pursuing the inquiry, night after night, to a very late hour. Such continued to be the state of my mind, during the latter end of September and the whole of October. Towards the end of this latter month, the evidence for the doctrines which I had hitherto so strenuously opposed, seemed progressively to increase. But it was not till this very week that conviction came; and that my mind, unhesitatingly and thankfully, accepted the doctrines of the Supreme Divinity of our Lord and Saviour Jesus Christ, of atonement, or reconciliation, by his precious blood, and of the divinity and personality of the Holy Spirit. I do not, my dear sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions I have embraced, that since this investigation began, I have regularly gone through the New Testament, as far as the Epistle to the Hebrews (the gospel of John I have read through twice); that not only every text which has been differently interpreted, occurring in this large portion of the New Testament, but also all those referred to in the controversial volumes mentioned below, were carefully compared with the original, with the improved version, with Mr. Belsham's explanation in his *Calm Inquiry*, and frequently with Dr. Carpenter's *Unitarianism the Doctrine of the Gospel*; and that the references to the Psalms and the Prophetical Scriptures, which occurred in the New Testament, or the other writings alluded to, were also examined in Dr. Priestley's *Notes on the Scriptures*: for I am not possessed of, nor have I seen, (with, I think, one exception, in which Dr. Campbell's *Annotations on Matt. xxii. 45, et seq.* were shown me,) one orthodox commentary on the Scriptures. The controversial books, on that side, which I have used in this inquiry,

are Mr. Wardlaw's two books,\* *Simon's Plea for the Divinity of Jesus*, (of which at this very moment not even a third part is cut open,) *Dr. Lawrence's Critical Reflections, &c. on the Unitarian Version*, (on which I will pause to observe, that they first settled my mind as to the authenticity of the introductory chapters of *St. Matthew and St. Luke*;) a *Sermon on the Atonement*, by Mr. Hull, *Six Letters of Dr. Pye Smith to Mr. Belsham*, and *Notes taken down from two Sermons preached by Mr. (I believe now, Dr.) Chalmers, of Glasgow*, upon the following texts: *Psalm lxxxv. 10*, and *Romans viii. 7*. Yet these few helps to the better understanding of the Holy Scriptures, though counteracted by the volumes above cited, by long association, by frequent references to other Unitarian volumes in my collection, and by the various arguments on that side, which memory was constantly suggesting, have ultimately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the Father of light, from whom cometh down every good and perfect gift, if I did not avow my conviction, that to these means the teaching of his Holy Spirit has been superadded: for I can, in his presence affirm, that during the latter part of the inquiry, more particularly, the Scriptures of Truth were never opened by me without profound and fervent prayer for illumination; and almost always with reference to our Lord's promise in *St. Luke, chap. xi. ver. 13*. Indeed, my dear sir and friend, I was in earnest. A change so awful, so unexpected, I may add, so improbable, which four months ago only, I should myself have said was impossible, has deeply and solemnly impressed my mind.

That I must encounter much ridicule in consequence of this change,

\* *Discourses on the Principal Points of the Socinian Controversy, and Unitarianism incapable of Vindication.*

I fully expect. I am sure that I well deserve it; for no person would have burst out more loudly against such an alteration in the views of another, than myself. Nor ought I to omit to add, that my excellent friend, Mr. Vernon, while I was communicating to him the conviction that I had received, and my expectation of being ridiculed for such a change, observed to me, that I certainly must expect it, but hoped that I was prepared to forgive it. I trust I shall be enabled to do so.

Upon reviewing this last sentence, my dear sir, I feel myself bound to say, that in stating this, I hope not to be understood as anticipating any thing of the sort from you, or from your venerable colleague. No! however you may pity my delusion, I feel assured that you will do justice to my motives.

My dear sir, I have extended this letter to a much greater length, than I had any expectation of doing when I began it. I began it with alluding to my regard and my respect for you. Will it be deemed inconsistent with either, if I venture to conclude it with a most affectionate wish and prayer, that you and yours, and all who are near and dear to you, may receive every earthly blessing, and may be brought to the knowledge of the truth! I feel it to be my duty to conclude thus, and I shall stand excused. And, oh! how much is that wish enkindled, when I recollect the seriousness and solemnity of your manner in prayer, and your impressiveness in preaching. How do I wish that endowments of such value were consecrated to those views which I have received. But I feel myself getting upon tender ground. It is difficult to word such a wish without appearing arrogant, or impertinent, or presumptuous; and yet nothing is further from my heart than either of these feelings. Believe me to be with sincere regard,

Yours, my dear Sir,

J. E. STOCK.

Rev. JOHN ROWE.

VOL. V.—*Ch. Adv.*

P. S. I know not whether it may not be unnecessarily minute, to add, that during this inquiry, I have looked into Doddridge's Rise and Progress, and have read through Scott's Force of Truth, and the Letters connected with it in Newton's Cardifonia, and Newton's Narrative of his own life; but it is my wish to omit nothing. I ought also to state, that once, and but once, I have entered another place of worship, (Castle Green,) when Mr. Thorpe repeated a Thursday evening lecture on the Trinity, but this produced no conviction at the time, although the recollection of it has, perhaps, been useful to me since.

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EXTRACTS FROM MASON'S REMAINS.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Salvation then draws near to man when it is his main care.

The ordinances of God are the means of salvation; but the God of ordinances is the author of salvation.

Religion must be our business, then it will be our delight.

It will cost something to be religious; it will cost more not to be so.

A Christian's life is nothing else but a short trial of his graces.

Lukewarmness is the best natural, but the worst spiritual temper a man can be in.

There are few but are sometimes in a serious fit; but how few are in a serious frame, who have an abiding sense of God upon their heart!

It is a voluntary *cannot* that keeps the soul from God.

The gate which leads to life, is a straight gate, therefore we should fear;—it is an open gate, therefore we should hope.

Do the Lord's work in the Lord's time; pray whilst God hears; hear whilst God speaks; believe whilst

God promises; obey whilst God commands.

That man has no sense of mercy, that wants a sense of duty.

Two duties must run through a Christian's life, like the warp through the woof—*blessing* and *trusting*.

Religion is much talked of, but little understood, till the conscience be awakened; then a man knows the worth of a soul, and the want of a Saviour.

Then doth religion flourish in the soul when it knows how to naturalize spiritual things, and to spiritualize natural things.

We may judge of our eternal state by our spiritual state; and of our spiritual state by the delightful and customary actions of our lives.

If we expect to live with Christ in heaven, we must live to him on earth.

We may expect God's *protection* so long as we keep within God's *bounds*.

Our opportunities are (like our souls) very precious; but if they are lost, they are irrecoverably lost.

That preaching that is plain, pure, powerful, and practical, men are apt to dislike.

Religion begins with a knowledge of a man's self, and is perfected with a knowledge of God.

This is a threefold mystery:—a gospel published in the midst of an ungodly world; a little church preserved in the midst of devils; and, a little grace kept alive in the midst of corruptions.

The service of God is the soul's work; and the favour of God is its reward.

A man may be imperfect in his obedience, and yet impartial.

God never fails them that wait for him, nor forsakes them that work for him.

It is a sign of advanced grace, when opinion is swallowed up of religion.

From "*The Amidet*."

### THE HOUR OF PRAYER.

BY MRS. HEMANS.

Child, amidst the flowers at play,  
While the red light fades away;  
Mother, with thine earnest eye,  
Ever following silently;  
Father, by the breeze of eve,  
Called thy harvest-work to leave;—  
Pray! Ere yet the dark hours be,  
Lift the heart and bend the knee.

Traveller, in the stranger's land,  
Far from thine own household band;  
Mourner, haunted by the tone  
Of a voice from this world gone;  
Captive, in whose narrow cell  
Sunshine hath not leave to dwell;  
Sailor, on the darkening sea;—  
Lift the heart and bend the knee.

Warrior, that from battle won,  
Breathest now at set of sun;  
Woman, o'er the lowly slain,  
Weeping on his burial-plain;  
Ye that triumph, ye that sigh,  
Kindred by one holy tie;  
Heaven's first star alike ye see;—  
Lift the heart and bend the knee.

From the same.

### THE RESTORATION OF ISRAEL.

BY THE REV. G. CROLY.

"And I heard a voice out of heaven saying,  
*Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people; and God himself shall be with them, and be their God.*"—  
Rev. xxi. 3.

King of the dead! how long shall sweep  
Thy wrath! how long thy outcasts weep!  
Two thousand agonizing years  
Has Israel steeped her bread in tears;  
The vial on her head been poured—  
Flight, famine, shame, the scourge, the  
sword!

'Tis done! Has breathed thy trumpet  
blast,

The TRIBES at length have wept their last!  
On rolls the host! From land and wave,  
The earth sends up the unransomed slave!  
There rides no glittering chivalry,  
No banner purples in the sky;  
The world within their hearts has died;  
Two thousand years have slain their pride!  
The look of pale remorse is there,  
The lip's involuntary prayer;

The form still marked with many a stain—  
 Brand of the soil, the scourge, the chain;  
 The serf of Africk's fiery ground;  
 The slave, by Indian suns embrowned;  
 The weary drudges of the oar,  
 By the swart Arab's poisoned shore,  
 The gatherings of earth's wildest tract—  
 On bursts the living cataract!  
 What strength of man can check its speed!  
 They come—the nation of the Freed.  
 Who leads the march? Beneath his wheel  
 Back rolls the sea, the mountains reel;  
 Before their tread His trump is blown,  
 Who speaks in thunder, and 'tis done!  
 King of the dead! Oh not in vain  
 Was thy long pilgrimage of pain;  
 Oh, not in vain arose thy prayer,  
 When press'd the thorn thy temples bare;  
 Oh! not in vain the voice that cried,  
 To spare thy madden'd homicide!  
 Even for this hour thy heart's blood  
 streamed!  
 They come!—the host of the redeemed!

What flames upon the distant sky?  
 'Tis not the comet's sanguine dye,  
 'Tis not the lightning's quivering spire,  
 'Tis not the sun's descending fire.  
 And now, as nearer speeds their march,  
 Expands the rainbow's mighty arch;  
 Though there has burst no thunder cloud,  
 No flash of death the soil has ploughed,  
 And still ascends before their gaze,  
 Arch upon arch, the lovely blaze;  
 Still as the gorgeous clouds unfold,  
 Rise towers and domes' immortal mould.

Scenes! that the patriarch's vision'd eye  
 Beheld, and then rejoiced to die;—  
 That like the altar's burning coal,  
 Touched the pale prophet's harp with  
 soul;  
 That the throned seraphs long to see,  
 Now given, thou slave of slaves, to thee!  
 Whose city this? What potentate  
 Sits there, the King of time and fate?  
 Whom glory covers like a robe,  
 Whose sceptre shakes the solid globe,  
 Whom shapes of fire and splendour guard?  
 There sits the man, "whose face was  
 marred,"  
 To whom archangels bow the knee—  
 The weeper in Gethsemane.  
 Down in the dust, aye, Israel kneel,  
 For now thy withered heart can feel!  
 Aye, let thy wan cheek burn like flame,  
 There sits thy glory and thy shame!

From "Ackerman's Forget Me Not."

### A DIRGE.

BY THE SAME.

"Earth to earth, and dust to dust!"  
 Here the evil and the just,  
 Here the youthful and the old,  
 Here the fearful and the bold,  
 Here the matron and the maid,  
 In one silent bed are laid;  
 Here the vassal and the king  
 Side by side lie withering;  
 Here the sword and sceptre rust—  
 "Earth to earth, and dust to dust!"

Age on age shall roll along  
 O'er this pale and mighty throng;  
 Those that wept them, those that weep,  
 All shall with these sleepers sleep.  
 Brothers, sisters of the worm,  
 Summer's sun, or winter's storm,  
 Song of peace, or battle's roar,  
 Ne'er shall break their slumbers more.  
 Death shall keep his sullen trust—  
 "Earth to earth, and dust to dust!"

But a day is coming fast,  
 Earth, thy mightiest and thy last,  
 It shall come in fear and wonder,  
 Heralded by trump and thunder;  
 It shall come in strife and toil,  
 It shall come in blood and spoil,  
 It shall come in empires' groans,  
 Burning temples, trampled thrones:  
 Then, Ambition, rue thy lust!—  
 "Earth to earth, and dust to dust!"

Then shall come the judgment sign;  
 In the east the King shall shine;  
 Flashing from heaven's golden gate,  
 Thousand thousands round his state;  
 Spirits with the crown and plume,  
 Tremble then, thou sullen tomb!  
 Heaven shall open on our sight,  
 Earth be turn'd to living light,  
 Kingdoms of the ransom'd just—  
 "Earth to earth, and dust to dust!"

Then shall gorgeous as a gem  
 Shine thy mount, Jerusalem;  
 Then shall in the desert rise  
 Fruits of more than Paradise;  
 Earth by angel feet be trod;  
 One great garden of her God;  
 Till are dried the martyr's tears,  
 Through a glorious thousand years.  
 Now in hope of Him we trust—  
 "Earth to earth, and dust to dust!"

## Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

### Essay III.

#### *Of the Nature and Foundation of Moral Obligation.*

(Continued from p. 120.)

That man is under obligation to obey the commands of God, ought to be regarded as a primary element, an established maxim, in moral and theological science. No person can duly comprehend the import of this proposition without perceiving its truth. The assertions of the professed sceptick cannot furnish sufficient evidence to the contrary. A love of singularity may lead some men to argue against the plainest truths. But their conduct contradicts their speculations, and proves that they are governed in their practical judgments by the same fundamental laws and maxims of human belief, by which other men are governed; although, in their philosophical reveries, they affect to call them in question.

But although the reality of our obligation is admitted by all, yet very different accounts have been given of its foundation. By some, our obligation to obey God is represented as being founded in the nature and fitness of things; by others, in a prudential regard to our own welfare; by others, in considerations of general expediency; and by others, in the authority and will of God. Amidst these conflicting accounts it is satisfactory to observe that our obligation is, in all, considered as unquestionable. To deny this would, indeed, evince the most daring impiety, or downright insanity. It is plain, however, that the foundation of moral obligation can be neither remote nor obscure. The concurrence of all descriptions

of persons, wise and ignorant, learned and unlearned, in the same belief, proves that they do not derive their conviction from a process of reasoning, or from abstruse and doubtful speculation. On the contrary, their conviction must be either an original suggestion of the human mind, or the immediate and obvious result of those truths which are known and acknowledged by every man. This consideration, if duly attended to, will, I am persuaded, be sufficient to set aside many of the accounts which have been given of the grounds and reasons of moral obligation. The process of reasoning which they involve, and by which it is supposed the conviction of obligation is primarily suggested, is not sufficiently obvious and conclusive to warrant us in representing it as the means of producing a conviction which is common to all.

Some of the theories which have been mentioned may be afterwards considered more particularly; at present I observe, that our obligation to obey the laws and commands of God, seems evidently to arise from the relation which He sustains to us as our infinitely glorious Creator, Preserver and Benefactor; and consequently our conviction of obligation must arise from a perception of this relation.

The works and dispensations of God manifest his perfection and glory. An attentive and enlightened survey of the works of creation, a diligent observation of the proceedings of Providence, and, above all, a wise employment of the advantages furnished by the scriptures, must convince us that his nature is incomprehensible, and infinitely glorious; the fountain and ultimate standard of all perfection; and that whatever excellences may be found in his creatures are but faint representations of the eternal

and independent excellence of his being. We may be assured that it is not in our power to form a conception of any real perfection, which does not belong to the Divine nature, in a degree and manner infinitely exceeding our conceptions. Every attribute of mind which can be regarded as the proper object of esteem, love and reverence, must be ascribed to him, and without any of those limitations or imperfections which belong to all created natures.

It is sometimes said that God has manifested *all* his glory in the works of nature, and in the holy scriptures; that the law which he has given is a perfect transcript of his moral character; with other language of a similar import. I have no hesitation in pronouncing language of this kind to be rash and presumptuous. It is certainly hazardous to make assertions apparently limiting the nature and attributes of our Maker. His essential glory is infinite; it can therefore be comprehended only by a mind of infinite understanding. But the knowledge of his glory which he is pleased to communicate to his creatures, must, like their capacity, be limited. Besides, the display which is made of the Divine perfections to different rational beings, must be very different, both in regard to its extent, and the number of its objects. The capacity of one man is much greater, and his opportunities of information on this, as well as on other subjects, much more favourable than those of another man. And surely it cannot be doubted that the exhibition which is made of the glory of God to one order of his creatures, is, in many respects, different, and very superior to that which is made to another; corresponding to their different powers of comprehension, and to the peculiar circumstances in which they are placed.

That the precepts of the moral

law are agreeable to the holy nature of God is true; but this affords no warrant to represent them as a full and adequate exhibition or transcript of his holiness. A little reflection will convince us that the peculiar character and extent of the manifestation which they afford of the Divine moral excellence, are determined by the nature and relations of those to whom they are addressed, and to which they are necessarily adapted.

It does not appear that mere excellence of nature, however exalted, confers authority upon any being, to require obedience of those who are not dependent on him, and who receive nothing from him; and on the other hand, those who are not dependent, and who receive nothing, can be under no obligation to obedience. These conclusions seem to be agreeable to the common understanding of mankind, and to be suggested by the constitution of human affairs. It is not any superiority of nature or excellence which confers authority upon the parent, the master, or the ruler. It is evidently the relation which exists between the parent and the child, between the master and the servant, and between the ruler and the subject, which confers authority on the former, and imposes obligation on the latter respectively. The child is dependant on the parent for support, protection, instruction and comfort; from this dependence results the obligation of the child, according to the appointment of God, to obey the commands of the parent. Similar remarks are applicable to the other relations which I have mentioned. In all cases, dependance seems indispensable to obligation; and it also appears, that the nature and extent of the obligation will correspond to the nature and extent of the dependance on which it is founded.

Our dependance upon God is absolute and unlimited. It is differ-

ent in its nature, and infinitely more complete and perfect than any dependance which can be found of one creature upon another. We receive but little from any of our fellow creatures, compared with what we receive from the Father of our spirits, and the former of our bodies; the God in whom we live and move and have our being. We are dependent upon him for our existence, our endowments, and all our capacities and opportunities of enjoyment. We have nothing, and we can have nothing, for which we are not dependant on his bounty. Our own exertions, and the agency of our brethren, may be the means by which many of the benefits of life are obtained; yet it must be acknowledged that He is the fountain from which they all proceed. Every good gift and every perfect gift is from above, and cometh down from the Father of light. The Divine bounty and favour are to be acknowledged in those benefits and enjoyments which are procured according to the ordinary course of events, no less than if they were bestowed upon us immediately by miraculous interposition. Our folly and ingratitude are equally conspicuous, if the constancy and uniformity of his benefits prevent us from perceiving his operation; and our consequent obligation of serving and glorifying him with all the powers he has conferred on us.

From what has been said it will appear, that the instances which are found among men of authority on the one part, and of obligation on the other, are necessarily but partial and inadequate representations of the supreme and absolute authority of our Maker; and of the unlimited obligation under which all are laid to him. They serve, however, the important purpose, according to the nature of the human understanding, and the circumstances of our early existence, to prepare our minds for appre-

hending and duly estimating our obligation to our Father in heaven, our divine Lord and Master.

Although it is not the manner of the scriptures formally to state or discuss abstract questions, yet the principles I have advanced are proceeded upon, as self-evident and incontrovertible. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. A son honoureth his father, and a servant his master: if then I be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord of hosts." If, therefore, it be judged reasonable and right that a son should honour and obey his father, a servant his master, and a subject his ruler, will it not be evident to all, that creatures are under obligation to honour and obey their glorious Creator, the God in whose hand their breath is, and whose are all their ways?

There are some perhaps who would choose to state the matter a little differently, thinking it more correct to say that our obligations to obey the commands of God result from the infinite perfection of his nature; and from his relation to us as our Creator and Benefactor. I have no other objection to this statement, than that the former consideration seems necessarily to be included in the latter. His relation to us, as our Creator and Preserver, essentially involves the idea of the infinite glory and excellence of his nature. It seems therefore more strictly logical, to represent our obligation to be founded simply upon the relation which we sustain to our Maker; as a correct understanding of that relation necessarily implies a consideration of his transcendent excellence.

The language of those, who represent the authority and will of God as the foundation of moral obligation, is much nearer the truth.

and far less exceptionable, than that of the other statements which I have mentioned, at the beginning of this essay. It does not however appear to be perfectly precise and satisfactory. Authority on the one part, and obligation on the other, necessarily imply each other. The former cannot be ascribed to any being, without supposing a corresponding obligation to belong to some other being. They are essentially related, and must have the same foundation; and in the instance of which we are speaking, they are founded upon the relation which God sustains to his rational creatures. To make the subject perfectly plain, it must be observed that the following questions, *Why am I under obligation to obey the commands of God?* and, *Why am I under obligation to perform a particular action, or pursue a particular course of conduct?* although somewhat resembling each other, require a very different answer. The first is the ultimate question, and that to which I have endeavoured to give an answer, in the preceding part of this inquiry. The proper answer to the second question, *Why am I under obligation to perform a particular action?* undoubtedly is, because God commands it. This however implies that he has authority to give laws for the regulation of our actions; and also that we are bound to obey them. But if the ultimate question be asked, *Why am I under obligation to obey the laws and commands of God?* it will not be sufficient to reply, that this obligation is founded on the Divine authority. This is doing little, if any thing, more than repeating the sense of the question in other words. That God has authority to command, and that we are under obligation to obey, are really expressions of entirely equivalent import, and therefore one cannot be employed to account for the other. They both result from the relation which

exists between the Supreme Law-giver, and the subjects of his government.

Attention to the distinction which I have now stated, appears necessary to a correct understanding of the grounds and reasons of moral obligation. By overlooking it, we shall be in constant danger of falling into confusion and error.

That rational creatures are under moral obligation to obey the laws of their Creator is an ultimate truth, a fundamental maxim in morals and theology. To attempt, therefore, to assign reasons for this primary truth, would be no less absurd than a similar attempt would be, in regard to the primary axioms of mathematicks. Nothing more can be done than to develop and illustrate the ideas which the proposition essentially involves; but if, after all, any man should not perceive the indispensable obligation under which he is laid to obey the glorious Author of his nature, and the bountiful Giver of all his comforts, he must be looked upon either as a monster of impiety, or as one destitute of reason.

It will readily be admitted, that if our obligation results from our relation to our Creator, the sentiment of moral obligation must result from a view of that relation. Indeed, the latter proposition is no less evident than the former, and, if admitted as correct, necessarily establishes the former. In what manner, then, would a wise man proceed in the endeavour to impress upon the minds of others, sentiments of duty and obedience to their Maker? Not, surely, by telling them that their welfare depended on their obedience. They could infer nothing more from this representation than that it is a matter of prudence to do what God commands. Would he tell them that obedience will conduce to the general welfare? From this they could infer nothing more than that it is expedient to act in conformity



to the Divine commands. Both these ideas, that of prudence and of expediency, are essentially different from the idea of duty and moral obligation; and, consequently, whatever is done from a regard to them, solely, cannot be considered as obedience to God. He would certainly direct their attention to the infinite majesty and glory of God; his relation to us, as our Creator and Benefactor and Sovereign Lord; and our absolute dependence upon him, for all that is excellent in our nature, and desirable in our existence. This is the manner of scripture. When God promulgated his law to Israel, he prefaced it with these words: "I am the Lord thy God, which have brought thee out of the land of Egypt; out of the house of bondage." In that most beautiful address to the Church, contained in the forty-fifth Psalm, the foundation of our obligation is stated very distinctly. "For he is thy Lord; and worship thou him." "Know therefore," said Moses to Israel, "that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments—Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." How incomparably more sublime and rational is the view which these passages afford of the reasons and ground of obligation, than that which is afforded by the futile theories which some have ventured to advance on this subject! Indeed, these theories evidently amount to a disavowal of obligation to obey God. Their authors virtually say, although we judge it right to do what God has commanded, yet this is not because we consider ourselves under the obligation of duty or obedience to him, but because the performance of what he has commanded appears most conducive to personal happiness; or to general utility; or is agreeable to the na-

ture and fitness of things. It is absurd to suppose that acceptable obedience can proceed from any of these principles, or indeed, that the actions which they produce can have any thing of the nature of obedience.

A regard to our own welfare, and that of others, is not to be condemned; it may concur, as a useful auxiliary, with the higher principle of duty. But these principles are perfectly distinct; and so far as our actions have the nature of obedience, they must proceed from the principle of duty.

To strengthen our convictions of moral obligation, we ought frequently to reflect upon the transcendent glory and majesty of God; our dependence upon him for our existence, our powers, and all our enjoyments; and, consequently, that it is our indispensable duty to acknowledge him in all our ways; and to subject every principle of our nature, every desire of our minds, to his supreme and righteous authority. Holiness in man consists essentially in obedience; in the direction and regulation of every part of our constitution in conformity to his command, and from a regard to his authority and will. How important then is it, that a conviction of our indispensable obligation to the glorious Author of our being, should be deeply and constantly impressed upon our minds. How carefully should we avoid whatever may have a tendency to weaken or efface it; and how diligent should we be, in using the means by which it may be preserved and strengthened.

The obligation under which we are laid to obey our Creator, being admitted, all that remains for us is, to discover what he commands, and what he forbids; and to regulate our conduct accordingly. Whether we can assign any reason why he has enjoined a particular rule of duty, or not, will not affect our obligation. It is sufficient, if it has

the stamp of his authority. To refuse compliance until we can perceive its tendency to promote our own happiness, or the happiness of others, would be rebellion against the authority of God.



OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

No. 5.

*Remedies Proposed.*

Dear Sir,—You know it has sometimes been suggested that the *General Assembly should meet triennially*. I confess, if it must be divested of its judicial capacity, so far that no appeals or complaints can be heard in its sessions, when the interests of the church require them to be heard, I shall care little whether its meetings are oftener than septennial. But a triennial session would divest the body of its judicial character, and render it no longer useful or desirable, as a court of review.

Such a measure would break up almost the entire relations of that court—and I should deem it labour lost to state in detail objections to a scheme so utterly impracticable. I cannot persuade myself that it has been seriously approved by any Presbyterian.

There is a project, which has assumed a more serious aspect, and been advocated by some wise men.—I have heard it spoken of as inevitable.—*To divide the Presbyterian Church into two Assemblies*, having correspondence with each other by delegation.

Such an event I should deprecate. It would awaken and cherish local interests—promote jealousies—and I should anticipate a complete failure, in attempting to preserve harmony and fellowship.

If all difficulties, connected with the funds of the Assembly and the direction of theological seminaries, could be avoided in the division, I should fear others of a more serious

nature. No such division can now be amicably made. If such an event ever takes place, it must be by some violent schism, bringing discord, jealousy and contention in its train. Neither the good of the church nor the glory of our Master, can be promoted by such unhallowed scenes.

Something, however, must be speedily done, or violence and secession will be the result. To me the course seems plain—and I can see but one adequate remedy for all the existing evils:—*A synodical representation*, on an equitable ratio, is such a remedy.

Let the constitution be so altered as to abolish the present mode of sending commissioners from presbyteries, and give to synods the right of sending one minister and one elder, for every *twenty-five* ministers—subject to a diminution when the number shall reach a certain maximum. Let the principle of fractional representation be applied to the new system as it is to the old—and we shall have a remedy; but it may be sought in vain with a representation from presbyteries.

The plan I propose would preserve the radical principles of Presbyterianism, as entire as on the existing plan. A synod is in fact, only a larger presbytery, including all the pastors, and having a representation from all branches of the church within its limits. A delegation from the larger, instead of the smaller presbytery, can invade no presbyterial principle—and the body so constituted, will as really represent the whole church as when the delegates come from the smaller presbyteries.

The representation will be more equal, because the fractional proportion will be less—and because synods will be more likely to secure a full delegation and punctual attendance. The lay delegation will be more full, and the Assembly become a much more just representation of the church than it ever can be on the present plan.

The Assembly will not then be so

*unwisely.* There will be a convenient number for deliberation, perfectly competent to transact all the business of a session, in less than two weeks. We shall then hear no more of invading the radical principles of our government to get rid of business, or to save the reputation of our highest court. Less time will be spent in the *political concerns* of the meeting—less in *useless debate*—and the time of all the members will be appropriated to some profit, instead of many of them retarding, as they now do, the business of the Assembly.

More than half the expense may be saved—and the intolerable burden upon the citizens of Philadelphia be removed. The miserable custom of indiscriminate rotation in sending delegates will be discontinued, or become less injurious to the reputation of the Assembly and interests of the church. Complaints against decisions of the highest judicatory will be lessened and murmurs of dissatisfaction hushed, because confidence will be felt in the wisdom of the court. The secular character of the proceedings will be corrected, and the undue importance of mere technicality lost, in the wisdom, experience and fear of God pervading the Assembly.

A consideration of no small moment seems to be overlooked by the Assembly, in submitting expedient after expedient to the presbyteries—*The stability of our constitution and consistency of our highest judicatory.*

The whole system of temporary expedients for removing present evils, is calculated to cherish the spirit of innovation—unsettle the whole instrument—and place in jeopardy the best principles of church order; to say nothing of the doctrines contained in our confession of faith. We already begin to feel the unfavorable influence of such a course. In 1818 the spirit of innovation began, under the almost hallowed name of reform. The ratio of representation was altered. In 1819 the whole constitution of government

was put into the hands of presbyteries for revision—In 1820 it was altered and fully revised. The confession and constitution were published with great care under the direction of the Assembly, and pains taken to circulate the copies. Along with that circulation was conveyed the opinion, that this was now to be a permanent instrument. The work was stereotyped, and an unprecedented number of copies put into the hands of the church. In 1825 another alteration was proposed in the ratio of representation, which was consummated last year. Before the last proposition I felt no alarm—nor did I then fully appreciate some fears expressed by Fathers in the church, that the spirit of innovation might lead to disastrous results.

But did the decision of the presbyteries to alter the ratio satisfy the Assembly? Far from it. The current of reform has unsettled the minds of many, and produced dissatisfaction with many parts of the constitution. This age of wonderful improvement must impart its salutary influence to remodelling the church. It is now proposed to set aside one of the *radical principles* of presbyterial government. Where shall we stop? Not with the proposed alterations now submitted. Year after year must give birth to some new expedient, until such an alienation is produced, that some violent schism, or an entire dissolution of the Assembly, will mark the termination.

I do not find fault with the alteration of the ratio of representation—it was a measure called for by circumstances beyond control:—only in the last instance I think it would have been much better to have introduced synodical representation, and thus stop the spirit of innovation as soon as possible. But never let the *radical principles of Presbyterianism* be invaded. One precedent of this kind will soon be followed by another and another, until the Assembly will meet to revise, not the proceedings of lower courts, but its own laws and principles of government.

I am aware that the force of the argument, derived from the influence of precedent, depends upon two things—the *character* of the alteration—and the *prospect* of further innovation. Now test the argument by these two considerations—and it should lead us to pause and think well before we touch a vital principle of our constitution. Let not the abuse of a good principle lead us to expunge it from our system. While there remains a remedy consistent with presbyterianism, let it be applied. But when there can be found no remedy, without breaking in upon those radical and tried principles, it cannot be long before the General Assembly must cease to represent the whole Presbyterian church in this country—Evils producing such a dire necessity must cure themselves by violence, or the body be annihilated.

I am well convinced that the plan which I have proposed will meet with opposition. The attention of the church has not yet been directed to the subject. It was introduced into the Assembly at a late hour last spring, and just upon the heels of an untried alteration in the ratio of representation. There was of course little prospect of even an examination into the principles, much less the details of the plan.

But it must be brought before the church, canvassed, and, I trust, adopted.

I might enlarge on several topics, but you now have possession of my object, and some of the most prominent views which I entertain on this very important subject.

Yours, truly,

☉.

Feb. 26th, 1827.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

(Continued from p. 157.)

Cheltenham, Sept. 16th, 1820.

Dear Friend,—Shortly after the

date of my last, I bade adieu to London; and felt both regret and joy in doing so. Regret, at leaving the busy metropolis of the world (as London, regarding influence and magnitude together, may be called) having seen so little of it—Joy at the thought of making progress towards home. The weather during my stay, was raw and rainy, and this, with rather over exertion, to make the most of my time in seeing and hearing, seemed to operate rather unfavourably on my health; which made me the more willing to get away. Having derived so much benefit from the waters of Bagniers, and being informed that those of Cheltenham were much of the same nature, I determined to spend some time at this place, which is nearly in the route from London to Liverpool, where I intend to take the packet for New York, the first of October. The weather, on the day I set off, compelled me to take the inside of the coach; which was a great drawback on the gratification of seeing the country. We had gone but a little way from the suburbs, until my attention was taken by a vast tract of heath country, level, desolate, and bare, except of cattle browsing upon it. To see such a wild region, on the skirts of such a populous city, strikes the mind as an astonishing contrast. Its surface, though poor, did not indicate invincible sterility; and its state of commons, I was told, is owing to its original grant as such; which offers some legal barriers in the way of its being enclosed, and brought under cultivation. It would seem that what was charity, in the first instance, has resulted in great injury. The value of such lands as commons, is a trifle, compared with the benefit which would result from their improvement. Could those waste grounds be brought under cultivation, and the product applied to the moral cultivation of the poor, for whose use specially they have been given, how great would be the gain, both to them and the community.

About twenty miles from London, we passed in sight of Windsor, where the king has his country palace, at which he spends most of the summer months. It was matter of some regret, to pass so near, without stopping to take a view of a place on which royalty has shed its decorations. "The eye is never satisfied with seeing." The country around it, is certainly very fine. Our company at setting off, seemed to be all strangers to each other, as well as to me, and as is usual under such circumstances, little conversation took place. By the time, however, we had gone a little way beyond Windsor, they had dropped off, one after another; and a new set had taken their place; among whom was a Scotsman, of cultivated mind and sociable habits; who proved a great acquisition to our party, and the pleasure of whose society made me pass the chief part of what remained of the day's travel, in almost entire inattention to passing objects around. On hearing that I was an American, he turned the conversation to our country, and to my surprise, though he had never been in it, discovered more acquaintance with our publick characters and national affairs, than many of its natives, who pass for respectable citizens. And he is the only man I have yet met with in England, who has evinced much knowledge on the subject, or much curiosity to be informed. Certainly the mass of the English people do not take half the interest in American affairs, that we do in those of England; and this is evident from the fact, that the English newspapers do not contain half the amount of extracts from the American papers, that ours do from the English. It was with real regret I parted from our Scotsman, a little before we arrived at Oxford. The gratification of his company made me think what an increase of happiness our world would receive, if its inhabitants generally, were educated, sociable beings; disposed to, and capable of, giving and receiving the

gratification that is found in instructive conversation. I am sure it would add exceedingly to the usual comfort of stage travelling: in which it is little less than a calamity, to be crowded from day to day, with a set of beings, among whom you are annoyed at one time with the loquacity of ignorance, and at another with the taciturnity of pride: but the last the worst. It is really provoking to witness the demure silence of a self-important being, who refuses to communicate the little he knows, lest, unhappily, he should chance to let himself down, to company who might be found to be below the level of his fancied rank. Christianity, felt in its power, would cure this, with other evils. It would fill our hearts with the milk of human kindness, ready to flow out to every human being we met with—in any way in which we could minister to his profit, or afford him innocent pleasure. Heads well instructed, united to hearts well tempered, would give us a paradise in society, where we often find only a desert.

Early in the afternoon, we arrived at Oxford—a little over fifty miles from London. Here the stage stopped until the next day: and this delay afforded a welcome opportunity to take a hasty survey of this ancient and celebrated seat of learning: the result of which was, painful regret at being put off with only a hasty survey of its exterior. It is indeed, in appearance, a delightful place. From the balcony, around the elevated cupola of the Bodleian Library, I had a full view over the whole city and its environs. It is not a large city; and with the exception of two main streets, crossing each other nearly at right angles, the streets are rather narrow and crooked; nor did I see any buildings of uncommon magnificence. The whole place too, bears the marks of great antiquity; but there is a neatness and cleanness, with an air of elegance about it, that renders it exceedingly attractive. The situation

is delightful. It stands on a little elevation, in the forks of two streams—the head waters of the Thames: and the country around looks like the land of Eden. The colleges, nineteen in number, with five halls, which, in appearance, differ nothing from the colleges, are scattered here and there, as accident has located them, over the town. They are generally, neither very large nor elegant, in their exterior—rather piles of gloomy looking stone buildings, with small Gothic windows, and weather-beaten outsides, that indicate them to have seen the winters of ages. Some of them which I visited, have large enclosures, whose walks and bowers, with shrubbery and flower cultivation, render them worthy to be the haunts of the muses. The whole together, gives one a high idea of the vast provision for, and patronage of, learning, which exists, and has long existed, in this country—the main-spring of all its greatness. It was the season of general vacation, and of course the lettered and learning population were generally absent.

The next day's travel, of about forty-five miles, brought me to this place, without affording any thing to arouse me from the torpor induced by jaded curiosity, with the depression of bad weather; which confined me to the inside of the carriage. What I saw from the windows, impressed me with the idea of much fine country, and with delightful rural scenery. Though the "spirit was willing," I found it impossible to keep my mind sufficiently on the alert to enjoy what, under other circumstances, would have been highly gratifying. My associates in travel were, to me, without interest. I would have given ten thousand of them for the Scotsman of the preceding day.

Cheltenham, you know, is a celebrated watering place. I have been here now for two weeks, and have found a comfortable home, for the time being (as far as accommodation and society, in a place of many delights, can give comfort) in my own

hired chamber, in the house of the Baptist minister. My time has been spent in laborious idleness, trying to see and hear all I can, but doing nothing. In point of wild romantick scenery, Cheltenham bears no comparison with Bagnieres, where I tarried so long in France. There, nature has thrown a magnificent wildness into the surrounding mountain prospect, with a lightness and salubrity of mountain atmosphere, that leaves Cheltenham an unmeasurable distance behind. There too, nature has dealt out her healing waters, with an abundance and variety equally superior. But the efforts of art, have given the town of Cheltenham, with the surrounding suburbs, an elevation, in other respects, far above Bagnieres; so that in the comparison, it sinks into littleness and deformity. And this corresponds pretty much, I suspect, with the circumstances of the two nations generally. Nature has done every thing for the French, and the English have done every thing for themselves. It is not a great while since Cheltenham, as a watering place, has grown into great repute; and it is since this period that it has assumed its decorations, and grown to its present size. Owing to the lateness of its improvements, in point of freshness and lightness, it has more the appearance of an American town, than any place I have seen in Europe. But the elegance of many of the late buildings, very far outdoes what is common on our side of the water. Around the town, in almost all directions, are to be seen beautiful seats, with enclosed grounds, laid out and ornamented in a way that only wealth and taste of a high order could effect. Most of the late buildings are of stone, plastered over smooth, on the outside, with a white, improved plaster, that in a short time assumes the hardness of stone itself. There are only three waters of medicinal quality of note: Two of them saline, and the third chalybeate—all very limited in their supply. The saline are celebrated chief-

ly for complaints of the liver. They are pumped up, I am told, from a depth of near one hundred feet; and to obtain a supply, adequate to the manufacture of salts, which is largely carried on, a number of wells are dug round, at considerable distances from the one in which the pump stands, and connected therewith at the bottom, by perforations, with leaden pipes. The gravel walks, passing in all directions, lined on each side with thickets of shrubbery, and planted with trees, whose boughs meet and entwine in places over head, are equal to all that luxury and sauntering idleness could wish. And to be sure, the crowds of well dressed strangers, to be met with at all hours of the day, in these walks, sufficiently indicate that luxury and idleness abound equal to their inducements.—The musick of a full band, in the mornings and evenings, resounds through the bowers, and falls on the ear of the distant listener, in tones of exquisite sweetness. But, verily, all these are pleasures, to be paid for at an expense which, to the man of light pocket, must give twitches of uneasiness equal to all the enjoyment. The head boarding houses charge from two to three guineas per week; and notices are posted up at the watering pumps, that the use of the water, for a month, is half a guinea; and the privilege of occupying the publick walks the same, in addition.

The country around Cheltenham is broken, in some directions; and the original quality of the soil barren; but good cultivation has brought it to show a face of great fertility. A gentleman, to whose uncommon hospitality I shall always feel myself greatly indebted, has carried me in his gig as far as Gloucester, on the one side, and into the neighbourhood of Tewkesbury, on the river Avon, on the other. In both directions the country is under high improvement. From a range of high hills, in the neighbourhood of a Baptist clergyman, on whom we called, I had a delightful view of a rich

country, on the Avon; and looked at it with an interest, nothing lessened from the circumstance of its having given birth to Shakspeare, "The sweet Swan of Avon." Returning that evening, we found all Cheltenham in an uproar. Mr. Denham, the colleague of the celebrated Mr. Brougham, as counsel to the queen in her late trial, which has terminated in a triumph to her partizans, had come to town in the afternoon. The populace met him on his arrival; and unharnessing his horses, dragged his carriage with loud huzzaing to the inn. They then sent a deputation to the rector, for the keys of the church, that they might ring the bells. The rector being, with most of the established clergy, on the side of the king, refused to give the keys. On which the mob paraded to the front of his house, and smashed every window in it; and afterwards found means to get into the steeple, and ring the bells until they were satisfied. This is a sample of the manner in which things are sometimes managed on this side of the water. I went the next morning to see the house of the rector, who bears the character of a respectable man, and rather on the side of orthodoxy in his principles. It made me sorry to see a fine three story house, exhibit an appearance so defaced. His enemies, however, say it is a most fortunate occurrence for him, as in all probability it will be the means of elevating him to a bishoprick.

In point of religion, Cheltenham may be considered a privileged place. The church of the establishment is a large building, in which a numerous congregation, with decent solemnity in their appearance, assemble. I was present one afternoon, in hopes of hearing the rector, but found his curate in his place; with whose performance it is probable I should have been much more edified, had my devotion been more, and my curiosity less. Another splendid church is building, under a late act of parliament for increasing the number of

parish churches. There is a large chapel, belonging to the Independents, in which a Mr. Brown ministers to a full house of very respectable looking people. Mr. Brown, as far as I had opportunity of judging, is quite evangelical in his doctrine; and some discourses I have heard from him, were certainly both in matter and manner of a superior order. One night I heard, in his pulpit, the celebrated Rowland Hill, whose eccentric humour is often exhibited in his discourses, very much out of place. He is now quite an old man, greatly revered by the pious, for his acknowledged piety, and goodness of heart; and greatly followed by the gay, for his vein of humour, which he appears incapable of suppressing. His discourse, that evening, was prolix and desultory, with little specially interesting of any kind. Towards the close, he apologised to his audience for his prolixity: but remarked, he was not detaining them as long as a number of them, very probably, would wish to be detained at the theatre.

There is a handsome chapel in Cheltenham, occupied by a Mr. Snow, who ministers to a small congregation, belonging to a denomination I have not before heard of. They are called here, (whether they adopt the appellation I do not know) *New Lights*. They profess to be Calvinistick; and in the main, evangelical. Their leading distinguishing tenet, is a refusal to pray, or perform any act of worship, in the company of the unconverted. Preaching they do not consider an act of worship; and the profane world are admitted to it. The reason they give for their procedure is, that to admit unconverted persons to their acts of worship, is extending *communion* to them.

The Baptist congregation is small—quite of recent formation; but has had a rapid increase. On last Sabbath they had their communion. The manner of proceeding on the occasion was this. After morning ser-

vice, in usual form, the congregation were dismissed. The members of the church remained. The elements were then brought forward, and set on a small table; at which the minister sat down, and with great deliberation, broke the bread into small morsels, on a plate, talking familiarly of the Redeemer all the time. Then, after a consecrating prayer, the elements were handed to the communicants, as they sat in their seats, during which the minister made an address. Prayer and singing closed the exercise. The whole service was solemn, and, to me, acceptable. Having no scruples on the subject of holding fellowship with the disciples of Christ, in acts of duty, I gladly accepted the invitation of the minister, offered the week before, to participate on the occasion. An ardent controversy is at this time carrying on in the Baptist society, throughout England, on the subject of church fellowship; and the denomination is divided into two parties. The one party is called *Mixed Communion Baptists*, because they mingle in church fellowship with Christians of other communities; and the other, *Strict Communionists*, because they reject from their sacramental table, all who do not in full receive their peculiar tenets. Their difficulties and prejudices, as well as those of some among ourselves, I do not wonder at. Such was the power of prejudice on Peter's mind—the effect of education and habit—that a good while after he had received the extraordinary measure of the Holy Ghost, on the day of Pentecost, it required an additional revelation from heaven, to set him right on the subject of Christian communion; by teaching him that “what God had cleansed, he was not to call [nor treat, as] common or unclean.”

A few days ago, the Baptist congregation opened, or consecrated, a new house of publick worship, which they have just built, having assembled heretofore in a room in the town hall. It is a neat, commodious building, that does honour to their



exertions, considering their numbers. It was on a week day, and was really a very interesting occasion. Old Dr. Riland, of Bristol, long the professor of divinity in the Baptist connexion, commenced the service in the morning. His venerable appearance, with his weight of character and weight of matter, made his sermon very acceptable. A Mr. Cole, from a distance in the country, gave a good discourse in the afternoon. At night, Mr. Jay, of Bath, who is an Independent, preached to an overflowing house. He is much the most interesting man in the pulpit, I have seen in England. His printed discourses, which have been very popular in America, you have seen and admired. From these, you may judge of his popularity, when I tell you that, with his powers of elocution, weak discourses would be accounted forcible. His voice is one of the finest; and his manner, for simplicity and gravity, is just what you would wish to see in the pulpit. This man, who now occupies a standing of the first eminence, among the dissenters in England, was educated and brought forward from deep obscurity, by Winter, who was himself brought forward by Whitefield.

A powerful encouragement this, for charitable education efforts. One thing on the occasion greatly delighted me—In the whole of the exercises, not a sentence did I hear, of sectarian controversy, or party asperity. That gospel, which breathes "peace on earth, and good will towards men," was preached in a tone and spirit that accorded with it. Another thing I did not entirely accord with, though universal custom, on occasions of the kind, sanctions it in this country—The whole of the clergy present, to the number of thirteen or fourteen, belonging to different denominations, with members of the congregation, and other invited guests, dined together in a tavern, at a dinner bespoke some days before; and it was a sumptuous one. Certainly the least irregularity was not noticed; yet it struck me as incongruous, and almost bordering on the "appearance of evil," in these days of dissipation, for a large party of grave divines to pass from the church to the tavern; and again, after the conviviality of a feast in such a place, to adjourn back to the church, in the afternoon, to renew the exercises of devotion.

Sincerely yours

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### Reviews.

For the present month, we place in this department of our work the following communications; connecting with them such remarks of our own as we have thought proper should accompany them.

We have given a ready insertion to the first communication, because we consider every attempt to misrepresent the contents of the sacred volume, by false glosses, and especially by erroneous translations, as of the most pernicious tendency—It is to endeavour to poison the very fountain of religious truth; and no duty is more imperatively incumbent on a Christian Advocate than to expose, and withstand to the utmost, every such endeavour. We

have not examined all the examples of alleged unfairness and misrepresentation, on which our correspondent has thought proper to animadvert—He is to be considered as solely responsible for the justice of his particular remarks. But we have inspected, for ourselves, the volume which he criticises—inspected it sufficiently to convince us fully, that, whatever may have been the intention of its author, its tendency is mischievous. We hesitate not to say, that he is utterly deficient in those qualifications which are essential to a competent translator and interpreter of the Holy Scriptures; and that he has attempted unfairly to avail himself

of the reputation of men distinguished in the literary world, to give currency to his own favourite notions and corrupt principles. We know not what number of copies of this book have passed the press; but we doubt not that efforts will be made to circulate them as widely as possible: and we think that our correspondent has deserved well of the religious publick, for going through the drudgery of a minute examination of the volume, and exposing the unwarranted renderings, by the author, of certain words in the Sacred Text, and the garbling, in some instances, of the language of the respectable translators whom he professes to have copied.—That we are not hostile to an improvement in the exhibition of the common version of the Bible, will be seen in our next article.

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 “THE SACRED WRITINGS OF THE APOSTLES AND EVANGELISTS OF JESUS CHRIST, COMMONLY STYLED THE NEW TESTAMENT, translated from the original Greek, by George Campbell, James Macknight, and Philip Doddridge, Doctors of the Church of Scotland. With Prefaces to the Historical and Epistolary Books; and an Appendix, containing Critical Notes and various Translations of Difficult Passages. Printed and published by Alexander Campbell. Buffaloe, Brooke county, Virginia. 1826.

To the Editor of the Christian Advocate.

Rev. and dear Sir,—You have long known that a few years ago, I had a publick debate with the author of the above-mentioned translation, Mr. Campbell, a Unitarian Baptist. You know, also, that during the last winter I published an exposure of his false report of that debate. That exposure gives notice that I am now engaged in writing out the whole of my argument on Christian Baptism. In this argument, I take the liberty of making frequent use of Mr. Campbell's

new translation. It was intended to promote the peculiar views of its author: but in some things he has certainly missed his mark. At present I can give you only a specimen of what shall be shown more at large, if Providence permit me to finish the work now in hand. In speaking of the mode of baptism, he lays even more than usual stress on the Greek prepositions; proving, as he thinks, that there is a going down *into* and coming up *out of* the water. During the debate, he treated with the most abhorrent contempt, any suggestion that these prepositions might prove nothing more than a going *to*, and a coming *from*, the water. Knowing that this meaning of the words was established upon sufficient scriptural usage, he was not willing that I should traverse the scriptures at pleasure, and quote an instance wherever I could find it, but insisted that the meaning which was found most common in reading regularly on, must be the right meaning. But as he could not read through the scriptures, in the time allowed, and as he could not get me to read chapter about with him, even in the first book of the Septuagint, he selected such chapters of Genesis, as he thought would answer his purpose, and made what he could of them. Since the appearance of his new translation, the thought occurred to me, that I would make an experiment, and see how his plan would hold out in his own version. For this purpose I selected the preposition *apo*, which occurs in Matthew, iii. 16, and is translated *out of*. As he had partially examined the first book in the Septuagint, I examined, not partially, but fully, the last book of his New Testament, marking his translation of the preposition *apo*, in every place in which it occurred. The result was, that I could find only **one** place in which he rendered it *out of*, and I found **twenty-seven** places in which he translated

it *from!* showing, according to his own principle, that, after baptism, the subject went up *from* the water.

As Mr. Campbell's New Testament has several prominent features which would not obtrude themselves into the regular course of my argument, but which ought nevertheless to be known by an honest publick, I concluded that when an opportunity offered, I would digress into something like a formal review of his book. This opportunity occurred while showing that Abraham and his seed were a visible church, from the scriptural use of those Hebrew and Greek words which we consider as equivalent to the word *church*. The singular fact that the word *church* does not occur once in Mr. Campbell's translation, from beginning to end, made this a convenient occasion for devoting a section in the midst of the argument to the examination of this anomalous production. It is here sent to you as an excerpt from the work in which I am engaged. If it be agreeable to your feelings and arrangements, to insert it in your valuable Miscellany, you will confer a favour on the author.

W. L. McCALLA.

In the New Testament, *ecclesia* occurs one hundred and fourteen times; in more than one hundred of which it confessedly means the visible church. I do not know that my opponent will confess this, but every other sort of Baptist will. My reason for excepting him is, that he has such an aversion to the word *church* (a word inestimably precious to the Christian,) that he appears determined to banish it from his vocabulary. He has published an English translation of the New Testament, in which (strange to tell!) neither the word *church* nor the word *baptism* is found once. By its title page, it professes to be "The New Testament, translated from the original Greek, by GEORGE CAMPBELL, JAMES MACKNIGHT, and

PHILIP DODDRIDGE, Doctors of the Church of Scotland." In the Preface and the list of *errata*, he speaks of a "London edition of this translation," which "departed, in some instances, from the original works" of Campbell, Macknight and Doddridge. Such of these alterations as affected "*the style*" only, he professes to have "retained:" but, "some of these alterations affected the sense;" these he professes to have "brought back to the original works" of Campbell, Macknight and Doddridge. In this translation, then, we are to look for the meaning of a certain set of men, clothed in another man's style. When the Ettrick Shepherd first saw Duncan Campbell, the little stranger, though only seven years old, wore a coat originally made for a man. If this new style should give George Campbell and his companions as grotesque an appearance, my opponent can account for it, upon the ground that they are just escaped from prison, through his benevolent interposition. Here a writer in the Western Luminary speaks as follows, viz: "Mr. Campbell, on this part of his subject, says something about the works of Campbell, Doddridge, and Macknight, having been 'imprisoned;' and seems to take credit to himself for having brought them out to publick gaze; and considers his own precious existence necessary to prevent them from being again locked up." How enviable is the lot of my opponent! in being the honoured instrument of preserving these eminent scholars from rotting in a dungeon. His agency in this business proves the rapid advance of the Western Country in the *march of mind*. Let posterity know that, but for the labours of a certain inhabitant of Buffalo Creek, the works of three of the most celebrated Doctors of Europe would soon have sunk into oblivion.

As his alterations of his originals are far more numerous than one

would expect from the title page, he tells us, in the close of his Appendix, that these emendations "are preferred merely because of their being more intelligible to common readers, whose edification we have supremely in view." For these alterations he has made ample amends to the admirers of his three worthies, by stuffing their juggled words into an Appendix, with such novel and convenient references, that they are almost as easily found as a needle in a haystack. Speaking of this in his Preface, he says, "All that we can be praised or blamed for is this one circumstance, that we have given the most conspicuous place to that version which appeared to deserve it."—That is, when the words of Campbell, Macknight, and Doddridge, appear to my opponent the most deserving, he gives them in the text, and places others in the Appendix: but when the words of these three men appear to my opponent less deserving, he packs them off to the Appendix, and substitutes others in the translation, whose names are not mentioned in the title page. Thus every word of this version may be considered as having passed through the crucible of my opponent's judgment. And who so well calculated to judge among the jarring translations of jarring sects, as that man who possesses the greatest literary and theological attainments, and is, at the same time, perfectly divested of all sectarian feelings or prejudices, as is evident from the whole career of my opponent, from Mount Pleasant to Washington. Hear the words of his Preface on this subject. "If the mere publication of a version of the inspired writings requires, as we believe it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of publick addresses, and to all that we have written on religious subjects, to show that we have no such object in

view!!!" Perhaps so great a portion of charity, anti-sectarian liberality, and the milk of human kindness can hardly be found in the island of Great Britain, as my opponent knows to exist in one little privileged spot on the banks of Buffaloe. It is reasonable, therefore, that he should claim to his work superior praise over the London copy, whose Editors probably spent much of their strength in sectarian debates against infant-sprinkling, and the 39 Articles, and the 33 Chapters, and male and female Missionaries, and Bible and Benevolent Societies, and the observance of family prayer and the Sabbath day. As my opponent never was known to whisper sectarian charges against other denominations, for holding doctrines or ordinances "injurious to the well being of society, religious or political," he must be indulged in a little commendable boasting, such as the following, viz: "Taking every thing into view, we have no hesitation in saying, that, in the present improved state of the English language, the ideas communicated by the Apostles and Evangelists of Jesus Christ, are INCOMPARABLY better expressed in this, than in any volume ever presented in our mother tongue."—Whenever, therefore, my opponent's translation of the New Testament is mentioned in this discussion, remember, that, "taking every thing into view," particularly his own rare qualifications for such a work, it is "INCOMPARABLY" the best in the language.

To set forth his unparalleled qualifications still more fully, he says, in his Preface, "The whole scope, design, and drift of our labours is to see Christians intelligent, *united* and happy." With regard to uniting Christians, his labours, in one way or another, appear to succeed in a small degree. The Western Luminary informs us, that my opponent has made an ingenious effort to prove, that his two bosom friends, Barton W. Stone and Dr.

James Fishback, are united in sentiment, in relation to our Saviour's person. Although the former openly rejects the doctrine of his Supreme and Eternal Deity, and the latter would be thought to receive this doctrine. Moreover, they are now very cordially united in their opposition to creeds and confessions, those stubborn things which have been so much in the way of Unitarians, from the Council of Nice to the present day. If Mr. Greatrake and the orthodox Pastors and Editors, Associations and Conventions of the Baptist denomination have not followed the amiable example of *unity* which these brethren have set them, it is their own fault. Mr. Greatrake will not admit that my opponent is for peace abroad, or *unity* at home. Writing to the Western Baptist Churches concerning my opponent, he says, "Having had you for two or three years spectators of his own personal combats, or familiarized your minds to a view of his own fighting, you will find, perhaps too late, that the object contemplated by Mr. C. was to prepare you for dissensions and fightings among yourselves; to the end that he might share the spoils by making you a divided people."\* As my opponent refers to his life for his anti-sectarian character, so Mr. Greatrake says to the churches, "Yes, brethren, search, search his whole life, as far as possible." He then tells them, that this scrutiny will irrefragably prove "that you [Baptists,] as a denomination, have been made the citadel of his safety, while throwing the shafts of his hostility at other denominations; particularly at that one with which you most assuredly stand in the greatest degree of fellowship. The question then is, whether Mr. C. represents *your feelings* towards the Presbyterian and other pedo-Baptist Churches, against whom he 'breathes out threatenings and

slaughter?' If he does, let us know what cause they have given for this interminable rage. But I need not put this sort of question to you, being fully persuaded that your greatest partiality is towards that very church which Mr. C. appears to hate with the most deadly hatred." This is a righteous sentence pronounced in the name of the Western Baptist Churches, by one of their most respectable and worthy ministers, in exculpation of the much injured, and grossly insulted pedo-Baptists of this country. It correctly represents my would-be anti-sectarian opponent, as *breathing threatenings and slaughter, and throwing the shafts of his hostility, with interminable rage, and the most deadly hatred, at other denominations, particularly our own; and as doing this, not to oppose error, (for he is rotten to the core,) but all this zeal against others is, that he may prepare the Baptists for dissensions and fightings among themselves, that he may share the spoils of their divisions. He must surely be rarely qualified for writing an incomparable translation of the New Testament!*

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

NEW ARRANGEMENT OF THE NEW TESTAMENT.

An edition of the New Testament has lately issued from the Princeton press, which deserves to be noticed. It is an attempt to introduce into the English translation such an arrangement of the text, as now prevails in the best Greek editions; an arrangement in which the common order of verses and chapters is disregarded, and respect is had only to the sense, in the formation of periods and paragraphs, as in any other writing. The long established divisions of verses and chapters are noted in the margin,

\* Unitarian Baptist of the Robinson school exposed.—p. 88.

inasmuch as they have become necessary for the sake of reference. No alterations have been made in the text of our common translation. The editor of the work is Mr. James Nourse, a student of the Theological Seminary. The propriety and accuracy of the divisions, however, into which the text is distributed, is not made to rest simply or chiefly upon his own judgment. The best editions of the Greek Testament have been compared;\* that of Knapp is principally followed; in some instances Bengel is preferred, and it is but rarely that the authority of both these venerable names is departed from.

We are glad to see this attempt.† It is an attempt to rescue the word of God from a most unhappy incumbrance, and it deserves the thanks of all who honour the sacred volume, or desire to have its truth widely and rightly understood. Those who are accustomed to read the Testament in the original, need not be told of the benefit to be derived, in reading according to the arrangement of the later editions; they know it to be far more than the best commentary can communicate. We hope that many who are necessarily confined to the English translation, will find a similar advantage in Mr. Nourse's Testament. We hope far more; we hope that the propriety and importance of publishing the scriptures after a like plan, will so appear from this and like attempts,‡ that hereafter

\* The third edition of that serious and judicious critic; in which the text is pointed somewhat differently from the first, after a rigid examination of the arrangement adopted by Griesbach.

† We feel constrained, however, to express a regret, that the work should have passed with so little honour through the hands of the printer. Its execution is certainly disreputable to the Princeton press.

‡ The thing has been attempted in England already on a larger scale. The entire Bible has been printed in more than one edition, in which the common version is arranged after the model of the

no other shall be known, and the whole miserable array of chapters and verses, shall be found driven from the sacred text entirely.

Why should it not be so? Why should the Book of God be disfigured and obscured by a device of human invention, which nobody would be willing to tolerate in another book? Is there any thing sacred in the common plan of chapters and verses—any thing connected with their origin or history which claims our veneration and prohibits change? The original writers of the sacred volume knew nothing of them; the Spirit of inspiration never gave them authority. The division of the whole Bible into chapters as we have them now, took place in the thirteenth century. It was done by Cardinal Hugo de Sancto Caro, for the purpose of convenient reference in the construction of a concordance, which he had in view. With the same object, he subdivided the chapters into smaller portions, by placing the six first letters of the alphabet, at equal distances along the margin of each. In the fifteenth century, Rabbi Mordecai Nathan, a celebrated Jew, contemplating a similar concordance of the Old Testament, adopted Hugo's chapters, but instead of his marginal letters, he used Hebrew numerals, noting only every fifth verse. About the middle of the seventeenth century, Athias introduced verses regularly numbered into his edition of the Hebrew Bible. In accordance with this, all copies of the Bible in other languages have since been marked. The New Testament continued as Hugo left it, till the middle of the sixteenth century, when the division of *verses* as we have them now took place. They were devised by Robert Stevens, the celebrated printer of that period; and distri-

modern Greek Testaments, with the chapters and verses thrown into the margin. These editions are put forth by a Mr. Reeves, and are said to be very beautiful.

buted in the course of a journey from Lyons to Paris! It is manifest, therefore, that it is most unreasonable to attach any weight to these divisions in determining the sense of scripture, and that, if they do at all interfere with the right understanding of the word of God, we should not hesitate a moment to banish them from the text. They have sprung from the judgment of mere man; a judgment, too, most superficially formed, if respect be had to the true sense of scripture. For it is evident that the learned men who devised them, did not contemplate a critical arrangement at all; they looked only to the convenience which they might furnish for ready reference to any part of the inspired volume, and probably never dreamed of the tyranny they were about to exercise over readers of the Bible, in every language since.

Tyranny, however, they have exerted, of the most unhappy kind. The sacred writings have been unnaturally broken by their chapters and verses, as if their meaning demanded such a distribution; and it is not too much to say that they have done more to hinder the intelligent reading of the Bible, than all the commentaries and explanations ever written, have effected on the other side—because the evil has been universal, met by every reader of Scripture, while that which might remedy its influence can be only very partially enjoyed. A child begins to read the Bible before he understands its meaning. He finds it regularly laid off into chapters and verses, and naturally conceives these to belong as really to the book, as any thing else he finds in it. At length, he begins to have some notion of something designed to be communicated and understood, in the words of Scripture. Still the common order of dividing them is considered sacred and necessary, and his earliest conceptions of their meaning

are powerfully moulded by the broad separations that stare him in the face, from every page. He grows up, without suspicion that a method of disjoining the text, so universal and uncontradicted, can be without authority. The prejudice of education and habit becomes more and more deeply confirmed. Thus a large proportion live and die, without ever knowing that they have fallen into error on this point. Others more fully instructed, are admonished to study the Scriptures without regard to the arbitrary divisions of verse and chapter. But it is no easy matter to overcome the long established prepossessions of the mind, and resolutely resist their influence, while their occasion is still constantly displayed to its view. So that mere knowledge on this subject cannot secure freedom from the common error. Hundreds who know well enough the true state of the case, are yet fettered in reading the New Testament, by the interruptions of Cardinal Hugo and Robert Stevens. Any person who has seriously attempted to lose sight of them in studying the word, can testify that it requires more than common effort to succeed. Few, even of those who can read the original, and who make an attempt to study it in a critical manner, ever become thoroughly emancipated from the thralldom of their early prejudice, so as to read the Scriptures as independently as if they had never heard of chapters and verses; they oftentimes exert a silent influence over the most wary.

It is notorious to all who have attended to the subject, that the common divisions of the New Testament do not correspond in any manner with the sense of what is written, so as to be safely relied upon in reading. In the epistles especially, they often interfere directly with it, so that the person who attends to them at all, must fail altogether in understanding the

argument of the sacred writer. For example, in the epistle to the Colossians, every chapter, except the first, begins so as to do violence to the natural order of sense; and how often is the same sentence broken up into several distinct isolated paragraphs, by the intervention of verses! True, the verses are differently pointed with commas, semicolons, &c. so as to direct to the proper connexion; but how rarely do the mass of readers notice these marks. The division of verse from verse is the most prominent, and in its appearance it gives to every separated clause, be it whole or be it part of a sentence, the same independent importance. Accordingly we hear people generally reading the scriptures as if every verse terminated with a genuine and lawful period; and when they come to the end of a chapter, stop as naturally and as contentedly as if they had really come to the conclusion of the whole matter. The common method too of reading the scriptures from the pulpit, does not contribute to remedy the last error; why should ministers in this exercise, be regulated by the arbitrary boundaries of common usage, and not rather measure what they read, by the sense of the Holy Spirit?

Is it so then? Is it true that the common order of chapters and verses, is almost universally regarded more or less with deference, as an index to the meaning of scripture? And is it true at the same time that it is altogether unsafe to be relied upon, in this respect? Why then should it be suffered to continue in the midst of the text? There is no advantage of any kind gained by retaining it there; for purposes of reference—the only purposes it was intended for—it may just as well stand out along the margin. Why should it remain continually necessary for the preacher and commentator to correct erroneous impressions, that

arise only from an unauthorized mutilation of the inspired writings, and urge people to read scripture without regard to its established divisions, while those divisions might just as well not appear on its pages at all? Surely it is unnecessary to retain difficulty, where there is so easy a method of deliverance from it. But is there not something more serious still, in adhering to the prevalent system? Is it not an unwarrantable license taken with the word of God, to mangle its text into so many arbitrary portions, and present it so to the world? And if so, is it not duty to relinquish at once the common form of publishing it, and in all future editions to thrust the notation of chapters and verses into the margin? Is it not an admitted fact, that the generality of people are, in some degree, hindered from the most useful and instructive mode of reading the scriptures, by undue though natural regard to the standing order of division? If so, it must surely be wrong to continue the stumbling block; it is an unjustifiable invasion of sacred ground, by an unnecessary device of man; God cannot approve it. As we have no right to add to or take away from the record of revealed truth, so neither have we right to arrange its matter in any other form than such as may best serve to the understanding of its true meaning, according to the ordinary modes of arranging written discourse, among any people at any particular period.

Might it not be well for the Bible Society\* to consider this subject? The apocryphal writings so often found in volumes of the Old Testament, they rightly exclude from the copies which they publish, as human productions; is it not a mere human invention to mutilate every

\* We think there are obvious reasons why the Bible Societies should not act in this matter, till the changes shall have been previously made and sanctioned by the competent authorities.—EDITOR.



page of the heavenly volume with breaks and interruptions, which have little or no regard to sense? Would not that volume be more easily understood and more satisfactorily read, without the accompaniment of this human invention? Is there any necessity whatever to retain the invention, in a single copy of so holy a book?

N. Q.

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*Editorial Remarks.*

We have not seen the work of Mr. Nourse, to which reference is made by our correspondent in the foregoing remarks. But from the auspices under which we know it was published, we doubt not that it has been well executed, so far as the editor was concerned. The plan of publishing the Holy Scriptures without breaking them up into chapters and verses has, and has long had, our entire approbation; and we do not think our correspondent has said a word too much in its favour. The New Testament has been frequently published in Greek, on the plan which he advocates. In the French translation of Beausobre and Lenfant, the division into chapters is preserved; but the verses are inserted, in small figures, in the text, without breaking the continuity of the composition, till the end of a section. In Campbell's translation of the Gospels, the whole is divided by the translator into new sections; and a title of his own is prefixed to each—with a notation of the chapters of the common version at the top of the page, and of the verses in the margin. Our countryman Charles Thomson has printed his version of the whole scriptures from the Greek, by dividing the matter of the sacred writer into sections, according to his views of propriety, and preserving a notation of the chapters of the vulgar version, both at the top and margin of each page, and of the verses in the margin only; but

with no new title to his sections, and no notice of the contents of the chapters, as given in the common version. This plan we like the best of all. We think the matter of the sacred writers ought to be divided into sections, where the sense obviously requires it—Indeed a neglect of this would, in some cases, be almost as injurious to the sense, as is the other extreme of breaking up the whole into verses. But further than this, human ingenuity and skill ought not, in our judgment, to be employed, except in commentaries, either in giving contents of chapters or titles of sections.

The retention, in the margin, of the chapters and verses as they appear in our common Bibles, is, we admit, important. All our concordances are formed with a reference to these divisions. It was for the sake of reference, in forming concordances, that these arbitrary divisions were first introduced; and we verily believe that they would have long since been expelled from the sacred volume, if the aid they afford for easy reference had not kept them where they are. But this aid may certainly be as fully secured by placing them distinctly in the margin, as by introducing them into the text, and breaking it up, as is often done, most absurdly and we had almost said wickedly. In the prophetick scriptures, we think the error and absurdity of the usual division into chapters and verses, is the greatest of all. Prophecies totally distinct, relating to entirely different subjects, and delivered at intervals of several years from each other, are sometimes commenced in the middle of one chapter, and ended in the middle of another. It is probable that Isaiah exercised his prophetick office for at least fifty years, and delivered prophecies, relative to a variety of subjects, through this whole period. These prophecies are all collected in the book which bears his name; and in the Bibles which are commonly

read, they are completely confounded and intermixed. Suppose a minister of the gospel, who has been a preacher for fifty years, should now print the sermons which he has preached, on a variety of subjects and occasions, in the whole course of his ministry, without any intimation where one discourse ends and another begins—and the whole likewise broken up into chapters and verses, and one ending and another beginning in the middle of a chapter—Who sees not the infinite absurdity of such a procedure? Yet this is the very absurdity of which we complain, in regard to the breaking up of the prophecies, and some other parts of the sacred scriptures, in the most arbitrary manner; often without the least regard to the sense and scope of the sacred writer.' The evil, we admit, is in some measure abated by the circumstance, that almost every sentence of inspiration contains a weighty truth by itself; and the unlearned reader is of course instructed and edified, although he sees not the connexion; and thus the Bible conveys to him a saving benefit, under all the disadvantages with which he reads it. But is it not desirable that these disadvantages should be removed? Is it not notorious, that not only the beauty and force of a passage is often lost, but its real meaning mistaken or perverted, by not observing the connexion? But we have said enough. We recommend Mr. Nourse's New Testament to the patronage of our readers; and earnestly wish to see the whole Bible published in the same manner.



LETTER FROM CLERICUS TO THE  
EDITOR OF THE CHRISTIAN ADVOCATE.

We publish the following letter as we received it, without the addition or alteration of a single word—We do so, that we may avoid all  
VOL. V.—*Ch. Adv.*

suspicion of suppressing any thing which the author might wish to communicate to the publick.—Were it not for this, we certainly should withhold several laudatory expressions, which, however sincerely uttered, we are unaffectedly sensible give us credit for far more than is our due.

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*To the Editor of the Christian Advocate.*

Rev. and Dear Sir,—Having seen in the last number of the Advocate, a "Review of Publications relative to Incest," and among them of one by Clericus, the notice which you have been pleased to take of the latter, though there be not between us a perfect coincidence in sentiment on the subject of the controversy, is, I confess, gratifying. I did not expect that my little pamphlet would attract the attention of one so deservedly eminent as a scholar and divine. Duty to myself, however, seems to require that I should correct some things in the notice referred to, and your own sense of justice will prompt you, I trust, to give the correction a place in your interesting and valuable work.

"The subject is one which has" for me "no attractions:" I have been drawn very unexpectedly into the discussion; but without detailing the circumstances which induced me to write, I will only observe that I had no other design in that letter than simply to expose the inconsistency of Domesticus. It was deemed unnecessary to employ argument to refute a pamphlet which contained no argument, and I am not aware that I made any direct and unqualified concession as to the scriptural authority applicable to unlawful marriages as you intimate I have done, pages 177 and 179, and on the ground of which you indirectly charge me with inconsistency. Granting, for the sake of accomplishing my purpose, some of the principles of Domesticus and of those who usually

take his side of the question, I wanted to show that his main argument is in perfect collision with those principles. I pretended to no new light, unless to be so bold as to question the infallibility of a synodical enactment might be so represented. Religious persecution, and the punishment of witchcraft once considered lawful, the world all over, but now reprobated, were adverted to—for what purpose? Evidently, if the connexion be observed, to destroy the position which Domesticus had laid down. "What," you ask, "have religious persecution and witchcraft to do with the question, if there is no similarity between them and the case in hand?" But if they had nothing to do with the case in hand, as you suppose, they certainly had something to do with expediency, his great principle, and proved it to be utterly untenable as the ground of an ecclesiastical enactment. The drift of my letter, therefore, I conclude, has not been exactly apprehended; or after reading *Veritas* and myself, you have so blended us together, as not to have a distinct recollection of the nature of our respective replies. *Veritas*, if my memory serves me right, does not mention religious persecution and witchcraft; yet, we are both represented as urging them against the statute in question: and it is not *Veritas*, but *Clericus* that enjoys a laugh at the expense of Domesticus.

You say, sir, "that you know not why C. and V. have not condescended so much as to mention the work of Dr. Livingston." For myself, I answer, that I did not think the prosecution of my design, which was to consider the argument of Domesticus, and not to discuss the merits of the question, called for a reference to that work or any other. I have read the work of that learned and excellent man: I have read the dissertation of Dr. Mason and other able pieces on the same subject; but may I not be permitted to de-

clare, without subjecting myself to the charge of pretending to new light, that in my opinion, with all their learning, and with all their acumen, they have failed to prove conclusively the unlawfulness of this particular connexion. I admit that the point had been discussed an hundred times before I was born, by men of gigantic intellects and great learning:—Does this fact, however, preclude a renewal of the discussion? Or must arrogance and conceit, by implication or in plain language, be imputed to those who would endeavour to find out for themselves the will of God on the subject? I admit too what you have so ably stated, that many great and good men in every age have reprobated the connexion; but, sir, it is not the amount of human authority, let it be ever so great, that can determine its impropriety, and when theologians and politicians are exhibited in formidable array in support of the prohibition, and their opinions so largely and prominently set forth, I cannot help thinking that the lack of better authority than that of fallible men is deeply felt. Allow me very respectfully to say that the argument, if it may be called one, is about as conclusive with me on this question, as the same argument in the mouth of a papist is, in reference to the protestant faith.

I make no boast of learning, theological knowledge and biblical criticism: all I claim is a little plain sense, and a sincere desire to know what God requires or forbids, and the right of judging for myself when a point is clearly established as a part of the Divine will.

The assertion of a great man I can and do respect; but you, Sir, would not have me to submit my conscience to its authority, until I should be satisfied of its correctness.

"No fair reasoner," says Dr. Mason, "will assume his facts, and put his opponent to the proof of a

negative;" and yet this is the very thing which he himself had done in the commencement of his dissertation on this subject.

Dr. Livingston, I humbly conceive, has done the same thing.— There is much positive assertion without a particle of proof, in the quotations made from his work in the *Advocate*. (p. 173.) I venerate old age; but, permit me to remark, that old age can add very little to the cause it may happen to advocate, by reflecting, as is very common, on the comparative youthfulness of an opponent. Young men may and do often err; yet, exemption from error is not a property of age. While I make no pretensions to extraordinary light or learning, I cannot suppose that all wisdom has died with those who once shone in the church as stars of the first magnitude, nor that what remains is to be found only with those who have reached, or nearly reached, the utmost limit of human life.

For you, reverend father, I cherish a profound respect—a respect which I was taught to feel, and did feel, at a very early period of my life. Often have I listened to your eloquent pulpit discourses, and often as a catechumen have I received in your study the most affectionate counsels. It is true, I was very young; the recollection of it may have passed from your mind, but it is fresh in mine, and excites feelings which cannot be described. With all modesty and humility I would gladly again sit at your feet to gain knowledge; but, Sir, you must excuse me if I cannot assent to a proposition, the truth of which I do not clearly perceive, or if I attempt respectfully to show wherein the reasoning appears to me defective, by which it is sought to establish that proposition.

With fervent prayer that your useful life may be prolonged and enriched with all covenant blessings, yours in the Lord,

CLERICUS.

### Editorial Remarks.

WE readily admit that Clericus did not, in the work we reviewed, make "any direct and unqualified concessions, as to the scriptural authority applicable to unlawful marriages." But we did, and do still, think, that we had sufficient reason to say, in the cautious and guarded language which we used, in page 177 of our last number, that, if we "rightly apprehended" him and Veritas, after having "honestly and carefully endeavoured to understand them, the whole of what they said on the merits of the question in controversy" came to "THE RESULT" which we there stated. We perceived that Clericus appeared, designedly, to avoid any *direct* appeal to scriptural authority, in reference to the subject; but, as his whole pamphlet went to show that *expediency* was not to be relied on, and it was manifest that he differed as widely as the poles from the conclusion of Domesticus, we believed that there could be no other *result*, but that he thought reliance must be placed on inspiration alone, in forming a correct judgment of the matter in dispute. We also thought that the bearing of a good deal which he said incidentally, did really authorize this conclusion. Yet we intimated that it might be that we did "not rightly apprehend the sentiments both of him and Veritas, in regard to this point." We frankly acknowledge, that we afterwards, in page 179, stated too strongly, that these writers maintained, in opposition to Domesticus, the exclusive authority of Scripture relative to the subject in debate. Our language here was not sufficiently guarded; and we hope never to be disposed to attempt the defence of an error, however conscious we may be, as in the present instance we certainly are, that it was committed through inattention and not by design.

The misnomer of Veritas for Clericus, in our 179th page, occurred

in the haste of composition. We observed it almost as soon as our work was published; and several days before we received the communication of Clericus, we had marked it for correction, as it will be found at the end of our present number. We read a good many periodicals, and we think that the number of our errata is quite as small as that of our neighbours.

We have now made to Clericus all the concessions that we can make with a good conscience; and more than these we are satisfied he would not desire. If we "blended together" the reasonings of Veritas and Clericus, we think we had a perfect right to do so; when their reasonings were not only similar, but when the former, at the very close of his pamphlet, entirely approved of the latter, and thus made the sentiments of Clericus his own.

Although the cases of witchcraft and religious persecution, as mentioned by Clericus, were *directly* applied to show the fallacy of the argument from expediency used by Domesticus, yet we still believe it was by no forced construction, that we considered them as intended to exhibit a kind of parallel with the case of a man's marrying his deceased wife's sister. We think we might appeal to the candour of Clericus himself, to say if he did not wish that the former cases might be considered, at least as an illustration of the absurdity of the latter case.

We must content ourselves with expressing our utter surprise, that a man of so much modesty and candour as Clericus appears to be, should express himself as he does, in relation to what has been written by Dr. Livingston and Dr. Mason on the subject in debate—They do not need our vindication. We must think that few competent judges of logick and argument can read them, and think of them as Clericus does. What we quoted from Dr. L. was professedly *historical*, rather than

*argumentative*; yet, so far from being "without a particle of proof," we verily believe there are particles enough in the last quotation, to overthrow from the foundation the whole system of Clericus and Veritas.

We certainly wish that no man who has reached the age of maturity, should give up the inestimable right of private judgment; and we hold it as a sacred principle, that the word of God, and that only, is the infallible rule of faith and practice. Yet every man, whether young or old, is responsible to his God for the proper treatment of evidence on points of practical morality, and for the consequent opinions and practice which he adopts. We never wished, and have never insinuated, that Clericus, or Veritas, or Domesticus, should bow implicitly to human authority. We have expressed the opinion, and we still retain it, that they have not learned from others all that they might and ought to have learned.

We have no where said, nor meant to insinuate, that any of the writers whose pamphlets we reviewed, ought to be undervalued on account of their youth. The truth is, that if our estimate of their age be right, they are in the very vigour of manhood; in the best period of life for accurate and powerful writing. We did, in the case of Dr. L. introduce a sentence, and elsewhere several sentences, to turn aside the force of a popular notion, that old men are so under the influence of prejudice, and of ideas imbibed in times of comparative ignorance, that they cannot open their eyes on the great light of the present age of knowledge and improvement, nor drink in its liberal and ennobling spirit: And we appeal to our readers whether they do not, in the present day, hear this notion expressed, at least ten times as often as they hear any claims advanced in consequence of age and standing.

The inconsistency which we

thought was apparent in the pamphlets of Clericus and Veritas, was intimated (we supposed with sufficient plainness) to consist in this—their writing so much of an evident tendency to set at perfect ease the minds of those who contract the marriages in question, and yet protesting that they are no advocates for such marriages. For ourselves, we do believe that there is a gross inconsistency in this. We may prove the most powerful advocates of a cause; nay, we are likely to prove so, when we profess to have no partiality in its favour.

After all that Clericus has stated in his letter, and all that he and his friends have said in the second publication which he has issued, and which we have read with some attention, we must think that the advocates of those marriages are using arguments of most pernicious tendency—false in themselves, and calculated to lead individuals to transgress, and to introduce corruption and impurity into the church of Christ. That they verily believe what they say, and that they have a perfect right to say what they believe, we question not. But if we do at all understand them—and after reading the second publication of Clericus we think we do—the sum of their system is—That there is indeed a moral obligation not to marry any near of kin, and yet that there is no passage of Scripture, nor any

• It is urged, again and again, that the 18th chapter of Leviticus cannot be of moral and perpetual obligation in prescribing the law of incest; because it is intimately blended with laws admitted to

number of passages taken together, that will show us who are near of kin, in that degree which renders marriage unlawful. The consequence of this is, and it is avowed, that every man ought to be left on this subject to judge and act for himself. It is moreover maintained, that in cases of church discipline, nothing but an express “thus saith the Lord,” “or authority from God’s word equivalent to it,” should be the ground of procedure. It follows, we think, as an inevitable consequence from these premises, taken conjointly, that no marriage whatever, except that which the Apostle Paul condemns—not even the marriage of consanguineous brothers and sisters—can be the proper subject of church discipline. Can it be that the revelation of God has left so important a matter thus? We cannot believe it.

The affectionate manner in which Clericus concludes his note, has inspired feelings of tenderness, beyond our powers of expression. It has awakened the most interesting recollections of his whole pious family—once, and in our best days, a very dear part of our pastoral charge. May the best blessings of the covenant God of his parents be all his own.

be ceremonial. If this is a good argument, it will certainly set aside the moral obligation of the Decalogue. Let any man read the 20th chapter of Exodus, with its connexion, and he will find it as really blended with a number of precepts, manifestly ceremonial and temporary, as those which are connected with the law of incest in the 18th of Deuteronomy.

## SHORT NOTICES OF RECENT PUBLICATIONS.

AN INAUGURAL ADDRESS, delivered before the Directors of the Theological Seminary of the General Synod of the Evangelical Lutheran Church, by S. S. Schmucker, A. M., at his induction into the Professorship of Christian Theology, September 5, 1826. Together with the Charge delivered to him by the Rev. D. F. Schaeffer, A. M.

We sincerely rejoice to find that a Theological Seminary is organized in the Lutheran church of our country. We are persuaded that this establishment will not only be instrumental in raising the literary attainments of the Lutheran clergy in the United States, but also increasing their number and guarding the purity of their

faith against the corruptions and heresies now so rampant in the country from which their church derives its origin. In this persuasion we are the more confirmed by reading the pamphlet before us—containing the charges delivered to the first professor, and his inaugural address. Both these performances are distinguished for their piety; and the address of the professor exhibits such an acquaintance with theological learning, and such right views of the manner in which the studies of candidates for the gospel ministry ought to be conducted, as promise the happiest results. The professor, although a young man, is already well known in our country as an author, and a strenuous and able advocate for the Lutheran doctrines, as taught by the first great Protestant Reformer. His present attainments are in a high degree reputable, and if his life and health shall be spared, as we pray that they may, we doubt not that he is destined to be an eminent blessing to the whole religious community with which he is connected—a community, from which, although we differ in some unessential points, we shall, while it holds fast the Augsburg Confession, rejoice to see prosperous—We even wish that the infant seminary, of which Mr. Schmucker is elected the first professor, may be aided and patronised in collecting funds, by the wealthy individuals of the Presbyterian church, and of other denominations who wish well to the cause of evangelical piety. Mr. S. discusses in the address before us the following inquiries:

“Who are the proper subjects of ministerial education?”

“What branches of science are entitled to their attention?”

“Which is the proper method of conducting this education?”

“What are the advantages resulting from it?”

We give as a specimen, the following views of professor S. in regard to the necessity of practical piety in every minister of the gospel—

“Again, without piety the minister of the gospel will generally be a curse to the church. We say not that an unconverted minister, who preaches orthodox doctrines, can never confer spiritual benefit on others. To assert this would be to set limits to Omnipotence, to deny that there is any aptitude in the word of God, to promote the end for which it was given, and to contend that it is not the word of God, but the minister who makes men wise unto salvation. No, we believe God sometimes does effectually publish his gospel by unsanctified lips. The ministry of Judas was, probably, not without

its benefits, and there are doubtless in every age, some of the Iscariot band, who preach with some profit ‘to others, and themselves are cast away.’ But even these, generally, do more injury than good. They not only exclude from their congregations faithful servants of the Lord, who would carefully feed the flock; but the cold formality, and perhaps levity of their private walk, neutralize the influence of their public ministrations and steel the hearts of many against the sacred word. Has the sword of the Spirit pierced the heart of some sinner, and, filled with remorse, does he call on his pastor to learn what he should do to be saved? Alas! this is a feeling which he never experienced, and which he therefore does not consider a necessary part of religion. He mistakes the nature of the disease, and instead of pointing the sinner to the balm of Gilead and the kind Physician there; the wound is either slightly healed, or, awful to relate, he is advised to suppress these feelings, to seek amid the promiscuous topicks of the social circle, relief from his despondency, and by tonicks, and exercise, and purer air, to wear away the corporal disorder whence it originates! In short, we generally see that an unconverted minister, though moral, spreads a deadly influence through the congregation over which he is called to preside, and creates a pestilential, azotic atmosphere, in which the flame of piety cannot long survive. Nor is his baneful influence circumscribed by the limits of his congregation. In the transactions of the several synods of the church, he will be expected to take part. His influence tends to depress the standard of piety among his brethren, and to throw open the door of admission to other unsanctified men. Is he possessed of talents and ambition? He will aim at ruling the body. As some pious brethren must necessarily oppose him, he becomes the head of a party! If victorious, no arithmetick can calculate the extent of injury inflicted on the body of Christ! And if vanquished, he expends his strength in efforts to thwart the purposes of the brethren, to defeat their holiest and most evangelical measures, and to scatter amongst them the seeds of discord; whilst the gall of disappointed ambition is rankling in his bosom, and the venom of jealousy corrodes his heart!”

THE FIRST OF APRIL. *Written for the American Sunday School Union.*

We read a Story Book now and then, especially if we find it was written for Sabbath School scholars, and we think we have never read a better one than this. It is well and skilfully adapted to its purpose, which

is, the double one of preventing the profanation of the Lord's day, and the correction of the silly and wicked propensity so common among children—old and young—of making April fools—A propensity which often leads, not only to criminal deceit and falsehood, but to quarrels, blows and wounds, and sometimes to evils still more serious. Much useful instruction is also incidentally communicated in this little volume, on several of the most important topics of religion. The language, in general, is neat and plain, such as it ought to be. In a few instances, it might be more correct.

We are told that the writer of this little book is a lady, and that she has written another, entitled *May Flowers*, quite as good as the one before us. She certainly has an admirable tact for this kind of composition. We hope she will continue to write, and that she will be encouraged to do so by seeing that her productions are not only popular but extensively useful.

*A Discourse, preached at the Dedication of the Second Congregational Unitarian Church, New York, December 7, 1826. By William Ellery Channing.*

On reading this sermon, we have been forcibly impressed with the idea that however intended by the author, it is in fact an elaborate, and, we admit, an eloquent argument, to prove the superiority of natural over revealed religion—of Deism over Christianity. We sincerely believe that this is its true drift; and that an ingenious infidel, without excluding one-fourth of this long discourse, shall make the remainder, in the very words in which it now appears, bear directly on his favourite point. Lord Herbert, the father of English infidelity, would have had but very little to object to this discourse, taken *totidem verbis*, as it is here given. This, we are aware, forms with Unitarians no objection to any system of religious opinions, but rather a recom-

mendation of them. One of their favourite boasts is, that their system is calculated to take away the objections of deists, and thus to draw them to Christianity. We admit it is so, if you will only permit the Unitarian to say what Christianity is. But alas! his Christianity consists in meeting the infidel—we cannot say half-way—but the whole way, except the single step that the infidel shall admit that there is a revelation in the Bible—For all well informed infidels already allow the excellence of the moral precepts, and the unrivalled sublimity of thought, and the just views of God and his attributes, which the Bible exhibits. In a word, the discourse is only a new proof, in addition to many before given, that Unitarianism is not Christianity at all, but only Deism modified and disguised.

Ten days after writing the foregoing article, verbatim as it now stands, except in a single word no way affecting the sense, we read in the Boston Recorder and Telegraph as follows—

*"A Broad Blow.*—A friend of ours, some days since, called at the house of an intelligent Deist, who has long been known as a determined and envenomed opposer of the Christian religion, and found him reading Dr. Channing's Discourse, recently preached at a dedication in the city of New York. The conversation soon turned upon the merits of the sermon and the distinguished ability of its author, when our friend inquired of the gentleman how he liked the production. 'I like it much,' said he, with particular animation. 'It strikes a broad blow at the Christian system, and it will prove a decisive triumph for the religion of nature. Dr. Channing differs from me in a very few points, and I am satisfied that within five years he will preach the doctrines which I believe.'"*—Star.*

We were not surprised to see this article; and republish it only to show that our opinion is confirmed by fact.

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## Literary and Philosophical Intelligence, etc.

*The French Church.*—The following statement of the Roman Catholic and Protestant Clergy in France, with their respective stipends, paid by the French government, is extracted from documents laid before the Chambers by the Minister of the Interior.

*Roman Catholic Clergy.*—The established Church of France is composed of four cardinals, one of whom, the archbishop of Paris, has 100,000 francs yearly, about \$20,000; the other three 30,000

each, about \$6000. There are 13 archbishops, besides the metropolitan, who receive each 25,000 francs, \$5000; 66 bishops, each 15,000; 174 vicars general, each from 2000 to 4000; 660 canons or prebendaries, each from 1500 to 2400; 2917 cures or rectors, each from 1100 to 1600; 22,316 deservants or curates, each from 750 to 900 francs per annum. To the colleges for educating the younger clergy, 940,000 francs, or \$188,000; and for repairing and building churches,



200,000, or \$40,000.—The whole expense of the establishment, including annuities to the infirm clergy, is estimated at 25,600,000 francs, or \$5,130,000!

*Protestant Clergy.*—The Calvinists have three pastors, who receive yearly each 3000 francs; 28 who receive each 2000; 69 who receive each 1500; and lastly 195 pastors, each 1000—total Calvinist ministers, 295. There are 2 Lutheran pastors, each receiving 3000 francs; 25, each 2000; 21, each 1500; and 175 pastors, each 1000—total, 220 Lutheran ministers. Sum total paid to the Protestant clergy, 623,000 francs, (\$124,600) 24,000 francs allowed for their colleges, and 50,000 for their place of worship—sum total for the Protestant religion, \$139,400. This sum is paid by the French government; but it must also be remarked, that there are many Protestant clergy in France, who do not receive any stipend from the government, it being a regulation not to make any grant where the Protestant population does not amount to a thousand.

*Gigantic Tree.*—A tree of prodigious size has lately been felled in Berks county, in this state. It was 117 feet in height, and 64 from the butt to the first branch, and its greatest circumference was 20 feet 7 inches. It was perfectly sound, and from the concentric circles at the end of the trunk, was estimated to be 300 years old.

#### LIST OF NEW PUBLICATIONS.

United States Institution for the Treatment of Cases of Defective Utterance, such as partial Speechlessness, Stuttering, Stammering, Hesitancy, Weakness of Voice, Mis-enunciation, Lispering, &c. &c. Conducted by Mr. & Mrs. Chapman, No. 187, Pine street, Philadelphia.

An Address from the Managers of the House of Refuge to their Fellow Citizens. Philadelphia.

Northern Regions; or, Uncle Richard's Relation of Captain Parry's Voyages for the Discovery of a North-West Passage, and Franklin and Cochrane's overland Journeys to other parts of the World. Boston; Munroe & Francis.

History of Roman Literature, from its earliest Period to the Augustine Age. By John Dunlop, author of "The History of Fiction."

The Gospel the Wisdom of God—A Sermon preached at Salem, Feb. 14, 1827, at the ordination of the Rev. John P. Cleveland, as Pastor of the Tabernacle Church. By William Sprague, Pastor of the First Church in West Springfield. Salem. Whipple & Lawrence. 1827.

Righteousness the Safeguard and Glory of a Nation. A Sermon preached in the Representative Hall of Indianapolis, Indiana: Dec. 31st, 1826, by Baynard R. Hall, Principal of the State Seminary, Bloomington. Published by request. Smith & Bolton, printers.

A Discourse on Popular Education, delivered in the Church at Princeton the evening before the Annual Commencement of the College of New Jersey, Sept. 26, 1826. By Charles Fenton Mercer. Published at the request of the American Whig and Cluosophic Societies. Princeton Press. Printed for the Societies by D. A. Borrenstein.

The Knowledge and Belief of Scriptural Doctrine necessary to True Religion. Being the substance of two Sermons delivered before the Associate Reformed Congregation in Chillicothe, Sept 24, 1826, and published at their request. By Joseph Claybaugh, Minister of the Gospel. Chillicothe, printed by John Bailhache, pp. 16.

An Account of the Visit of General La Fayette to the United States, from his arrival in August, 1824, to his embarkation on board the Brandywine frigate, return to France, reception and retirement to La Grange. Philadelphia.

A Treatise on the Physical and Medical Treatment of Children. Second edition. By W. P. Dewees, M. D.

The Supreme and Exclusive Authority of the Lord Jesus Christ in Religious Matters maintained; and the Rights, Liberties, and Privileges of the Children of God, established from the Sacred Scriptures, in opposition to the assumed power of Ecclesiasticks. Pittsburgh.

Youth's Friend and Scholar's Magazine, for February, 1827. By American Sunday School Union. Philadelphia.

Elements of Descriptive Geometry, with their application to Spherical Trigonometry, Spherical Projection, and Warped Surfaces. By Charles Davies, Professor of Mathematics in the Military Academy, West Point.

The American Journal of Education, No. 12.

Letters on the General Structure, Government, Laws and Discipline of the Church; embracing some Remarks on Creeds and Confessions of Faith; addressed to the people of his charge. By David Elliott, A. M.; Pastor of the congregation of Upper West Conococheague, Mercersburg, Pennsylvania.

Letters on the Atonement; first published in the Christian Advocate. By Jacob J. Janeway, D. D. Philadelphia. Printed by Clark & Raser. 18mo. pp. 253.

## Religious Intelligence.

### GENERAL VIEW OF MISSIONS, under the direction of the American Board of Commissioners for Foreign Missions.

(Concluded from page 92.)

*Willstown*.—“The influence of this station has been felt, in a great reformation of morals among the people who inhabit Wills Valley. When the first missionary came here to reside, only three years ago, the intemperate use of ardent spirits was almost universal. Now that pernicious article is entirely disused by the great majority of the people; and riotous assemblages for the purpose of drinking, are unknown.”

“The little church, gathered here in the wilderness, continues to shed forth the cheering light of a holy example. Fourteen Cherokees and one black man, have been worthy members, so far as the human eye can discern. Quite recently, one of this number, a young woman, died in a very happy manner, leaving an excellent character, having given most gratifying evidence of piety.

“The man, who is now employed part of the time as a native teacher, and who received the name of John Huss at his baptism, stands high as a consistent Christian, both in the judgment of the missionaries, and in the estimation of his countrymen. Apt to acquire knowledge, and happy in his talent of communicating it, he is very acceptable as a speaker. He seems to apprehend the great doctrines of the gospel clearly, and to be capable of presenting them clearly to others. He studies passages in the New Testament as translated, and transcribes them to be read by his friends and neighbours. His zeal and publick spirit, in the work of enlightening his people, are worthy of high commendation.”

*General Remark*.—“The experience of another year enables the committee to say, that the transforming efficacy of the Christian religion, both upon individuals and upon neighbourhoods, is now seen in different parts of the Cherokee nation. If the same efficacy should pervade every part, a most lovely branch of the church universal would here unfold its flowers and dispense its fruit. Still there are powerful counteracting causes. The most obvious are the ease, with which intoxicating liquor is brought to the doors of the people, and the eagerness, with which a large portion of them yield to its pernicious influence.”

VOL. V.—Ch. Adv.

### IV. The Choctaws.

A tribe of Indians, residing between the Tombigbee and the Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Aik-hun-nuh, Hachah, Boke-e-tun-nuh, and one other at a Mr. Juzon's.

*ELLIOT*.—Within the chartered limits of Mississippi on the Yalobusha creek, in latitude 33 and a half, about 50 miles east of the Mississippi river. 1818.

John Smith, *Farmer and Superintendent of Secular Concerns*, Joel Wood, *Teacher*, Zechariah Howes, *Farmer*; and their wives.

*MAYHEW*.—Ninety miles east of Elliot, and about 25 miles west of the line, which separates Mississippi from Alabama, and near Ooktibbeha creek, one of the western branches of the Tombeckbee. 1820.

Rev. Cyrus Kingsbury, *Missionary, and Superintendent of the Choctaw Mission*, Calvin Cushman, *Farmer*; and their wives; William Hooper, *Teacher*; Anna Burnham, *Teacher*.

*BETHEL*.—On the Natchez road, about 60 miles S. W. of Mayhew and nearly the same distance S. S. E. of Elliot. 1821.

Stephen B. Macomber, *Teacher*, Mrs. Macomber; Adin C. Gibbs, *Teacher*; Philena Thatcher, *Teacher*.

*EMMAUS*.—About 110 miles N. N. W. of Mobile, and 130 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country. 1822.

Moses Jewell, *Assistant Missionary*, Mrs. Jewell; David Gage, *Teacher*, Mrs. Gage.

*GOSHEN*.—About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the Military road. 1824.

Reverend Alfred Wright, *Missionary*, Mrs. Wright; Elijah Bardwell, *Teacher*, Mrs. Bardwell; Ebenezer Bliss, *Farmer*; Eliza Buer.

*AI-IK-HUN-NUH*.—Near the Natchez road, about 85 miles W. of Mayhew, and 60 E. S. E. of Elliot. 1824.

Rev. Cyrus Byington, *Missionary*; David Wright, *Teacher*, Mrs. Wright; Mrs. Sarah C. Moseley.

*HACHAH*.—About 50 N. W. of Goshen, and a mile E. of Pearl river. 1824.

Mr. Anson Gleason, *Teacher*, Mrs. Gleason.

*BOKE-E-TUN-NUH*.—A few miles from Emmaus. 1825.

Loring S. Williams, *Assistant Missionary*, Mrs. Williams.

**SCHOOL AT MR. JUZON'S.**—About 85 miles S. S. E. of Mayhew, on the old Mobile road. 1823.

This school was without a teacher, at the time the Board held its annual meeting.

"It is believed that the discouragements, which have gathered around this mission in some periods of its history, are diminishing. The advantages of education are more justly appreciated by a part of the people, than they were formerly. The more thinking and intelligent perceive, that civilization or extinction must be the lot of all the Indian tribes within our borders."

#### V. *The Cherokees of the Arkansas.*

Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94 and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

**DWIGHT.**—Situated on the north side of the Arkansas river, about three miles up Illinois creek, and very near latitude 35. The Mississippi river, at the nearest point, is probably somewhat less than 200 miles distant. 1820.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*, George L. Weed, M. D. *Teacher and Physician*, Jacob Hitchcock, *Steward*, James Orr, *Farmer*, Samuel Wisner, and Asa Hitchcock, *Mechanics*, and their wives; Ellen Stetson and Cynthia Thrall, *Teachers*.

It is probable that a station has been formed by Mr. Finney, at SPADRE CREEK.

"Mr. John Brown, the father of Catherine and David, continues to exhibit a bright example of piety and benevolence. He and some others are extremely desirous, that the offers of salvation should be embraced by the people generally. It would seem, however, that the prospects of this part of the tribe are not so good, as those of the Cherokees on the east of the Mississippi; and, so far as experience in their case is entitled to consideration, it would not seem desirable that the Indians should be removed from the land of their fathers."

#### VI. *The Osages.*

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho.

**UNION.**—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820.

Rev. William F. Vaill, *Missionary*, Mrs. Vaill; Marcus Palmer, *Physician and Li-*

*censed Preacher*, Mrs. Palmer; John M. Spaulding, *Teacher*; Stephen Fuller, *Farmer*, Mrs. Fuller; Abraham Redfield, and Alexander Woodruff, *Mechanics* and their wives; George Requa and, George Douglass, *Assistants*, Mrs. Requa.

**HOPEFIELD.**—About three miles from Union. 1822.

Rev. William B. Montgomery, *Missionary*; Wm. C. Requa, *Assistant*, Mrs. Requa.

**HARMONY.**—Among the Osages of the Missouri, on the north bank of the Marias de Cein, about six miles above its entrance into the Osage river, and about eighty miles southwest of Fort Osage.

Rev. Nathaniel B. Dodge, *Missionary*, Mrs. Dodge; Amasa Jones, *Licensed Preacher*, Mrs. Jones; Otis Sprague, *Farmer*, Mrs. Sprague; Miss Woolley, and Miss Etris.

**NEOSHO.**—On a river of that name, about 80 miles southwest of Harmony. 1824.

Rev. Benton Pixley, *Missionary*, Mrs. Pixley; Samuel B. Bright, *Farmer*, Mrs. Bright.

#### VII. *Indians in New York.*

The remains of the Six Nations. Stations at Tuscarora, Seneca and Cataugaus.

**TUSCARORA.**—About four miles east of Lewistown, Niagara county. Transferred to the U. F. M. S. in 1821; established by the New York Missionary Society about 20 years before.

Rev. Joseph Lane, *Missionary*, and Mrs. Lane, have an appointment for this station.

**SENECA.**—About four or five miles from Buffalo, near the outlet of Lake Erie.—Commenced by the New York Miss. Soc. in 1811; transferred in 1821.

Rev. Thomson S. Harris, *Missionary*, Mrs. Harris; Gilman Clark, and Harvey Bradley, *Assistants*, Mrs. Clark; Miss Henderson, and Miss Selden.

**CATARAUGUS.**—A few miles east of the shore of Lake Erie, and about 30 miles from Buffalo. 1822.

Wm. A. Thayer, *Teacher*, Mrs. Thayer.

#### VIII. *Indians in the Michigan Territory.*

**MACKINAW.**—In the Michigan Territory, on the island of Michilimackinack, 1823.

Rev. William M. Ferry, *Missionary*, Mrs. Ferry; John S. Hudson and Martin Heydenburk, *Assistants*, Mrs. Hudson; Eunice Osmar, Elizabeth M'Farland, and Delia Cook.

#### IX. *Indians in Ohio.*

**MAUMEE.**—On a river of that name, near Fort Meigs, Wood county.

Isaac Van Tassel, *Licensed Preacher*, Mrs. Van Tassel; Mr. Sacket, *Farmer*, Mrs. Sacket.

X. *Haiti.*

HAYTI.—Among the coloured people who had removed from the United States.

This mission was instituted by the U. F. M. S. in 1824, and the Rev. B. F. Hughes and Rev. William G. Penington, coloured men, were employed as missionaries. The former was recalled, a year and a half since; and the latter, we believe, is now in this country. Mr. P. supported himself and family by his own industry.

*General Remarks on the Stations, from Union to the one last named inclusive.*

The survey of these stations, with one or two exceptions, is founded on a document received from the U. F. M. S. last summer. Some changes may have since occurred, of which we have not been apprized.—The number of children in several of the schools, may be estimated as follows:—At Union, 35; Harmony, 25; Seneca, 40; Cataraugus, 43; Mackinaw, 110; Maumee, 31. Among the Tuscaroras is a church of 17 members. Future surveys of these stations may be expected to contain more ample intelligence respecting them.

XI. *The Sandwich Islands.*

A group of islands in the Pacific Ocean, between 18 deg. 55 and 20 deg. 20 north latitude, and 154 deg. 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W.N.W. and E.S.E., Hawaii [Owhyee] being the south-eastern island.

Stations at Honoruru, Waimea, Lahaina, Kairua, Waiakea (now Byron's Bay,) and Kaavaroa.

HONORURU.—On the island of Oahu. 1820.

Rev. Hiram Bingham, *Missionary*, Elisha Loomis, *Printer*, Abraham Blatchley, M. D. *Physician*; and their wives; Levi Chamberlain, *Superintendent of Secular Concerns*.

WAIKEA.—On the island of Tauai. 1820. Samuel Whitney, *Licensed Preacher*, Mrs. Whitney; Samuel Ruggles, *Teacher and Catechist*, Mrs. Ruggles.

LAHAINA.—On the island of Maui. 1823. Rev. William Richards, *Missionary*, Mrs. Richards; Stephen Pupuhi, *Native Assistant*.

KAIRUA.—On the western side of Hawaii. 1824.

Rev. Asa Thurston and Rev. Artemas Bishop, *Missionaries*, and their wives.

WAIKEA, OR BYRON'S BAY.—On the north-eastern side of Hawaii. 1824.

Joseph Goodrich, *Licensed Preacher*, Mrs. Goodrich, John Honorii, *Native Assistant*.

KAAVAROA.—Sixteen miles south of Kairua. 1824.

Rev. James Ely, *Missionary*, Mrs. Ely; Thomas Hopu, *Native Assistant*.

The Rev. Charles S. Stewart, noted in the last survey in connexion with the station at Lahaina, found it necessary to return to his native land, in the course of the last year, on account of the dangerous illness of his wife. Since his arrival in this country, he has been employed in visiting different parts of the country, for the purpose of describing in public meetings, the state and progress of the Sandwich Island mission.—During the fourteen months previous to March last, nearly eighty thousand tracts were issued from the mission press, amounting to 1,367,000 pages.—A selection of other interesting facts in relation to this mission, will be found in the retrospective view of the year, at the end of this survey.

XII. *Malta.*

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary*, Mrs. Temple; Rev. Eli Smith, *Missionary*; Homan Hallock, *Printer*.

The Printing Establishment at this station has two presses in operation. Nearly three millions and a half of pages of important religious matter, have been issued, in the space of four years.

XIII. *Syria.*

Syria is said, by writers on geography, to be the whole space lying between Alexandretta or Scanderoon on the north, and Gaza, on the borders of the Arabian desert; and is bounded S. E. and S. by the desert of Arabia, and W. by the Mediterranean. Its north-eastern and eastern limits are not well defined. In this larger sense it includes Palestine.

BEYROOT.—A sea-port town, at the foot of Mount Lebanon, in the Pashalic of Acre. E. long. 35 deg. 55, N. lat. 33 deg. 49. Population not less than 5000.

Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*, and their wives.

“The principal employment of the missionaries is still the acquisition of languages, and the preparation of helps for future labourers. Conversations are held, books are distributed, a Christian example is set forth, and schools are organized; and while these means of usefulness are in operation, a knowledge of the country is obtained, avenues for the transmission of evangelical influence are discovered,

and higher qualifications for intercourse with all classes of people are sought."

Another part of this number will contain some important facts respecting this branch of the Mediterranean Mission.

#### XIV. *Palestine, or the Holy Land.*

Including all the territory anciently possessed by the Israelites.

**JERUSALEM.**—The capital of Palestine. Population estimated at from 15,000 to 20,000.

The Rev. Jonas King, who had engaged in this mission for a limited time, took an affectionate leave of his brethren in September, 1825, the time of his engagement having expired. He did not depart from Asia, however, till the last summer. The Rev. Pliny Fisk, who, with Mr. King, was noted in the last survey in connexion with this station, died at Beyroot, on the 23d of October, 1825, greatly lamented by his brethren, and by the churches of this country. Jerusalem is not now the residence of any Protestant missionary.

The Rev. Elnathan Gridley and the Rev. Josiah Brewer, *Missionaries*, are now on their way to this field of missionary enterprise.

#### XV. *Spanish America.*

The Rev. Theophilus Parvin went to Buenos Ayres, in the summer of 1823, under the patronage of the Board, where he still remains. His connexion with the Board, however, has been dissolved, on account of the peculiar circumstances of that country, which render it expedient, that Mr. Parvin should labour unconnected with any missionary society. He has lately been made a Professor in the University of Buenos Ayres.

The Rev. John C. Brigham has completed his exploring tour under the patronage of the Board. He crossed the continent from Buenos Ayres to Chili.—From thence he proceeded to Peru, Colombia, and Mexico, and returned to the United States in the early part of last year. His report of the religious state of the southern republics was inserted in the *Missionary Herald* for October and November, and some part of his journal appeared in previous numbers. A particular account of his whole tour is preparing for publication in a separate volume.—Mr. Brigham, since his return, has been made Assistant Secretary to the American Bible Society.

#### XVI. *Africa.*

"At the last annual meeting of the Board, it was recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it

practicable. In compliance with this recommendation, the late Mr. Sessions, on his embarking for the colony of Liberia, was requested to make proper inquiries, respecting the neighbourhood of that colony, as a field for missionary labour. He cheerfully consented to do so; but his untimely death, on the homeward passage, deprived the Committee of any information which he might have obtained. An open correspondence, however, between Dr. Blumhardt, of Basle, Switzerland, and Mr. Ashmun, of the colony, has passed through our hands; and from this it appears that a mission might immediately be established in the Bassa country, with encouraging prospects, if properly qualified missionaries were at hand.

"As a residence on the African coast is so fatal to white men, Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man, if sent as missionaries to the land of their ancestors. Inquiries have been made in the southern states, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent upon the claims of the African race; and we may expect that God will bless their investigations, and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants."

#### *Foreign Mission School.*

This school, situated in Cornwall, Con. has been suspended by the Board. The reasons for this measure, which has been some time under consideration, will be given in a subsequent part of this number.

#### *Greek Youths.*

Eleven Greek youths have been sent to the United States, by the missionaries of the Board, and, under its patronage, are pursuing their studies, preparatory to future usefulness among their countrymen. Two are now members of Yale College; three of Amherst College. Four are in the Academy at Amherst, and two in the Academy at Monson, Mass.

#### *The Missionary Herald.*

"The *Missionary Herald* is the property of the American Board of Commissioners for Foreign Missions; is published on terms which they regard as just and pro-

per; and the profits of the work go for the benefit of the sacred cause. It is a monthly publication. Twelve numbers make a volume containing 400 pages, which is sold for one dollar and a half.

"The primary design of the Herald is to acquaint the Christian community with the proceedings of the Board and its Missionaries. These proceedings, whether in reference to our own population, to Southern or Western Asia, to Western or Southern America, or to the Islands of the seas, are generally described in a connected series, by means of letters, journals, abstracts, or reports. There are, also, compendious views of the more interesting religious and missionary intelligence not specially connected with the missions of the Board; of the character, manners, and customs of the various nations, which are the proper objects of foreign missions; and, in general, of whatever has a direct bearing on the cause of Christian benevolence. And, finally, the monthly numbers contain a particular acknowledgment of all donations made in behalf of the missions under the care of the Board.

"A work like this, is essential to the Board. Depending on public charity, the Board could not prosper without some such means of making known readily its enterprises, successes and wants. It must have a publication which shall be wholly under its control, issued at stated and frequently recurring periods, and sent to numerous districts of country. Only then will its influence be strong, regular and extensive.

"The Herald is no expense to the Board. More than this, it has been a source of revenue; and, if subscriptions are well paid, will be so hereafter.

"It also lessens other expenses. It lessens expenses for agencies. Wherever the Herald is taken, the visits of agents need be less frequent and protracted, than they otherwise must be; for the Herald not only performs a part of their work itself, but prepares the way, beyond almost any other means, for their introduction and success. It also lessens expenses for printing. Reports, tracts, sermons, &c. will need to be published, from time to time, even while the Herald has a large subscription; but were the circulation of the Herald to be limited, the expenditures for such publications must be proportionably augmented, or the missionary operations of the Board be abridged.—Moreover, it saves much expense of time and labour to the Executive of the Board. Indeed, it appears quite probable, that in producing and sustaining the missionary spirit, at present in the land, the Herald has effected a saving to the general cause

of some thousands of dollars. And this, it is thought, should be taken into the account, in estimating the real profits of the work.

"Such being the value of the Missionary Herald as an agent of the Board, the Prudential Committee respectfully, yet earnestly request their friends and patrons to lend it their aid. In the judgment of many respected friends of the cause, not a little depends on its extended circulation."

#### SUMMARY.

Number of stations occupied,	43
Preachers, from this country,	38
Male Missionaries and Assistants,	89
Female Assistants, including the wives of the Missionaries,	92-181
Native Preachers,	2
Other Native Assistants,	18
Churches organized at the stations,	25
Native members of these Churches, upwards of	200
Schools,	about 200
Scholars,	about 20,000

#### Death of Mrs. Judson.

The death of this extraordinary woman, who possessed the courage of a heroine, the devotion of a saint, and the faith and patience of a martyr, will cause grief to all the friends of missions. She died in Burmah on the 24th or 25th of October last—"in a strange place," says the letter which communicates the information of her death—"far, far from all those who would have felt it their greatest consolation to have watched her sickness." Her husband, Dr. Judson, was absent on a journey to Ava, as interpreter to the British commissioners to the Burman emperor—We deeply sympathize in his affliction. Mrs. Judson, however, appears to have had the attendance of a kind and skillful physician. But what was infinitely better, the Great Physician, both of body and soul, was doubtless with her. He has, in his holy sovereignty, called her to himself—earth has lost and Heaven has gained an inhabitant. This is one of

those dispensations which tries the faith of Christians—

“God is his own interpreter,  
And he will make it plain.”

THE GENERAL ASSEMBLY OF THE  
PRESBYTERIAN CHURCH stands ad-

journed, to meet in the First Presbyterian church, in the city of Philadelphia, on the third Thursday, the 17th day, of the present month, at eleven o'clock, A.M.—To be opened with a sermon by the Moderator of last year, the Rev. Dr. M'Auley, of New York.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of April last, viz.*

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund, -	-	-\$87 50
Of Rev. B. Hoff, Bridgeton, N. J., for do. -	-	8 00
Of Rev. Charles W. Nassau, Norristown, for do. -	-	3 50
Of Rev. Samuel Lawrence, Greenwich, for do. -	-	6 00
Amount received for the Contingent Fund		\$105 00
Of do. from the Female Cent Society of Bridgeton, N. J., for the Students' Fund -	-	13 50
Of Rev. Thomas J. Biggs, on account of his subscription for the professorship to be endowed by the Synod of Philadelphia -	-	30 00
Total		\$148 50

## View of Publick Affairs.

### EUROPE.

The information which has reached us from Europe during the last month, is not without a degree of interest.

**BRITAIN.**—London papers to the 24th, and Liverpool to the 26th of March, contain the most recent advices which we have seen from Britain. On the 1st of that month Mr. Canning had so far recovered from his late severe indisposition, as to be able to bring the long-talked-of subject of the corn laws before parliament. The debate was adjourned to the 8th of March, when it was again called up by the chancellor of the exchequer: an amendment was proposed to the proposition which contained the radical principle of his plan; and, after a warm debate it was negatived, and the proposition as reported was adopted. Several resolutions remained to be discussed, which it was expected would be ultimately adopted, as reported by ministers, with little if any amendment. The chancellor of the exchequer had deferred opening his budget till after the Easter holidays. On the 5th and 6th of March, the subject of Catholick emancipation was ably and eloquently discussed in the house of commons, on a motion, in favour of emancipation, by Sir Francis Burdett. We have read the speech of the master of the rolls against the motion, and the speeches of Sir W. Plunket and Mr. Canning in its favour. The motion was lost by a majority of only four—For the motion 272, against it 276. Had it passed the commons, there is no doubt it would have been negatived in the house of lords. When information of the termination of this business in Parliament reached Ireland, it produced what the English paragraphists call a *great sensation*, but no publick disturbances ensued. Lord Liverpool was in a state of convalescence, but it was thought probable that he would never again appear in publick life. The appointment of Mr. Canning as prime minister, is said, in the Literary Gazette, to be the most popular statement of the day. The house of commons was to adjourn for the Easter recess, from the 12th to the 30th of April. It appears that from the 3d to the 8th of March, there had been a most unusual fall of snow in Scotland. Many lives were lost, and travelling for several days was almost

entirely stopped. The drifts or wreaths of snow were, in some places, twenty feet deep. The celebrated Mr. Gifford, the originator of the *British Quarterly Review*, and for a long time its editor, died in London, some time in March, in the 70th year of his age.

**FRANCE.**—The Marquis de Laplace, the most eminent mathematician and astronomer of the age, a peer of France, and still more distinguished as the author of the unparalleled work entitled *Mécanique Céleste*, died in Paris on the 5th of March.—In July next, a *Journal of Science and the useful Arts*, in the Arabick language, is to commence in Paris, for the benefit of the east, and to be continued monthly. It is expected that it will greatly contribute to the civilization of the Mahomedan nations. A statistical account in the *Courier François* states, that, exclusive of official papers or daily journals, there were issued in France in 1825, no less than 128 millions, 10 thousand, 483 publications; and that the number for 1826, is one-fifth greater than that for 1825. It is said that this increased and increasing demand for books, is what has filled the government with alarm, and occasioned the measure for restricting the liberty of the press. This measure, it appears by the last accounts, has been carried, after much and ardent opposition, through both the legislative chambers.—France is tranquil—Our nation's friend, General La Fayette, seems to be gaining in popularity.

**SPAIN AND PORTUGAL.**—It does not seem probable that *open war* will soon take place between these powers. Spain is indeed raising a large military corps, to be denominated the *Royalist Volunteers*; but the Portuguese insurgents, when they pass into Spain, are disarmed, and their arms delivered up to the Portuguese government.—This has lately been done in the case of two whole divisions of insurgents, amounting to 3000 men. Pressed as they were by the Portuguese troops, they were not allowed to pass the frontiers of Portugal, till they had laid down their arms on the Portuguese territory; these arms were ordered by the Spanish government to be immediately delivered up to the Portuguese authorities. We believe the civil war in Portugal is nearly, if not quite terminated. As to Spain, we pretend not even to conjecture what she will do next.

**GERMANY AND PRUSSIA.**—We think it probable that within the territories of both these powers, a religious convulsion is not far distant. The reigning Pope wishes to bring back the Catholic church to what it was three centuries since; but the Catholics in Germany and Silesia wish, on the other hand, for important *additional reforms*. We pretend not to foretell the issue of this disagreement between the head and the members of the Catholic body; but we think a convulsion, more or less severe, will be the consequence: and we doubt not that the way is preparing for the destruction of "The man of sin."

**TURKEY AND GREECE.**—The conflict between the Turks and Greeks is, we think, drawing fast to a close—not because either party, if left to itself, is prepared or disposed to yield to the other; but because *the great powers*, as they are called, seem determined to put an end to the strife. The last note delivered by the Russian minister to the Reis Effendi, concludes in the following decisive tone:—"The Porte would deceive itself, if it believed that the emperor Nicholas would view with indifference the extermination of a people professing the same religion with himself." In the mean time, the accounts as usual, are contradictory, in regard to what is taking place in Greece itself. On one side the Greeks are represented as highly successful in their military operations; and on the other, it is said, that the Turks, under Reschid Pacha, have entirely defeated a corps of 6000 Greeks, who were marching to the relief of Athens.

**RUSSIA.**—It appears that differences have arisen between the Russian generals, Yermoloff and Paskewitch, relative to the employment of the troops which they command against the Persians. What effect this will have on the state of the war we know not. The emperor's aid de camp has been sent to endeavour to compose the difference.

#### ASIA.

Two very destructive fires occurred in Canton in the months of October and November last, and consumed, in all, more than a thousand houses—No American or English property was destroyed—A treaty of commerce and friendship was concluded in May last between his Britannick Majesty and the King of Siam. Britain stipulates to make no encroachment whatever on the Siamese territory, and the King of Siam engages to deliver up all Christian and other captives. A cordial intercourse is to be established between the two countries. It is said in one of the last London papers that



the last despatches from Bengal represent all parts of the British East India territory as being in the most satisfactory state—A second payment of twenty-three and a half lacs of rupees had been received at Calcutta, from the Burmese government.

#### AFRICA.

Recent accounts from Liberia represent the American colony there as in a very prosperous state. New territory has been peaceably acquired; the slave trade is completely broken up, on the whole line of coast which bounds that territory on the ocean, and health, industry, good morals, and a regard to religion, distinguish the population of the colony.

#### AMERICA.

**BRAZIL AND BUENOS AYRES.**—It appears that a severe action has at length taken place between the opposing armies of these powers, in the province of Rio Grande. It occurred on the 26th of February. The Brazilian army, it is said, numbered 10,000 men, and that of Buenos Ayres 8000—the latter had the superiority in cavalry. The contest was long and bloody, and the loss of each army about equal; in all 5000 men, killed and wounded. The battle lasted without intermission, till night separated the combatants. The official report of the Brazilian army, claims for that army the victory; but it remains wholly uncertain whether the actual advantage is on the side of the Imperialists, or the Republicans.

**COLOMBIA.**—The political affairs of this extensive republick appear, from the last accounts, to be in a very unsettled and unpropitious state. It is again confidently stated, that Bolivar is aiming at the Dictatorship; and he and General Santander are said to be in open and avowed hostility with each other. We shall not believe that the Liberator has proved recreant to the cause of freedom, till we are compelled to do so by better evidence than we have yet seen. But we fear it is true, that he is unable to compose the differences of his unhappy countrymen; and we are anxious while we look to the probable consequences of the present disorders.

**MEXICO.**—In this republick also, civil dissensions, of a very serious aspect, have arisen. Several friars have been arrested for a conspiracy against the government, and one, by the name of *Arenas*, has been condemned to be shot. Two former Spanish generals, supposed to be parties to the conspiracy, have been seized and confined in different fortresses; and this event has excited much feeling in the Mexican capital, where those generals have many influential friends. In another quarter, a regiment of soldiers has revolted, opened prisons, and armed the prisoners, arrested the governor, and created a junta of their own. It was supposed that their object was to overthrow the government, and to raise a son of Iturbide to the throne. This revolt, it was supposed, the existing government could easily quell. It was believed that the congress of *Tacubaya* would not be able to commence its sessions in all the month of March, on account of some delay in the Mexican House of Representatives.

**UNITED STATES.**—When we consider, in contrast with what we have stated above, the present peaceful and happy state of our own country—when we review its history from the period of its revolution to the present hour, we may see that to preserve order in a revolution, and to settle those who have been engaged in it in peace and quietness under free forms of government, is much easier when freedom has been their birthright and long possession, than when the elements of a revolution that are to be moulded into republicans, have been born in bondage, and have passed a great part of their lives under the most despotick rule. Let us bless God for our happy allotment, and let us sympathize with, and pray for those, who must be taught the nature and proper use of their civil rights and privileges, by a tedious discipline in the school of adversity—of controversy and discord, perhaps of bloodshed and civil war.

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*Erratum in our last Number.*

In page 179, 2d col., 6th line from top, for *VERITAS* read *CLERICUS*.

THE  
CHRISTIAN ADVOCATE.

JANUARY, 1828.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

A CHRISTIAN'S MEDITATION AT ENTERING ON A NEW YEAR.

*If I Live, or if I Die.*

IF I LIVE—it ought to be, and by the grace of God assisting me, it shall be, my aim and endeavour to live this year, more as becomes my Christian character and profession than in any preceding year. Much reason have I to be thankful to God who has led me my life long until now; who has crowned my life with loving kindness and tender mercy; who has borne with me amidst all my sins, my ingratitude, my insensibility, my backslidings, my covenant breaking, my comparatively little improvement of all his varied dealings—lifting me up at one time, and casting me down at another, now chastening me, and now causing me to rejoice in his merciful interposition in my behalf—in relief afforded in distress, in support and deliverance in temptations, in restoring my soul from its wanderings, and in the light of his countenance which is better than life. In very deed, when I think what I have been, and how my heavenly Father has dealt with me, I stand and wonder at his forbearance; I wonder at his long suffering, I wonder at his patience, I wonder at the goodness and kindness and mercy and wisdom, which have marked all his dispensations towards me. Truly he is God and not man, else I had been consumed.

VOL. VI.—*Ch. Adv.*

The warmest emotions of gratitude and praise are due to him from me; and the deepest humility and self-abasement become me in his presence. O most merciful God and Father! accept the gratitude of this unworthy heart; a gratitude which I know not how to express, and which still is unspeakably less than befits the immeasurable goodness which calls it forth. Cleanse, O cleanse my soul, from all its pollutions, in the precious atoning blood of my dear and adored Redeemer! clothe me with his righteousness; sanctify me by his Spirit; form me into his likeness; exterminate every unhallowed principle and propensity of my soul; and help me to devote all that I have and am, more unreservedly to thy service and glory than ever heretofore I have done—Teach me now, especially, to form right purposes for the year on which I have entered; if it be thy holy will that I continue in life till another return of the passing season.

IF I LIVE, I purpose, in the strength of God, to endeavour to be more spiritual in the habitual temper of my mind; to have my affections more detached from earthly objects, and more placed on those which are spiritual and heavenly; to live more as in the very presence of God—so that I may in truth be said, in some proper, however humble measure, to “walk with God;” to take more lively, frequent, and affecting views, of the glorious plan

of redemption by Christ, and of-  
tender to recognise my covenant re-  
lation to him, to plead it with him,  
and to rest upon it in unfeigned  
faith; to labour more after the mor-  
tification of every corrupt propen-  
sity, passion and desire; to watch  
more vigilantly and resolutely  
against those sins that most easily  
beset me; to cultivate more care-  
fully all the graces of the Chris-  
tian life—not only the cardinal  
graces of repentance, faith, hope,  
and love to God and man, but hu-  
mility, patience, meekness, gentle-  
ness, contentment and resignation;  
to be more guarded against wan-  
derings of the mind in prayer, both  
secret and social, and to abound,  
more than ever hitherto, in ejacu-  
latory prayer.

It is my desire also, that my ex-  
ample should be more edifying, in  
this than in any former year; and  
therefore I purpose to be more con-  
scientious in the manner in which  
I spend all my time—to eat, and  
drink, and sleep, only with a view  
to the proper refreshment of my  
frail nature, and not for the crim-  
inal gratification of appetite, or the  
indulgence of sloth; to let my ex-  
ample before my family be an  
amiable exhibition of the influence  
of genuine Christianity, so that  
they may see the practical effect  
of religion, and be benefited by it;  
to pray more and more earnestly,  
for all those who are connected  
with me in tender ties, as well as  
for others, even my enemies; and  
for the revival of pure religion, the  
diffusion of the holy scriptures, the  
success of missions, and of all the  
institutions of Christian benevo-  
lence, which distinguish the day in  
which I live—not forgetting to be  
unfeignedly thankful to God, that  
it is a day in which he seems man-  
ifestly to be pleading his own pre-  
cious cause in our guilty world.

But I am not to content myself  
with personal and family duties. I  
will therefore, in reliance on the  
Divine aid and blessing, endeavour

increasingly “to do good to all as  
I have opportunity”—by a kind  
and courteous treatment of every  
individual with whom I have inter-  
course; by endeavouring to pro-  
mote religion in the particular  
church and congregation with which  
I am connected—aiding, as far as I  
can, Sabbath schools, and promot-  
ing Bible classes, attending confer-  
ences and associations for prayer,  
encouraging my minister in every  
proper way in the discharge of his  
arduous duties, preventing dissen-  
tions and quarrels, and striving to  
heal them where they exist, and  
seeking to preserve the purity and  
peace, and to promote the prosper-  
ity of the church and people, with  
whom I am united in religious fel-  
lowship.

It is also my purpose, increas-  
ingly to use all the influence I pos-  
sess, to promote every thing pious  
and praiseworthy in society at  
large,—by speaking a word, as op-  
portunity may offer, in the kind-  
est and most winning manner, to  
my careless friends and acquaint-  
ance, in regard to their eternal  
concerns; by meekly and modest-  
ly, but firmly and undauntedly,  
sustaining my Christian character  
and profession before the world,  
guarding against every thing incon-  
sistent with that character—against  
ostentation in my religious profes-  
sion, on the one hand, and on the  
other, against sinful shame or si-  
lence, when evidently called to  
avow my sentiments and my pro-  
fession; against unnecessary ex-  
penditures in my family, in enter-  
tainments, furniture, dress or equi-  
page.

I determine to be the avowed  
enemy of all practices, however  
prevalent, popular or fashionable,  
which are contrary to the interests  
of true religion and sound mora-  
lity—to Sabbath breaking, theatres,  
dancing assemblies, cards, and  
gambling of every description. I  
will also endeavour to promote all  
charitable, pious and publick spi-

rited designs—by speaking favourably of them, taking my share of personal labour in carrying them into effect, and contributing to their funds, to the utmost of my ability: and that I may be able to contribute, I will not only avoid all superfluous personal and family expense, but use frugality and economy, and reduce my charitable donations to a system, that I may know distinctly and satisfactorily how much of what the Lord has given me, I lay out in his immediate service—remembering that he has given me all that I possess, and that I am accountable to him, as his steward, for the manner in which every portion of it is expended.—In this manner, if I live, I think I ought to pass the coming year, and in the strength of my Redeemer, I will attempt it: And although I may come greatly short of the mark at which I aim, still it shall be the mark, at which I will *continue* to aim; and failures and short comings shall not discourage me, or break my purpose.

But this year I *MAY DIE*. Of this I would be constantly mindful—mindful that my life is a vapour, that I know not the day nor the hour in which my Lord may come; and that his command is, that I should “watch,” and be always ready to welcome his approach. If then I am to die, let me consider what I ought to do before the arrest of the disease which is to call me hence; how it will become me to think and act, under that disease, and at the hour of death; and what I may hope for, as the consequence of my departure hence. In preparing for disease and death, I must have all my worldly affairs, as far as possible, put in such a state that I may have no concern and perplexity about them when death approaches, and when I shall have enough to do to grapple with the king of terrors. To this I am also urged, that my Christian character may not suffer, and the

cause of religion suffer with it, in consequence of leaving my affairs in such a state that my integrity may be impeached, or my regard to equity be questioned; and likewise that my family and friends may not be put to unnecessary trouble, and perhaps be alienated from each other, by my neglecting to make those dispositions and arrangements in regard to my property, which are calculated to prevent these evils. I must therefore leave no debts that I can now pay; and those that I do leave, if any shall remain, must, so far as is practicable, be clearly and fully provided for. I must not put off making my will, till a sick or dying bed; but I must see that it is now made, and deliberately, cautiously, equitably, and in all respects righteously made; and safely deposited in hands that will not betray the trust. What I give to charitable uses must be accurately defined, and so disposed of as to guard, as far as possible, against its being lost to the intended charity, or perverted in any way from its destined object.

I remember to have heard a minister of the gospel, in preaching on the words, “What I say unto you, I say unto all, watch,” make this division of his subject—He said that preparation for death might be considered as threefold—1. Essential preparation. 2. Habitual preparation. 3. Actual preparation. Essential preparation he said was the renovation of the heart, by the power of the Holy Spirit. Habitual preparation he considered as the conscientious and active discharge of every known Christian duty. And actual preparation he stated to be, the keeping of the mind in that state in which death may be met with the most comfort—without fear, perhaps with joy and triumph. Now, in purposing how I will live, if I live, the essential and habitual preparation, spoken of by this

preacher, is supposed to be made. But be it also my concern, to endeavour to obtain and to preserve an *actual* preparation also—to live from day to day, in such a manner that on no day, and no hour, the arrest of death might take me by surprise, and fill me with alarm. I may die very suddenly, and should be prepared for it. I may, by delirium or stupor, be denied the use of my faculties at the close of life. Let it therefore be my care to be always ready.

If gradual disease terminate my life, or if in a short disease the use of my reason be continued to me, it is now my earnest prayer, that I may then so experience the light of God's countenance, and the graces of his holy Spirit, that I may not only bear a verbal testimony to the excellence of religion, but exemplify its blessed efficacy to sustain and cheer the soul, even amidst the pains of dissolving nature. I am aware that dying comforts and consolations are meted out by a wise and sovereign God; and that the *safety* of a Christian's state does not depend, on their presence or their absence. Yet it is lawful to desire them, to pray for them, and to use the most proper means to obtain them. I therefore resolve, that if I approach the dark valley in the full possession of my intellectual powers, I will endeavour to keep my thoughts as much as possible fixed and resting on my precious Saviour; on his infinite merits; on his perfect righteousness; on the covenant that I have made with him, and often ratified in secret prayer and meditation, as well as in the sacramental symbols of his own body and blood; on the freeness and fulness of that redemption which he has wrought out; on the glories of the plan of redemption; on the glory which he now has with the Father; and on the near prospect which I may hope I have, of seeing him face to face, in the heavenly world. With

such meditations, I will endeavour to withstand the fear of death, and the assaults of the great adversary. If I am permitted and enabled to triumph entirely over the last enemy, I resolve to be careful and guarded in what I say; neither withholding the avowal of my triumphant feelings, nor expressing them with extravagance or heedlessness. A Christian's last words should be well weighed. I will especially endeavour, during my approaching dissolution, to do all the good I can to others, by warning, by exhortation, and by encouragement—A dying Christian is sometimes like a dying Sampson—more efficient in death, than in the whole of his previous life.

But IF I DIE, I am permitted to look beyond the grave. My treasure, my hope, my happiness are there. O! if I die this year, I trust that I shall *begin* to live—to live the angelick life, to enter on life eternal! It is indeed delightful to anticipate it. I shall be forever free from all sin. I shall have to struggle no more with the remainders of indwelling corruption. I shall serve and enjoy God, without any hindrance or annoyance from the world, the flesh, and the devil. Alas! what conflicts have I had with these enemies of the spiritual life, ever since I engaged in the Christian warfare. But then I shall have made a complete, a final, an eternal escape from them all. In heaven, there will be no sickness nor sorrow; no alluring, trying, and ensnaring world; no tempting devil to seduce or assault my soul. "There the wicked cease from troubling, and there the weary are at rest—There are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat: For the Lamb that is in the midst of the throne

shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes—And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.” Yes, the former things will have passed away for ever. And shall I be perfectly holy!—in my measure holy as God is holy! Shall I dwell in the immediate presence of God my Saviour, and taste the ineffable, the inconceivable bliss, that he will impart to his redeemed people! Shall I behold those splendours which now would overwhelm my feeble powers! Shall I have a full and immediate vision of that glory, the faint glimpses of which have, now and then, brought down an anticipation of heaven to my soul on earth! Shall all this be without any fear of change, any possibility of termination! Shall it be strictly endless, eternal, and probably increasing too! Truly I am ready to wish that this year may be my last of trial and of conflict—But I will cheerfully wait “all the days of my appointed time till my change come.” Yet it is lawful to “desire to depart and to be with Christ which is far better.” Ah! far better indeed—“O when shall I die! when shall I live for ever!”

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TRANSLATION OF MARCK'S MEDULLA.

Our correspondent, a *Presbyterian clergyman*, has favoured us with a translation of another portion of Marck's Medulla, accompanied with remarks and illustrations, selected from other authors, or made by himself. In regard to these notes, or as they are technically called, *Scholia*, the writer says—“In adding the *Scholia* to the text of the author, the translator, besides some occasional original observations, designs to ex-

tract the substance of some of the most valuable commentaries, arguments, and explanations, of such authors as De Moor, Turretin, Pictet, Van Mastricht, Patrick, Whitby, Hammond, &c. and to incorporate them in a clear and methodical manner; thus forming a body of didactick and polemick Scholia, the value of which can be estimated only by those who are acquainted with these authors. From the mass of English readers, these treasures are kept under the lock and key of an unknown language, or under the ban of scarcity and high prices. The leisure moments from pastoral duties will be employed, (I say not how long, much less with how much success,) in embodying these thoughts with a view to future publication, if they shall be thought worthy.—Meantime, an occasional publication will be made in the *Christian Advocate*.”

We think with our correspondent, that by the observations and illustrations which he proposes to add to his translation of the excellent but extremely compendious work of Marck, he will render that writer more intelligible, and we may add, to the common reader, far more interesting and useful. In this form, we should hope that all our readers may derive from our correspondent's labours the most solid benefit; and we would, therefore, earnestly recommend to all a serious attention to this article. We shall print the translation in our larger character, and immediately subjoin, in a smaller character, the author's Scholia. Some of the sections, it will be observed, are without Scholia, and those attached to others are of considerable length.

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*John Marck's Marrow of Christian Theology, Didactick and Polemick.*

CHAPTER I.

Of the word *Theology*, and its definition.

I. The term **THEOLOGY** derives its origin from the words *Θεῶν λόγος*, and means the *Speech*, or *Word of God*. The doctrine taught by us is so called, chiefly because it both treats of God, and is to be learned from the revelation which God has given us.

II. This term is no where found in Scripture. The appellation *Theologian*, or *Divine*, in the inscription or title of the book of Revelation, seems to have been given to John by the ancient Fathers of the Church, rather than by the dictation of the Holy Spirit.

III. There are, however, words in Scripture of which this term is composed; as *τὰ λόγια τῶ Θεοῦ*, (the oracles of God,) which were committed to the Jews. Compare 1 Pet. iv. 11; and also, *ὁ λόγος τῶ Θεοῦ*, (the Word of God). The term *λόγος* (Word) is often used as the personal appellation of the Son of God. Ps. xxxiii. 6—"By the *Word* of the Lord were the heavens made." John i. 1—"In the beginning was the *Word*, and the *Word* was with God, and the *Word* was God."

IV. The same term is often used to signify the word of God, whether oral or written. 1 Thess. ii. 13—"Ye received it not as the word of men, but as it is in truth, the *word of God*." 1 Pet. i. 23—"Being born again, not of corruptible seed, but of incorruptible, by the *word of God*, which liveth and abideth forever." The term *Theology* ought not, therefore, to be rejected as not being found in the written word.

V. There are many synonymous terms, as the *Doctrine of God*, of *Christ*, *good doctrine*, *sound doctrine*, the *form of doctrine*, the *form of sound words*, &c. all which are found in Scripture.

VI. Theology is either *true* or *false*. False Theology admits of a four-fold division: (1.) *False or pretended Christian Doctrine*, or that of Heretics; (2.) *Mohammedan*; (3.) *Modern Jewish*; and (4.) *Pagan*. Pagan Theology is subdivided

into (1.) the *Fabulous*, or that of the Poets; (2.) *Natural*, or that of the Philosophers; and (3.) *Civil*, that of the Priests and People.

SCHOLIA ON SECTION VI.

Next to the introduction of moral evil, there is perhaps nothing more mysterious than the extensive prevalence of false religions. A philosopher studying human nature, or a theologian demonstrating religious truth, might go back to the commencement of Creation, and find in the heresies that have prevailed, an argument for human depravity, that would not fail him, through every successive period to the present hour.

*Cain* has been sometimes called the first heretick. The idea was probably suggested by the fact, that the apostle Jude describes certain hereticks as having "*gone in the way of Cain*," who, creeping into the Church unawares, had turned the grace of God into lasciviousness, denied the Lord Jesus, opposed the constituted authorities, &c. as well as by the fact of his erroneous theological principles, which led him to wrong worship, and then to actual persecution.

Balaam also was a pre-eminent heretick—"the error of Balaam." Heresies began in the Christian Church with the origin of Christianity. An account of those which have deformed the Church, and disgraced the understandings of men, would fill volumes, and the study of them is for the most part truly disgusting, and yet not altogether without use. For example, a knowledge of the respective heresies of Cerinthus and the Ebionites, in the first century, serves to illustrate the gospel of John, as the knowledge of these and other kindred heresies serves to illustrate his Epistles. Thus Jerome, as quoted by Whitby, says that John wrote his gospel, "at the desire of the bishops of Asia, against Cerinthus and the heresy of the Ebionites, who held that our Lord was a mere man, and so he was compelled to speak of his *divine original*."

Clemens of Alexandria, and Eusebius say that St. John, observing that the other Evangelists had written *τὰ σωματικά*, that is, the *series of our Lord's generation according to the flesh*, he wrote a spiritual gospel, beginning from the *Divinity of Christ*, this being reserved for him, as the most excellent person, by the Holy Ghost. *Euseb. Hist. Eccl. lib. 3, c. 24, comp. with lib. 6, c. 14.* Against open enemies without her pale, the Church could contend successfully; accordingly, when ten fierce and bloody persecutions had spent their force and horrors, she still survived, rising,

like the fabled Phoenix, from the ashes of her fires, and with the wings of her devotion—strengthened by the trial—ascending in spirit to her Lord. But when she began to revel in the sunshine of royal and imperial kindness, her vigour was impaired, her simplicity was corrupted, and her watchfulness declined. The materials of her sad corruption, and her ignoble bondage were preparing, and finally the system of superstition, of false Christianity was completed;—it was a heresy, whose character and dimensions could not be adequately described by any beast that has been named among the ordinary or the monstrous productions of nature. The appetite of this beast was voracious, and it fed on human happiness; its voice, which attempted to imitate the thunder of heaven, was dreadful in its roar; its movement shook the earth, while at every step, it trod down some budding hope of man, with an air that mocked the dignity of human nature; it was the terror of kings to their subjects; but at last it fell by the sting of a little animal, which the monster despised.

It is unnecessary to say that I have been speaking of the Papacy of Rome. According to *Hoornbeck*, the system of corruption began with adding human rites to those ordained by God in the Church, then the orders were increased, next the worship corrupted, the sacraments, ecclesiastical government, and finally the doctrines. The actual rise of the Papal Beast he dates from the time of Boniface III., Bishop of Rome, who, A. D. 606, first assumed the title of *Universal Bishop*, which was expressly granted to him by Phocas, the Emperor, and formally confirmed by a Council of Rome. This claim was rejected by the Bishop of Constantinople, who claimed equal dignity and power. This circumstance, in connexion with others, led to the *schism* between the Greek and Latin churches, which afterwards took place. The summit of power was attained when Gregory VII. was made Pope, in 1073. Its decline originated in the opposition of the Waldenses and other witnesses of the truth, such as Wickliffe, John Huss, Jerome, of Prague, &c. The terrible shock of the Reformation, our author, says elsewhere, "like an old garment, is patched together with the rags of old heresies."

The *Socinian* heresy began about the middle of the sixteenth century. The principal founders were Lælius Socinus, who died in 1562, at. 37, and Faustus Socinus, who was born 1539.

The *Mohammedan* religion, which is that of Turks, Arabs, Persians, &c. was

projected by the impostor Mohammed, A. D. 612. The Koran, the sacred book of the Mohammedans, is a heterogeneous mixture of Arabianism, heathenism, Jewish ceremonies, and Christian heresies, such as at that time distracted the Church, viz. the Arian, the Manichean, the Eutychian, and the Nestorian. The fundamental proposition in this religion is, that Mohammed was a prophet sent from God, as much superior to Christ, as Christ was to Moses. Hence Mohammedans agree with Socinians in denying the Divinity and atonement of Christ. They practice circumcision and polygamy, and prohibit wine. They reckon time from the *Hegira*, i. e. the *Flight*, it being the year in which Mohammed was compelled to fly from Mecca to Medina, which happened July 16, 622, in the 51st year of his age. The present A. D. 1828 is of course the year 1206 of the Hegira: The Mohammedan religion prevails in European Turkey, Asiatic Turkey, Arabia, Persia, Egypt, and the Barbary States. On this subject, see *Sale's Preface to the Koran*, and *Prideaux's Life of Mahomet*.

The author calls the *Modern Jewish* religion false, in opposition to the *Ancient Jewish* religion, which was of course true, as being directly from God, and under Divine protection. But ever since the rejection of Christ as the true Messiah, and his *Testament*, they have more and more declined from the true religion, and now pay greater deference to the Talmud than even to the Holy Scriptures. This is truly laying "another foundation." Consult *Stapp's Polemick Theology*, vol. 3, ch. ii, sect. 1, and *Grotius on the Truth of the Christian Religion*, book 5.

On the subject of *Paganism*, the same author may be consulted. In the fourth book of Grotius the following subjects are discussed: the unity of God; the creation of spirits, good or evil, proving that the former should not be worshipped, unless an express command from God could be shown for it. He proves that evil spirits were worshipped by Pagans, and shows the folly of it. He argues against the worship paid to men after death; against that paid to the stars and the elements, to dumb animals and to unsubstantial objects. He removes the objections derived from pagan miracles and pagan oracles. Against the pagan religion he maintains it to be a conclusive argument, that it fell of its own accord, as soon as human aid was withdrawn from it.

*Poetry* and *Philosophy*, as is well known, flourished in their greatest vigour in Greece and Rome. The fables were coined in the fertile mint of the poet's brain, so that with a truth beyond the conception of Shakspeare, it might



be said that the eye of the heathen poet rolled "in a frenzy," while it "glanced from earth to heaven, from heaven to earth," and bodied forth such strange phantasies in visible, readable, utterable words. Nothing but the most ungovernable, irreclaimable classick enthusiasm, could lead men to speak as they have spoken, in the praise of pagan poetry. That it is admirable in its genius and spirit, aside from its morality, none will deny. But to think of it in conjunction with the dignity of sacred poetry! The heavenly genius, the never-failing spirit, the simple truth of the story, the superior dignity of the theme and the thoughts, the alternation of exquisite beauty and awful sublimity, the high moral purity and the noble end of the latter, remove all comparison to an interminable distance.

The *philosophers* drew upon the mysteries of nature, as an inexhaustible mine, for their theories. While all that is valuable and useful in heathen philosophy has been acknowledged and illuminated by Revelation, its trifles, falsehoods, and immoralities have been justly condemned. Revelation offers no injury to the structure of solid argumentation built of natural truth, but her hand never spares the cobwebs of sophistry, for they have been spun out of error, to which Revelation is uniformly opposed. There was a time when the Fathers of the Christian Church were carried away with heathen philosophy. Sometimes the Platonick, sometimes the Aristotelian philosophy prevailed. But it is certain the purity of Christianity was much corrupted by the admixture of any one of them.

*Civil Theology*, or the *Religion of the State*, was entrusted to the care of the priests; or the lawgivers, for the benefit of the people. In the ancient monarchy of Egypt, the functions of the sovereign were partly civil and partly religious. The king had the chief regulation of all that regarded the worship of the gods, and the priests, as his deputies, filled all the offices of state. So Poti-pherah is called (Gen. xli. 45) "the *priest of On*," which the margin rightly translates the "*prince of On*." Jethro, the father-in-law of Moses, (Ex. iii. 1.) held the same office in Midian. The Egyptian priests were both the legislators and the civil judges. They imposed and levied the taxes, and regulated weights and measures. In Rome, the king was *Pontifex Maximus*, or the High Priest. To conclude, it is declared by Tytler to be a vain and preposterous labour of modern mythological writers, to attempt to trace all the fables of antiquity and the various systems of pagan theology, up to one common source. The absurdity of this is best

shown, by comparing the different and most contradictory solutions of the same fable given by different mythologists, as, for example, Lord Bacon and the Abbe Banier. Some authors, with much indiscretion, have attempted to deduce all the pagan mythologies from the holy Scriptures. Such researches are not only unprofitable, but positively mischievous.

The following meditations were found among the manuscripts of that eminently holy man, of whom a memoir was inserted in our last number. There is a savour of piety in them, especially in those subsequent to the communion, which should preserve them from oblivion; and which it seems to us must render them both interesting and edifying to every truly devout mind. They are properly introduced with a few explanatory remarks by the writer of the memoir.

MEDITATIONS, PREVIOUSLY AND SUBSEQUENTLY TO THE CELEBRATION OF THE LORD'S SUPPER. *By the Rev. Joseph Trimble, deceased.*

The custom is still retained, in many of the Presbyterian churches in the western states of the American union, of appropriating several days to religious services, when the Lord's Supper is celebrated. Thursday is set apart as a fast day, Saturday as a preparation day, and Monday for the improvement of the solemnities of the preceding Sabbath. Whether this as a general practice would be to edification, it is not needful at present to determine. It would necessarily prevent so frequent an attendance on that ordinance as is desirable, and in accordance with primitive usage. But in country congregations, where meetings during the week are very inconvenient, services may properly be multiplied on these occasions; and the infrequency of the communications is in part remedied by the custom of communing, by both

pastor and people, with adjoining congregations. The first of the following discourses, of which but a fragment remains, was probably delivered on the preceding Saturday, and the second, on the following Monday.

*Meditations previously to participation.* "The Lord has appointed various ordinances, in which he is wont to meet with those who love him and who think on his name, and through which he communicates grace and strength to their souls. Prayer, reading the scriptures, meditation, religious conversation, preaching, baptism, and the Lord's Supper, are all ordinances of his appointment. The last mentioned ordinance is one in every respect deeply important. In it the Lord admits his own children to the most near and intimate communion with himself. In order to a profitable attendance on this ordinance, let us meditate—

1. *On its Author.* It was instituted by the Lord Jesus Christ, as King and Head of his church—"This do in remembrance of me." It was instituted at the most solemn and interesting period; immediately before his crucifixion, and in full view of his awful sufferings—We have a gracious and compassionate Redeemer.

2. *On its design.* It succeeded and took the place of the Passover, and was designed to enliven and strengthen every grace of the Christian. It is particularly a commemorative ordinance—"This do in remembrance of me." The object of remembrance is the Lord Jesus Christ. We should call to mind his great love—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish." It reminds us of Christ's willingness to undertake our redemption—"Lo I come." It reminds us of his humiliation, of his sore suffering, of his wonderful tenderness and compassion, of his last conflicts

in the garden and on the cross, of his resurrection and exaltation, and of his offices and endearing relations to us. We should remember the blessed fruits of his great redemption—How many have been drawn to this Saviour "lifted up!" Let us remember too the *price* inestimable of our salvation—the precious blood of the Son of God; and the demerit of our crimes, which were the procuring cause of his sufferings.

3. Let us meditate on the *preparation for a profitable attendance* on this ordinance.

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*Meditations subsequently to participating.* Much of the benefit of ordinances is lost by too much negligence in our subsequent conduct. Many no doubt have some special engagedness *before* such solemn seasons; but they straightway forget where they have been, and how employed. It is usual when we return from a feast or entertainment, to ask ourselves how we fared? What kind of entertainment we had? What company? What new things and strange we have seen? What we have learned from the master of the feast? And assuredly such questions may with great propriety be addressed to those who have been at the great gospel feast; the most rich, and costly, and wonderful, that ever was made. Yesterday the most of us participated in this Divine banquet. The most rich and costly dainties, living bread, and living water, were in our offer—We were entertained by the most august personage in heaven or earth—We were called to witness strange things. It becomes us, then, my friends, to ponder carefully on what have been the exercises of our minds.

The first question then shall be, How did it fare with you at the feast? Had you a good time? Was the place sweet and awful, with Christ within the doors? Did you

meet with the beloved of your souls?" I have been long crying, says one, O that I knew where I might find him! I have been searching the wonted chambers of his grace, but my Beloved had betaken himself away. Almost desponding, and not knowing where else to go, I ventured to his banquet, and lo! he was there! He granted me the desire of my heart. I found a feast of fat things. My soul made me as the chariot of Amminidib. I found him whom my soul loveth; I held him, and would not let him go. My heart was melted in love and gratitude—was broken in deep contrition, and I was enabled with humble hearty confession of sin, self-emptied, to give my heart to my Redeemer, and take him as my precious soul-satisfying portion. I was enabled with humble, holy calmness, and freedom of soul, to treat with him; to lay hold of his covenant; to tell him all my wants, and to trust in his mercy and grace. My soul was sweetly ravished with his love, and I was constrained to say, "How awful is this place!" Surely God is here! "Bless the Lord, O my soul, and forget not all his benefits." "The Lord is my shepherd, I will not fear." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

O my friends, if this has been the happy case with any of you, if you have found refreshment, strength, quickening, comfort, clear views of the object of your love, be thankful. Rejoice, though with trembling. Ascribe it all to the grace of God, and be deeply humbled, knowing that it is all of God that you have been so highly favoured. You remember the case of Peter, when on the mount: he says not a word of making any thing for himself.

Again: if Christ be come to you, treat him well, entertain him kindly. Follow hard after him. Let the thoughts of him and of his love be constantly in your mind, and

beware of every thing that would cause him to withdraw. Earnestly entreat Christ to stay with you; you cannot have better company. "O be not as a wayfaring man that tarrieth for a night." "Pass not away, but abide with thy servant." Set conscience at the watch tower of your hearts, that no stranger may enter. And when temptations knock for entrance, say, "It is for the Prince; the Lord hath entered in by it, and therefore it shall be shut." Speak often of Christ, and of his love and entertainment, and recommend him to others who are yet ignorant of him. Remember also that Satan envies you; he watches you as a pirate doth a ship richly laden, and will endeavour to take, or at least exceedingly to trouble you. Beware of pride of heart: Be humble; ever remembering that you are a worm of the dust. Be much concerned for God's glory. Be active and vigorous in his service. Labour in every way to keep what you have obtained. "Lord be surety for thy servant for good." Finally—think on the prospects before you, and let them animate you. All that we enjoy here is but an antepast, a foretaste of that which shall fill us with joy unspeakable and full of glory.

But perhaps few of us can say that we have so met with our God as to enjoy the light of his countenance, and true elevation of affection. Some may be saying, "It was to me a barren ordinance, I had a cold time. No meltings of heart: no vigorous faith, and ardent love, and bitterness for sin: no sweet liberty in prayer and renewing of my covenant. Oh the leanness, the leanness of my soul! To such I would address a few words. And first, What did you expect? Perhaps you have expected nothing; but have gone as heretofore, and paid a decent external attendance on the ordinance; have had no searchings of heart before hand; felt nothing of want; had no desire; and have therefore

come away as you went. O! if this be the case with any, there is great reason to fear that they were unwelcome guests. Christ loves to fill the hungry soul. You have reason to lay the matter to heart, lest you should be thrust out at the great day. We cannot speak comfortably to such.

But some may say—Ah! this is not my case. I think I have found Christ precious to me in days that are past, and I longed to meet with him now. I prayed, and searched, and desired, and came with expectation, but found nothing. And now surely the Lord is angry with me, and what shall I do? Lay not the blame on the master of the feast: for he filleth the hungry with good things, and sendeth none empty away, without good cause. Examine your case closely. Perhaps you will find that you have been slight in preparation. You have not been duly sensible of your wants; or you have not been watchful enough during the time of communicating; or you have been leaning too much on your own strength. If however you can approve yourself to your conscience in all this, then, secondly—The Lord may, for wise purposes, have left you so, to try and sift you; or for your spiritual improvement. He may thus try you, to see if you will still cleave to him, and not despond. Still follow after him, and say, “though he slay me, yet will I trust in him.” It may be for your great spiritual good, causing you to exercise much more diligence and engagedness in his service. He thus left the spouse when slothful, and she was excited to rise and seek until she found him. It may lead you past ordinances, ministers, and all means, to himself, the blessed source of all good. It may teach you to wait on the Lord, and not faint, but hope, and quietly wait for his salvation.

Thirdly: You may have met with Christ. Jacob found God in Bethel, yet he said, “I knew it not.” The

two disciples had their hearts warmed, yet they knew not that Christ was with them. You have not indeed obtained what you expected: you may have been expecting large measures of grace; comfort, hope, peace, and joy, such as you have never had, and thence have overlooked the feebler exercises which you have had. If you have received a crumb, O, be thankful! But you may have obtained a deeper sense of the evil of sin, of the hardness of your heart, of your want of love to Christ and engagedness in his cause; a deeper sense of your need of Christ, and your own helplessness. If so, be not discouraged. You may still have his Holy Spirit striving with you, keeping you awake and alive, and feeling after Christ, whilst others are dead and quite insensible. This is matter of praise.

*General Directions.*—1. Be true and faithful to your master.

2. Study to be active and diligent in his service.

3. Abandon all former sins, and strictly guard against them.

4. Keep a watchful eye and strong guard against the temptations of Satan.

5. Study the blessed art of feeding on Christ after such ordinances. These living waters follow us wherever we go.

6. Keep a lively and lasting impression of the vows which have been made.

7. Crucify sin, after seeing Christ crucified.

8. Walk under a sense of God's all-seeing eye.

9. Be cheerful and contented under all trials, and in every condition.

10. Delight in the company of the people of God.

11. Study to shine in all the graces of forbearance and forgiveness.

12. Labour to keep a longing desire after communion seasons here below, and for eternal communion with God.

*Signs of having enjoyed communion with God.*—1. Low thoughts of ourselves. Ah “Lord, I am not worthy that thou shouldst come under my roof.”

2. Weary of the burden of sin; groaning under it.

3. Pantings after Christ.

4. Resignation of spirit, and dedication to God.

*Suitable exercises after Communion.*—1. Admiring views of Christ.

2. Delight in the gospel plan; the covenant of grace.

3. Heart meltings at the remembrance of Christ.

4. Performing every commanded duty.

*Warning to the wicked.*—But O! are there not some here who know nothing of these things? Some before whose eyes Christ Jesus has been set forth crucified! yet who have never felt one bitter pang for sin, one tender drawing of love to the Lamb of God? Still your seats are empty at the feast. What alarms you, my friends?—Why will you not come and take one look at the bleeding victim? You surely need such a Saviour!

You have sins to wash away! You have a deep leprosy, that nothing but the blood of Christ can heal; a malady that will soon prove fatal, unless cured by the Great Physician!—Why do you stand without? Not for want of room. No; after all Christ's servants can do to compel sinners to come in, “yet there is room.” Not because Jesus is unwilling. No; he cries, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” “Look unto me all the ends of the earth, and be saved.” “If any man thirst, let him come unto me and drink.” Why stand without? Because you are ashamed? Yes, you are ashamed: ashamed of Christ and his Gospel! But, O, remember Christ's own words: “Whosoever shall be ashamed of me and of my words, of him will the Son of Man be ashamed when he shall come in his glory.” “He that denieth me before my Father which is in heaven.” Oh, beware! resist not his love and grace, but now come, in the day of his merciful visitation.

## Miscellaneous.

### MEMOIR OF THE REV. DR. HENRY.

The prosperity of the church depends unquestionably upon the sovereign blessing of her Head; still, ecclesiastical history records an almost uniform coincidence between her spiritual condition and the character of her ministers. And if the present be an improved state of the church, doubtless there is also on the whole, whatever may be their particular points of inferiority, a corresponding improvement in the ministers of this generation. Nor is it to be questioned, that as the period of the church's transcendent glory draws on, the

personal holiness of the ministry will be still advancing. There may never be a demand for greater talents and learning than have been already employed in the service of the church; but as there is and long will be a demand for increase in the numbers, so likewise in the grace and devotedness of the ministers of the gospel.

The lamented man above named, had by his manner of life, convinced those among whom he lived and laboured, as their flowing sorrows and the manner of his death, have now convinced others, that eminent as he was in the faculties and accomplishments of his mind, yet

above these and the high distinction in the world which they enabled him to attain, he esteemed that self-renouncing holiness without which no man shall see the Lord. For his premature and sudden death he was not unprepared. He met the king of terrors in the vigour of his age, and in the midst of his duties; and he met him without discomposure. The abrupt termination of his life was eminently happy; and having finished a speedy course of earthly toil and conflict, he triumphantly departed, to receive the crown of righteousness from the gracious hand of the Lord his righteous Judge.

THOMAS CHARLTON HENRY was the eldest son of Alexander Henry, Esq., of Philadelphia. At his birth and during childhood, his father repeatedly devoted him to the ministry, trusting that the source of all wisdom and grace would, in due season, furnish and separate him unto that holy work. But the years of his minority, full of buoyant spirit, intolerant of restraint, and given to the pleasures of the world, little indicated that the designations of the Divine will, and of parental desire, concerning him, were the same.—When, however, we hear the chief of the apostles saying, upon a review of the infatuated days of his early life, “I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful; putting me into the ministry, who before was a blasphemer, and a persecutor and injurious;” it does not surprise us that the inconsiderate and ardent young Henry should become a chosen vessel unto Christ, and be a faithful and exemplary reprovee of that world which was now the object of his idolatrous affection.—Wild as was the spirit of his boyhood, it did not discard the love of books. His father, eager to cherish this disposition, gave him access to every advantage for its just and prudent indulgence; but his

inclination for reading not gaining sufficient strength to supplant lighter propensities, the hope of his becoming a serious and successful student was almost precluded, and he was placed, when about eighteen years of age, at mercantile business. This calling, however, was not congenial to his cast of mind, and after a very short trial, he resolved to apply himself again to the pursuit of learning. Having heard of a remarkable attention to religion among the students of Middlebury College, his father sent him thither, in hope that he might, by the good pleasure of God, share the effusions of the Holy Spirit, then granted to that institution. This wise and provident care of paternal piety, so consistent with his early consecration to God, was not exercised in vain. Among his classmates in college, were the missionaries Fisk and Parsons, with whom he doubtless now companies in the upper sphere of light. It is not, however, to his being associated in collegiate pursuits with these heavenly minded men, that we are to trace the immediate occasion of his conversion. The agency concerned in that event, God intended to mark, as undeniably and signally his own. The college in Middlebury enjoyed three several revivals of religion, while he was its inmate. The first disappeared, without producing more than a passing impression of seriousness on his mind. The second, at its very commencement, sent into his heart a strange, searching, sin-revealing influence; which, after a process of pungent and self-abasing conviction of guilt and helplessness, brought him to submit himself, unreservedly and rejoicingly, to the mercy of God in our Saviour Jesus Christ. Of the third revival he was an active and laborious instrument—A wonder it was surely, to himself and others, that he who, so late, seemed almost impassive to the

most serious appeals of religion, should now be the zealous seconder of those appeals. Having by the Holy Spirit's illumination, discovered the inestimable worth of his own soul, he knew how to value and love the souls of his fellow creatures. Having beheld the glory and tasted the love of Christ, he could not refrain from employing his newly imparted gifts of persuasion and prayer, to bring his college companions to a participation of his blessedness. In these first essays to win souls, he discovered an intenseness and vivacity of feeling—an ardour and energy of purpose—a tender and gentle boldness, not common in initial piety. Nor did he exert himself in vain. Many, it is believed, were saved by his means during his last college year.

It was during these times of gracious refreshing, that he acquired the essential principles of his future eminence as a Christian minister; and no circumstances could have been more favourable for laying a good foundation for high ministerial excellence. In these special outpourings of the Holy Spirit, which are commonly termed revivals of religion, the gospel is revealed in peculiar lustre and power, and its impressions upon the heart are peculiarly deep and vivid—impressions of a character invariably important to a minister especially, who, by no attainments of learning, no gifts of understanding or genius, can be qualified to preach the gospel aright, any farther than the gospel itself has affected his own heart.

Soon after his change of character, Mr. Henry began to inquire into the pleasure of its author, concerning his future course of life. The result of a very serious deliberation on this subject was, that he solemnly offered himself up to God, to be qualified and employed, if so it should seem good in his sight, as a minister of the gospel—

thus, in the twenty-second year of his age, and after a youthful career which foreboded a different issue, entering most hopefully upon a measure, which led, in good season, to a fulfilment of the first petition which his father's adoring thankfulness expressed, upon receiving him from the hands of his Maker. In taking this solemn step, as he did not consult with flesh and blood, neither, we may confidently say, was he influenced by motives from that source. The sacred office could open to him no door to selfish gratifications. In this country, where the state grants nothing to the church but protection, while every man may hope, with due talents and exertions, to win the very first civic distinctions; the work of the ministry, promising no other respectability among men, than that which may connect itself with entire abstraction from the world and exclusive devotedness to the spiritualities of the holy calling, affords few temptations to men of worldly designs; nor do we know how to explain the conduct of a man, who, born to affluence and to the best advantages for attaining to secular eminence, should, under such a civil government as ours, deliberately pursue "the office of a bishop," in the spirit of worldliness.

He was graduated at Middlebury, in 1814, and obtained one of the first honours of the college. But he had already commenced preparation for the ministry. He was so much in advance of his class, that his senior year was chiefly given to theology.—Two additional years of laborious study, were spent in the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of Philadelphia, and for two successive years performed gratuitous missionary labour. Some months of his missionary life were passed at Lexington, Kentucky; where he had great popularity as a preacher. From Lexington, he was unani-

mously called to take the pastoral charge of the First Presbyterian Church of Columbia, South Carolina. Here he remained about five years. The church grew rapidly under his ministrations, and was flourishing when he left it. He was much beloved by his people, who still hold him in most affectionate remembrance. From Columbia he went to the Second Presbyterian Church of Charleston, January, 1824; where he continued till his death.

That event occurred, near the close of the fourth year of his labours in Charleston. He had been urgently dissuaded from remaining in the city, during the prevalence of a violent epidemick fever; but with a distinct knowledge of his danger, and after weighing very seriously the affectionate remonstrances of his friends, he decided, under a conviction of duty, contrary to their wishes. He resolved that the interests of his flock, and the honour of his Lord, demanded the exposure of his life.—On the morning of the 1st of October, he was as well as usual,—in the afternoon he was under the arrest of death. He had just finished correcting a work which he had written for the press, when a sudden chilliness gave the first indication of the approach of that malignant disease, which in less than four days, terminated his life. In the evening, already very ill, he said to a friend, "I know not what the Lord intends, but if my work is done, I shall be glad to go home;" and then repeated the following lines—

Sweet to rejoice in lively hope,  
That when my change shall come,  
Angels shall hover round my bed,  
And waft my spirit home.

During the two next days, the symptoms of his disease, fluctuating as they advanced, filled his friends with alternate fear and hope for his life. When informed, at length, that his physicians thought his case

very critical, he observed, "I think it very possible—I feel that I cannot remain long in this situation." "It is more than possible," it was said—"It is extremely probable that you have not long to live—how do you feel in prospect of so great a change?" "I feel a sweet, composed, delightful calm—I am willing to trust all in the hands of my Redeemer. He is now very gracious to me." "Have you a desire to depart and be with Jesus?" "I cannot say," he answered, "that I have any particular desire, one way or the other. I am willing to leave myself and all in the hands of God." "And can you leave me," said Mrs. H., "and the dear little children, and the church, in his hands?" "Yes—I know he can provide for you all, and I can rely on his promises and his grace. I can leave you all—my work is done." "Do you wish to leave any directions," asked a friend, "respecting your temporal concerns; or any message for your father?" "I wish you to understand," he replied, "that I have no anxiety, not the least, in the prospect of death;"—and then having expressed his will, as to the disposal of his affairs, requested that he might be left alone with his wife.—He afterwards called for his children, spoke to them affectionately, and gave them his last embrace. "I shall soon know," he then observed, "more of eternity than I now do. Eternity! there is my exalted, glorious home. Oh, how vain, how trifling, how little, does every thing appear in the light of a nearing eternity."—After prayer, offered up at his request, he said to Mrs. H.—"My dear wife, you will now have to go alone;" and added, addressing himself to Dr. Palmer, "We have thus far passed sweetly through life together." "Our work," said he, taking the hand of a member of his church, "will soon be done—we shall soon be in eternity—Oh! be ready for it."—He was asked, "Are you



ready to go?" "I am rejoicing," he replied, "in a merciful Redeemer. If he calls me away I am safe." "You have chosen," it was said, "the good part." "Oh, I have won it," he replied, "I have not the shadow of a doubt, or a fear, upon my mind. I have not a wish, desire, hope, or thought, on earth; they are all above; nothing can turn my thoughts." "Have you no anxiety," said Dr. Palmer, "in leaving your worldly friends?" "I have had, but have none now. I can leave them in the Saviour's hands—But for this, I should be most miserable." The church, he feared, would go wrong; but being reminded that Christ was her King—"Yes," he said, "there is safety there." To Dr. Palmer he remarked, "I am unwilling to say that any denomination is altogether right." Some time after he exclaimed, "Come, Lord Jesus, come quickly, come now, come immediately, this moment, just as suits thy holy will." Observing the grief of his wife, he said, "is that right, my dear, is that right? we shall soon meet in heaven." "I hope so," she replied. "Hope so," he answered, "we must, we shall—how could it be otherwise." He afterwards remarked, "God has been very merciful in sparing me so long, and making me an instrument of good." He said to a friend, "we have often conversed together about heaven. I shall know and love you there." He offered up early in the evening a short but comprehensive and fervent prayer, which he concluded by saying, very emphatically, "for the Redeemer's sake—for the Redeemer's—Amen." Dr. P. said to him several hours after, "My dear brother, do you know me?" He replied, with great earnestness, "yes, my dear friend, Dr. Palmer." "Are your prospects still bright?" "The same; no change, no change." "Has death lost its sting?" "There is a kind of mild, meek, sweet, departing, going down, of the soul."

Shortly after he exclaimed, "Oh glorious expectation—glorious expectation," and then repeated the lines—

Angels will hover round my bed,  
And waft my spirit home.

Having given some directions concerning a work of his then in the press, he said, "I have done, I have done." Dr. Palmer asked him, "Do you find that gloom in death which some apprehend?" He replied, with difficulty, on account of the shortness of his breathing, "a sweet falling of the soul in Jesus—Oh! what mercy! what mercy!—I don't understand it." It was not long before the close of this scene of triumphant grace, that a friend said to him, doubting whether he was still conscious to earthly sounds—"You will soon be presented spotless, through the blood of the Lamb."—"Oh!" said he, "you interrupted me; I had a beautiful train of thought then." In a little while, that thinking mind, which thus asserted its indestructibility, by continuing its functions active and vigorous in the very juncture of separation from the body, went rejoicing from this stage of fearful trial, to commingle with pure spirits before the throne of God.

Such a scene is rapturous as described; and what must it have been as witnessed. The expressions we have recorded, to which many more of a similar kind might be added, were uttered with a countenance enlightened by heavenly joy, and with a tone of animation of which no description can convey an idea. "His tongue," says one who was present, "was loosed, and a more edifying, I ought to say an equally edifying death-bed scene, I have never witnessed. Oh! may I never forget it, and never forget to improve the interesting moral and spiritual scenery which was presented there. Strong faith, triumphant hope, fervent prayer; these were

the exhibitions of his dying couch; and exhibitions not pale, or dim, or faint, but luminous in their degree, like the Sun of righteousness, from whom undoubtedly they originally proceeded." It is on occasions like this that Christianity assumes its brightest earthly forms, appearing in glory, like its Author when transfigured. Unbelief now stands confounded, while the Christian mingles with the tears of his natural grief, the unutterable joy of his own anticipated triumph over all the power of death and the grave.

He died October 4th, 1827, at four o'clock in the morning, in the thirty-eighth year of his age, and the eleventh of his ministry. His departure has elicited many testimonies to his worth. Known extensively, he has been every where lamented. His ministerial brethren in Charleston, in terms which only the purest regard and affection could have suggested, have freely witnessed to the superiority of his gifts and attainments, and have deplored his untimely separation from them, as a most afflictive personal calamity, and as casting gloom over the prospects of the southern church—His own flock were plunged into the depths of affliction. He was their pastor not quite four years, but his labours had been pre-eminently valuable, abundant, and useful; he had been the instrument of a revival of religion among them; they were united, established, and enlarged, under his ministrations; and he fell a victim to his zeal for their salvation. They have not been insensible to the greatness of their loss. Unfeigned sorrow of the deepest degree, has expressed itself in all their resolutions and conduct, on this melancholy occasion. But those who sorrow most, are to be found in the circle of his domestick relationships, overspread as it is, with desolation known only to those who fill it—And if it would not be intrusive, we might notice one, who stands alone there, as pe-

culiar in distress, as she was in affinity to him. What she endures, under a stroke that has been felt so far, it is only for herself to understand; but it is consoling to us to feel assured, that the grace which made him so happy in death, causes her to rejoice, in the midst of her sorrow at his removal.

The ministerial course of Dr. Henry was peculiarly marked by progressiveness. That the joyful animation by which the first months of his new life were so strikingly distinguished, should be retained in all its vigour, during his preparatory studies, those who know by experience the nature of the trial, to which lively but unpractised piety, under such circumstances, is exposed, would hardly have expected. He has been heard to reflect most severely upon himself, that his feelings were not more deeply spiritual, when he began to preach the gospel. The spirit of his office, however, was upon him, in power, soon after he had engaged in the discharge of its duties. His views and plans for life, showed his abjurement of the world. With worldly affairs, associations, schemes, he did not entangle himself. He kept his mind free for the one great pursuit to which he was devoted. Studying to show himself approved unto God, a workman that needed not to be ashamed, and having an enlarged conception of the mental furniture requisite for that purpose, he set himself to accumulate treasures of knowledge; diligently meditating in the sacred scriptures, in the writings of ancient and modern divines; and in such books of history, literature, and taste, as are best adapted to improve intellectual character. He was a careful student of the Hebrew, Syriack, and Arabick; he was familiar with the ancient classics; and he was well acquainted with the modern languages, French, Spanish, and Italian. He read the works of his own times, and had extensive and accurate knowledge of pas-

ing transactions, political, literary, and religious. He was especially observant of the missionary operations and other movements of the church, deeming that the unacquaintance of ministers with the religious exertions and successes of the present day, except under most peculiar circumstances, involves them in the blame of indifference, to matters which ought to absorb their cares. Thus, through desire, having separated himself to that pursuit which, perhaps above all others, demands various and extensive knowledge for its just prosecution, he sought and intermeddled with all wisdom; producing meanwhile, in his weekly preparations for the pulpit, various fruits of sober thought, which would have eminently justified the application to him, of our Saviour's description of a well furnished and diligent preacher—"Every scribe instructed for the reign of Heaven, is like a householder who bringeth out of his store house new things and old." That he might be able to accomplish these various labours of the mind, he devoted eight hours of the day to close study, and observed the most rigid system in his whole manner of life.

His profiting appeared to all. Knowledge gave him power, and he rose to high standing and commanded great regard. His superior abilities were often called into service on occasions of extraordinary importance, and seven of his performances, on such occasions, were at the request of his hearers, given to the publick. Occasional sermons are not his only printed productions. His mind, constitutionally ardent, could not refrain under the expansive influence of that intellectual fire, which his books and thoughts kept burning within it, from wider and longer continued reaches of exertion. In 1825, he published a small volume on popular amusements; he left at his death, "Letters to an Anxious

Inquirer" passing through the press; and "Etchings from the Religious World," in manuscript. The first of these, now before the public, is a neat octavo; and the last, which has been very highly commended by those who have seen it, will make a still larger volume. Of these works, the limits of this article forbid more than the general remark, that we cannot doubt that their perusal will produce as high a conviction of his intellectual and moral excellence, as will be obtained from this cursory review of his life. He received the degree of Doctor of Divinity from Yale College when he was but thirty-four years of age.

His mind became more spiritual as his resources of learning were augmented. His exertions to make knowledge available to the high ends of benevolence, were not less abundant, than the severe and abstracted studies, by which he pursued knowledge. In preaching the word, he was instant in season, out of season reproving, rebuking, exhorting, with all long suffering and doctrine. His Sabbath ministrations were but a small part of the means which he employed, to reap the fruits of salvation from his knowledge in the mystery of Christ. He greatly delighted and abounded in the more free and familiar exercises of the evening lecture, the Bible class, and the family visit. The means, he said, from which he expected his chief success in the ministry, were preaching in the lecture-room, and from house to house. He was prompt and happy at introducing the subject of religion in private discourse with individuals, and his "Letters to an Anxious Inquirer," were written to a gentleman whose attention he had previously excited by personal conversation.

He made no man his model as a preacher. His manner in the pulpit, was always conformable to "that ground-work of nature which God created in him," and which was "the

mould and foundation of all his peculiar gifts and virtues." His discourses were carefully precomposed, and instructed, while they aroused, or reprov'd, or comforted his hearers. There was an uncommon variety in his style. He was imaginative, cheerful, severe, solemn, tender, as suited his topick or purpose. Understanding his subject, he was always at ease, and spoke his happiest thoughts and periods, without the appearance of effort at enunciation. His chief aim was always at the heart, and in addressing a class, he would speak to one individual of it, as if he were the only one it embraced. He was, in the best sense, a powerful preacher. One who heard him in the interior of England remarked, as is stated in a letter to a friend in this country, that with such preaching as Dr. Henry's, it was no wonder we had revivals of religion.

There was a good degree of correspondence between his labours and his success in the ministry. His planting and watering were attended with the wondrous influence that giveth the increase. In both his scenes of pastoral faithfulness, he was instrumental in turning many to righteousness; in the last, he gathered the plenteous fruits of a special effusion of the Holy Spirit. Nor did he labour in vain, in his occasional excursions. His care for the souls of his companions in travel, was rewarded in several instances, by their probable conversion. A short visit which he made to Europe for the restoration of his health, was a visit of eternal mercy to a number of persons, who have since acknowledged him as, under God, their father in the gospel. He was much esteemed abroad as well as in his own country. Among his European acquaintance, several of distinction, clergymen and others, showed him proofs of special regard, and solicited his correspondence. As a man, he was affable, meek, kind, and affectionate. He was an

agreeable companion, a faithful friend, and an example of the virtues which bless the quiet scenes of domestick life. What he might have become, if he had remained with us to greater maturity of years, it is pleasing to consider, but the inscrutable pleasure of God has unexpectedly removed him to a state more favourable to improvement. And with the tears which we shed at this afflictive dispensation, we mingle our devout congratulations and thanks, at his glorious transition.

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PHILOSOPHY SUBSERVIENT TO RELIGION.

*Essay X.*

*The Theory of Utility concluded.*

The theory which resolves the essence and the obligation of moral goodness into its utility, proceeds upon an erroneous view of the nature of that connexion which we observe to exist, between different events in the ordinary course of Divine Providence. This connexion, it is manifest, is constituted; it proceeds not from necessity, nor from any supposed nature of things, but from the will and appointment of God. The celebrated theory of utility, however, is founded on the common prejudice,—a prejudice which the slightest reflection, it might be expected, would be sufficient to correct,—that the succession of events, when constant and uniform, results not from will, but from some kind of necessity. It seems that there is a strong propensity in men, when they see two events constantly conjoined, to consider the connexion between them as necessary, as what could not be otherwise; and to overlook the agency of mind in its appointment and production. From this source have proceeded many unhappy and inveterate mistakes, in some of the most important departments of human knowledge. It has led to a total misapprehension of the object of physical science; which is

to ascertain what events are uniformly connected, and the laws which regulate their succession; not, as many have supposed, to investigate necessary connexions, or to discover the efficient causes of the phenomena of nature. It has led to interminable disputes respecting the human will, by the unphilosophical and absurd distinction to which it has given birth, between necessary and free agency. It obscures the evidence of the fundamental doctrine of all religion, the existence of a God; and it serves to hide from our view the work of his hands, by leading us to attribute his wise, powerful, and beneficent operations, to a mysterious and inexplicable necessity. It has given occasion to the formation of a number of groundless theories, in relation to the nature and obligation of moral goodness, according to which the duties of men are supposed to be constituted independently of the will and authority of God. Of this the theory of utility furnishes a striking exemplification.

It appears highly probable, that in early infancy we attribute life and activity to almost every thing around us; and that sensations, desires, and volitions, similar to those of which we are conscious, are conceived to belong to every object in which motion is observed. But as our knowledge increases, life and animation retire from our view. Time and experience discover to us, that matter, however modified or combined, is wholly destitute of sensation and activity. We are thus led to the important truth, a truth which lies at the foundation of physical science, that matter is essentially inert; that all its changes are produced by the operation of some extrinsic cause, possessing intelligence and power; and that these are attributes, not of matter, but of mind.

But in abandoning the prejudices of our childhood, we are in danger of embracing other opinions equally

wide of the truth. The constitution of our nature leads us to refer every change which we witness to the operation of an efficient cause: but what is this cause? is a question to which very different answers have been given; and it cannot be denied that some of them are whimsical and extravagant in no small degree—Such is the irrational and atheistical doctrine of Spinoza, that there is in existence but one substance, possessed of two attributes, thought and extension; and that by their modification, souls and bodies of various kinds are produced, with all their operations and changes. Such is the wild hypothesis of Dr. Cudworth, who maintained the existence of a plastick nature, a vital and spiritual, but unintelligent and necessary agent, created by the Deity for the execution of his purposes. Such is the Epicurean doctrine, according to which the world was made by a fortuitous concurrence of atoms, and that all its changes take place by chance, without the efficiency and superintendence of a governing mind. Such is the fundamental doctrine of the Hutchinsonian philosophy, that God has created a subtle fluid which pervades the whole universe, and is successively in the condition of fire, light, and air; and which produces, by its circulation, the motions of the planets, the variations of times and seasons, the growth of plants and animals, in short, all the effects which, they conceive, are falsely ascribed to gravitation, or the principle of attraction. And such also is the system of Leibnitz, who supposes that the universe, both of matter and mind, consists of monads; which, by the gradual and successive evolution of their own internal powers, produce all the changes which they undergo, from the beginning of their existence to eternity, independently of any external influence whatever.

To these different accounts, and to all others of a similar character.

it may be decisively objected, either that there is no evidence of the existence of the cause which they assign for the production of physical events, or that it is inadequate to produce the effects which are ascribed to it. Thus, the learned author of the Intellectual System, could give no sufficient proof of the existence of the plastick nature, which he supposed to be employed in executing the purposes of the Divine Being. There is no proof of the existence of the subtle fluid, as described by the Hutchinsonians; and if its existence were proved, it could not be the proper efficient cause of any thing.

There are many persons who so far mistake the matter, as to consider what are usually called the *laws of nature*, as the efficient causes of the phenomena to which they relate. But what is meant by a law of nature, when used in relation to the succession of physical events? It must be understood as an expression of a *general fact*, to which, from its constancy and uniformity, we have been led to give a distinct name; or it must be understood to denote the *rule* or *mode* according to which the Divine Being operates; the *rule* which he has prescribed to himself in the production of natural events. This is the view which has been taken of the subject by the most distinguished philosophers. "Rules and laws of nature," says Dr. Reid, "are called causes, and such they are esteemed by the ignorant, and by the half learned. But those of juster discernment see that laws of nature are not agents. They are not endowed with active power. They are only the rules according to which the unknown cause acts." "What are the laws," says the profound Dr. Butler, "by which matter acts on matter, but certain effects, which some having observed to be frequently repeated, have reduced to general rules." "After what has been said," observes Mr. Stewart, "it is hardly necessary to take no-

tice of the absurdity of that opinion, or rather of that mode of speaking, which seems to refer the order of the universe to *general laws* operating as *efficient causes*. Absurd, however, as it is, there is reason to suspect, that it has, with many, had the effect of keeping the Deity out of view, while they were studying his works."

The ambiguity of the word *cause*, and of the other terms related to it, contributes to embarrass our minds when studying this subject. It is highly important that we should carefully distinguish between the different meanings of this word, according as it expresses the agency of mind in the production of an event, or merely the antecedent of two connected events. This cannot, perhaps, be done more accurately than in the language of Mr. Stewart—"At present, it is sufficient," says this perspicuous and elegant writer, "for my purpose to remark, that the word *cause* is used, both by philosophers and the vulgar, in two senses, which are widely different.—When it is said, that every change in nature indicates the operation of a cause, the word *cause* expresses something which is supposed to be necessarily connected with the change, and without which it could not have happened. This may be called the metaphysical meaning of the word; and such causes may be called *metaphysical*, or *efficient causes*. In natural philosophy, however, when we speak of one thing being the cause of another, all that we mean is, that the two are constantly conjoined, so that when we see the one, we may expect the other. These conjunctions we learn from experience alone, and, without an acquaintance with them, we could not accommodate our conduct to the established course of nature.—The causes which are the objects of our investigation in natural philosophy, may, for the sake of distinction, be called *physical causes*." The connexion between physical

causes and their effects, or in other words, the connexion between antecedent and consequent in a succession of physical changes, is learned exclusively by experience, and in no instance by reasoning a priori, from the former to the latter. It results not from necessity, but from will—from the will of Him who established the order of events, and who, by his immediate and incessant agency, produces the innumerable changes which we witness in the course of nature. How do we know that heat expands different bodies? How do we know that impulse produces motion? In short, how do we learn that any natural event is uniformly connected with any other? Certainly by experience alone. The connexion between them is widely different from that which is supposed to exist between a mathematical proposition and its corollaries. The latter may be demonstrated, the former cannot. Its existence is proved by experience, not by demonstration or reasoning. But experience discovers only what is, not what must be; it gives us information of facts, not of necessary connexions; by it we learn what events are constantly conjoined and the manner of their succession, but it gives us no knowledge of the invisible link which connects them together. There is no absurdity in supposing, that a connexion which we have observed to be invariable in time past, should have no existence in time to come. But if the connexion between physical events be necessary, this supposition is not only false, but absurd. The constitution of our minds, indeed, leads us to believe in the permanence and stability of the order of nature, and that the conjunctions which we have observed in time past, will continue in future. But this truth is not necessary, and the contrary implies no absurdity. The permanence of the order of nature depends entirely upon the will of the Almighty, who may continue, or

suspend his operations according to his pleasure. There can be no doubt, that if we had been uniformly accustomed from our infancy to an order of events, to laws of nature, widely different from the present, they would appear to us equally natural, and equally necessary, with those which are actually found to exist.

Efficiency and causation can never be separated from mind, from a being possessing some degree of intelligence and activity. To suppose that one event produces another, and that matter acts upon matter by a real, but unintelligent and necessary efficiency, cannot, therefore, be admitted by any person who carefully considers the subject. We are thus constrained to believe, that the innumerable events and changes which we witness in the material world, are not merely governed, but immediately produced, by the efficiency of God.

The succession of events in the intellectual world is equally dependent upon the will of God, and equally removed from the influence of unintelligent necessity. That one state or operation of mind is uniformly connected with some other state or operation, must be ascribed to the will of Him, who formed our constitution, and who ordained those laws and principles of thought, by which the succession of intellectual operations is regulated. Similar remarks are applicable to the mysterious, but certain connexion which we discover to exist, in our present condition, between the state and operations of our minds, and the changes which take place in surrounding material objects. We learn by experience that certain changes in our bodily organs are followed, uniformly, whilst we are in health, by corresponding changes in the state and operations of our minds; and on the contrary, that certain acts of our minds are uniformly followed by corresponding changes

in our bodies. These, like all other connexions among created existences, depend exclusively upon the pleasure and appointment of the Author of nature.

After the preceding discussion, I trust it will be evident, that the theory of utility proceeds upon a view, essentially erroneous, of the nature of those connexions which, by experience, we discover between different events, between different actions and their consequences. These connexions depend not on any imaginary necessity in the nature of things, but upon the appointment of God, who ordained the course of nature, and whose providence determines and regulates all its connexions and tendencies. To discover the origin of the essential rules of righteousness, we must carry our thoughts beyond contingent and constituted connexions. For the question naturally presents itself, Why has God commanded us to observe these rules? It cannot be answered that he has done so, on account of the tendency of this observance to promote our own happiness and the happiness of others; since this very tendency results entirely from his own appointment. We are, therefore, led to the fundamental and important truth, that love to God, justice, veracity, &c. are commanded by him because they are agreeable to his holy nature, because they are approved by him as intrinsically right and excellent; and for this reason it is, that he has connected a strict regard to them with our highest welfare and enjoyment. It is a manifest absurdity to imagine that they are agreeable to him solely on account of their tendency and consequences, since this tendency and these consequences result entirely from the constitution and course of nature which he himself has ordained. In like manner it may be remarked, that the destructive consequences of wickedness cannot be the primary and

sole reason why God disapproves of it. These consequences are ordained by himself. They ought therefore to be regarded rather as the effects and evidences of his disapprobation of wickedness, than as the primary ground of it. This view of the subject, if I am not greatly deceived, furnishes a complete and unanswerable refutation of the doctrine of utility. It is surprising its acute and learned advocates have not discovered that they were attempting to build on a foundation of sand,—on a mere prejudice, common, it is true, but no less absurd than common, and which a very slight acquaintance with philosophy is sufficient to detect and to correct.

This theory degrades the nature, and obscures the excellence of virtue and holiness; and really destroys the essential distinction between the virtuous and the vicious, between the holy and the unholy. If a man desire holiness for its own sake, and not merely as a means to an end, he is a righteous man, he is a holy person. The desire of holiness for its own sake, is really holiness itself. But if he desire holiness not for its own sake, but merely as the means of obtaining some other end, he is not a righteous man, he is not a holy person. But this, according to the doctrine of utility, is all that can be expected or required of any man. If holiness be excellent and desirable solely on account of its tendency to promote happiness, it can according to truth be regarded only as useful. If we conceive it to possess any different or higher kind of excellence, we deceive ourselves. No other excellence, or beauty can justly be ascribed to it than that which consists in the fitness or adaptation of means to an end. But how does this accord with the common judgment of all good men? "A devout man praying only for happiness," says the pious and profound Mr. M'Laurin,





nently virtuous? To this it will be replied, that virtue belongs not to inanimate objects, but to living beings. But does not this reply contain a renunciation of the fundamental principle of the system? Does it not concede that utility *alone*, by no means constitutes the essential nature and the measure of virtue? Nor can the utility which belongs to living beings be regarded as the essence and criterion of virtue. The theorist will find it necessary still farther to restrict his definition. A horse and an ox are highly useful, why are they not esteemed highly virtuous? The answer will be, that it is the utility which belongs to beings endowed with reason, that constitutes virtue. Here again the system is still further abandoned. But unfortunately the theorist cannot stop even at this point. We do not esteem as virtuous many qualities and actions of rational beings, the utility of which is undeniable. Superior reason and understanding, a refined sensibility in relation to the pleasures of the imagination, a capacity for patient and persevering application, a talent and a habit of self command, which no temptations can overcome, are eminently conducive to our comfort and happiness. As their utility is undeniable, why are they not regarded as the objects of moral approbation? By what criteria are they distinguished from holiness? To this it may be replied, that these qualities and actions, although useful, and excellent according to their peculiar nature, are not holy, because they do not essentially involve a conception of a moral law, and an obedient regard to the will of the Supreme Lawgiver. If you answer in this manner, you answer correctly; but in so doing you completely abandon the system, which represents utility alone as the essence and measure of all moral excellence.

This theory, besides, is founded on a very confused and inaccurate  
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view of the principles of our constitution, and of the intellectual phenomena of which we are conscious. In what does that happiness consist, which, according to this system, is the only ultimate good; and from their ministering to which, virtue and holiness derive their whole value? Passing by the pleasurable sensations arising from our bodily organization, in which none but an Epicurean will place our supreme good; it appears that happiness ought rather to be considered as a constituent element of other operations of mind, than as being itself a separate state or affection of mind. The Author of our constitution has made certain intellectual operations naturally agreeable, separate from their consequences. The exercise of the rational principles of our constitution, of the social and benevolent affections, of the moral virtues, and of holiness in the renewed soul, is in itself pleasant and delightful, apart from any consideration of the remote consequences with which it may be connected.

Such is the admirable adjustment of the different original principles of our nature, that the attainment of one primary object of desire is most frequently subservient to the attainment of others. Superior understanding and knowledge form an ultimate and primary object of desire to all men. This object is regarded, however, not only as excellent and desirable on its own account, but also on account of its subserviency to the attainment of other original and ultimate objects of desire. Its utility in procuring esteem, power, superiority, the advantages of society, and bodily pleasure, is apparent to all; and this serves still farther to recommend it to our regard. Similar remarks may be made in relation to most of the objects which are naturally agreeable to our minds. They are excellent and desirable in themselves; and their value is enhanced in our estimation

by their use in procuring other agreeable and desirable objects. Such is the admirable harmony, and the mutual subserviency of the different original principles of our constitution; illustrating in a very pleasing and impressive manner the wisdom and the goodness of our Creator! Moral goodness, in like manner, is excellent and desirable in itself. Its intrinsic value is peculiar and superlative. But, like every other ultimate good, it derives an additional recommendation from its utility, from its subserviency to the attainment of other excellent and desirable objects.

From these remarks it will be evident, that there must be some objects which are viewed by us as good and valuable, and desirable, on their own account, and not merely on account of their relation to other objects. What then are these objects? And which of them has a better claim to be regarded as an ultimate good, as excellent and desirable for its own sake, than holiness itself? Is it knowledge, or power, or esteem, or superiority to others, or society, or mere bodily pleasure? Does it accord with reason, or with piety, to assert that virtue and holiness derive their whole value, from their subserviency to these things, or to any of them? No good man can assert this, without contradicting every dictate of reason, without doing violence to every sentiment of piety. From the quotation before given, Dr. Dwight appears to have been not insensible of this. The theory of utility ought therefore to be rejected as unreasonable, and, indeed, as profane.

I trust then it may be concluded, that there is no advantage, either to ourselves or to others, separate from holiness, to which it may be subservient, which is better entitled to the high character of an original and ultimate good, than is holiness itself. The infinite goodness of God has made the exercise of holiness pleasant and delightful to all those,

who are so happy as to be put in possession of it. He has also connected with it, the possession and enjoyment of the most excellent and desirable objects, both in this world, and in the world to come. The blessings which he has connected with it, prove that he regards it as right and excellent,—not surely on account of its consequences; for these proceed from his own appointment, and plainly evince his previous approbation. The theory of utility, although sometimes maintained by virtuous and holy men, is far from being what we might naturally expect from them. For a man, destitute of holiness, and without any discernment of its true nature and excellence, to maintain, that holiness has no other value than that which is derived from its utility, is very natural. But that one of spiritual discernment, and gracious endowments, should unite in these unworthy and irreverent notions, is wholly unnatural; it is altogether out of character. That happiness appears to follow obedience, and misery appears to follow transgression, by natural consequence, will prove only, that God governs the world by general laws, and according to an established constitution. These consequences appear natural, because they are constant and uniform; and most certainly we ought to acknowledge the hand and counsel of God in them, no less than in those, which, on account of their deviation from the usual course, are looked upon as supernatural and miraculous.

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THE PRESBYTERIAN.

No. I.

It may be recollected that *The Christian Advocate* was preceded by a similar publication, entitled *The Presbyterian Magazine*. In exchanging the latter title for the former, the chief reason was de-

clared to be, a desire to free the work from a sectarian aspect. At the same time, to prevent all misapprehension, and to make known explicitly what were the views and intentions of the present editor, by whom the change was made, the following explanation was given in the Prospectus—

“This miscellany has indeed been employed, and it is intended that it shall always be employed, to vindicate and explain, in a reasonable, temperate and candid manner, the Presbyterian system, both as to doctrine and church government. Fairness to all concerned requires this distinct avowal. It is, nevertheless, equally true, that more than nine-tenths of its pages ever have been, and it is designed that they ever shall be occupied, with discussions, information and intelligence, in no respect sectarian; but in which *all who hold the great doctrines of the Protestant reformation* may, alike, find their favourite sentiments supported, and their minds interested and gratified. It is regarded as a happy and honourable distinction of the Presbyterian system, that it does not unchurch other communions. The Presbyterian Church, while she maintains, with decision and firmness, what she considers as “the faith once delivered to the saints,” and gives an unequivocal preference to that form of government and discipline which she adopts as the most scriptural, holds, notwithstanding, no *exclusive* sentiments, in regard to other orthodox Protestant churches; but can cherish toward them all a true and sisterly affection. She, in short, never doubts or abates her claim to be a church, and never speaks of herself, in the language of exclusion, as *the church*.”

Whether in consequence of this explanation or not, is unknown to us, but the fact is so, we have been favoured, from the commencement of our editorial labours to the pre-

sent time, with a number of subscribers from the Protestant Episcopal, Baptist, and Methodist denominations. Nor are we conscious of having ever inserted in our pages, a single sentence that was calculated to wound the feelings, however it might differ from the creeds, of the members of these denominations. We are able still to say, as we said in the preface to our second volume—“*The Christian Advocate*, although a *Presbyterian*, is not a *sectarian* work. The editor refers with confidence to the volumes now completed, for proof that the pledge which he gave on this point in his prospectus, has been fully redeemed. What denomination, holding the doctrines of the Protestant reformation, has been attacked, or named with disrespect?” After something more in the same strain, the paragraph from which we quote concludes thus—“He [the editor] regards as brethren all who appear to love our Lord Jesus Christ in sincerity, and to hold fast the great and essential truths of his precious gospel. He unfeignedly rejoices in the success of their efforts to do good; and believes that he shall never offend them, unless offence shall be taken for repelling attacks on the denomination to which he belongs.”

In the foregoing quotations, it will be observed, that there is not only an engagement carefully to avoid giving offence to other denominations, but a promise also, that “this miscellany shall always be employed to vindicate and explain, in a reasonable, temperate, and candid manner, the Presbyterian system, both as to doctrine and church government;” and in “repelling attacks on the denomination to which the editor belongs.” Now, having, as we think, fulfilled our engagement on the side of catholicism and forbearance—having studiously endeavoured, in teaching and vindicating the doctrines of the Presbyterian church, to do it in the

least offensive manner possible; and having said next to nothing, in commendation of the particular order and form of government of that church—we believe the time has come, in which we cannot, in good faith and a clear conscience, any longer forbear to repel aggressions. We feel as if the very title of our work, *The Christian Advocate*, would reproach and condemn us, if we should now refuse pointedly to withstand the attempts which have recently and publicly been made, to prove that the whole order and government of our church, and of all other churches, except the Protestant Episcopal and the Romish,\* are wholly without support or warrant in the volume of inspiration; and as the consequence of all this, that those who belong to these excluded churches, members and ministers alike, have no hope for eternity, but what they may derive from “the uncovenanted mercies of God;” from mercy, which, as we understand the strange phrase, the Father of Mercies possibly *may*, but which he has made no promise that he *will*, extend to persons in their situation.

Never, so far as we know, did this monstrous dogma—we cannot call it by a softer name—find in our country a publick advocate, in any man calling himself a Protestant, till a little more than twenty years ago. It then received from Dr.

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\* We believe we do no injustice to the advocates of the opinions we here state, in representing them as extending their charity to the church of Rome. They would probably charge us with not doing them justice, if we did otherwise. Yet it seems rather strange, that notwithstanding their charity for the Romish church, they are as loud as any, in proclaiming that she is the great Anti-Christ of the New Testament. Mr. Croly makes her exclusively so; not allowing even Mahomedans to be a limb of “the beast.” Alas! for the poor Lutherans, Presbyterians, Congregationalists, Baptists, and Methodists, that they should be in a more deplorable condition—more fully excluded from the merciful promises of God—than the members of Anti-Christ himself.

Mason and Dr. Miller, the rebuke and the confutation which it deserved. The excitement which it produced subsided gradually, and we hoped it had become finally extinct. Not long since, however, it was revived in the South, by Bishop Ravenscroft. His first publication on this offensive topick was sent to us, with the expectation, we believe, that we should notice it. This we declined to do; not only from the strong reluctance which we felt to engage in controversy, but also from the hope that Bishop R.’s performance would silently sink into its merited oblivion; and from a persuasion that if it received a reply at all, that reply would with most propriety be made—as we knew it could be well made—in the region in which the provocation had been given, and where, of course, it was most sensibly felt. A reply was accordingly made by Dr. Rice; and we indulged the hope that the controversy would be confined to him and the Bishop—With this we should have been perfectly satisfied. But Dr. Rice has been assailed, and not in language and manner the most courteous, in this city. The monstrous doctrine we have mentioned, is now proclaimed all around us; and Bishop Hobart, its original promulgator in the United States, has given it countenance, in a sermon which he lately delivered in Philadelphia, and which has since been printed and widely circulated.

Can any one, friend or foe, reasonably expect that, in these circumstances, we should retain our avowed principles, and yet remain silent? Would it not savour of indifference, timidity, or a distrust of our cause, if we should still hold our peace? Let it be well observed, that we do not “bring the war.” It is brought to us; and it is a war of extermination. It seeks to destroy our church, root and branch. It calls on us to abandon all the sacred institutions in which we have been nurtured, or to abandon, as the

tremendous alternative, all hope in the covenanted mercies of God. We certainly shall do neither; and we believe we are able to give good and satisfactory reasons, for our stedfastness in the faith of our fathers. We shall endeavour to conduct the controversy with a Christian spirit; but we must be expected to speak plainly. In any other way we cannot do justice to our cause.

Let it be distinctly understood, that it is only with those in the Protestant Episcopal Church who hold the obnoxious *exclusive* principle we have mentioned, that we wish to be at issue. We do not believe that a majority of the members of that church, either in this country or in Britain, have adopted that principle. It is, in fact, not a Protestant but a Popish principle. So it has been considered and treated, by many able writers of the English established Church, both in former and later times, as we propose to show hereafter. In defending this principle, however, its advocates find it essential, to attempt to prove that diocesan episcopacy is absolutely indispensable, in the constitution of a true church of Christ. This unavoidably introduces the whole controversy, in relation to the nature of the episcopal office, as taught in the New Testament. We shall, therefore, be under the necessity of canvassing this point; but we shall aim to do it in such manner, as not justly to offend those who give the most decided preference to what is called Episcopal church government, provided they infringe not our claim to be also a true church of the Lord Jesus Christ. We believe that

Presbyterian bishops, have as much authority from the sacred records, as any bishops in Christendom; but we do not say or believe, that there are not bishops of equal authority, in other churches. As stated in our Prospectus, we claim to be "a church, but not in the language of exclusion, *the church*."

It is known to all who are acquainted with this subject, that it has been long and ardently debated. We do believe that all that can properly be said on it, has been said already; and we believe too, that it has been as well said, on the one side and on the other, as it is likely ever to be said again. But if what we regard as old fallacies are broached and urged anew, the old correctives must also be applied; that the incautious and uninformed may not be misled. Much that we expect to introduce, will be in the form of quotation. We have no ambition to cast truth into our own crucible, that we may bring it out in a new form, when we find it already honestly and fairly coined to our hand. We trust that our brethren of the Presbyterian church will afford us all the aid we may need: for we are well satisfied that our opponents do not possess a *monopoly* of the learning and talent, any more than of the true religion, of our country.

It is the design of this paper only to commence a series, and to indicate what will be its character and scope. Having done this, we shall in our next number, call the attention of our readers to an important part of the discussion contemplated.

*The Editor of the Christian Advocate.*

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## Review.

REV. CHARLES G. FINNEY'S SERMON.

(Continued from p. 558, Vol. V.)

Having made these remarks upon the general object of the sermon,

and having shown the fallacy of the main point assumed, that the objections which ministers and Christians make to the new measures are the same as those of the impenitent, and

grounded on the same reasons, and having thus exposed the unsoundness of the argument, and shown that the main point to be supported is without foundation, and that there is yet no proof of a likeness of character between the two classes of objections to the new system; I proceed to a more particular examination of the several parts of the sermon.

That which may be styled the doctrinal part of the sermon is the author's illustration of the declaration of the text, that two cannot walk together except they be agreed. He thinks it is an agreement in feeling. And though the text means God and man, his purpose requires him to consider it as spoken of one man walking with another.—The following extracts will give his view of it:

Page 3—6. "All pleasure and pain—all happiness and misery, belong to the mind—all sin and holiness have their seat in, and belong to, the *heart*, or affections. All the satisfaction or dissatisfaction, pain or pleasure, that we feel in view of any truth or thing presented to our minds, depends entirely upon the acting of our affections at the time, and *consists in these actings*. If it fall in with, and excite, and feed *pleasurable* affections, we are pleased *of course*; for in these pleasurable affections, our pleasure or happiness consists. The higher, therefore, these affections are elevated by the presentation of any thing or truth to our minds, the greater our pleasure is. But if the thing or truth do not fall in with our affections, it cannot please us; if it be *aside* from our present state of feeling, and our affections *refuse to follow*, we shall either view it with indifference, our affections being otherwise engaged, or if it press upon us, we shall turn from and resist it." "If the subject be exhibited in a light that is below our present tone of feeling, we cannot be interested, until it *comes up to our feelings*; if this does not take place, we *necessarily* remain uninterested; and if the subject, in this cooling, and to us, degraded point of view, is held up before our mind, and our affections struggle to maintain their height, we feel displeased, because our affections are not fed, but opposed. If the subject be presented in a manner that strikes far above our tone of feeling, and our affections grovel, and *refuse to rise*, it does not fall in with and feed our affection, there-

fore we cannot be interested; it is enthusiasm to us, we are displeased with the warmth in which our affections refuse to participate, and the farther it is above our temperature, the more we are disgusted. These are truths to which the experience of every man will testify, as they hold good on every subject, and under all circumstances; and are founded upon principles incorporated with the very nature of man." "A refined musician is listening almost in rapture to the skilful execution of a fine piece of harmony—throw in discords upon him; he is in pain in a moment. Increase and prolong the dissonance, and he leaves the room in disgust.—You are fond of musick; but you are at present melancholy—you are in great affliction—you are inclined to weep—the plaintive tones of an Æolian harp light softly upon your ear, and melt around your heart—your tears flow fast—but now the din of trumpets, drums, and cymbals, and the piercing sife in mirthful quick step breaks upon your ear, and drowns the soft breathings of the harp—you feel distressed—you turn away and stop your ears. The harp touched and melted your weeping affections, it fell in with your feelings; therefore you were gratified.—The martial musick *opposed* your state of feeling, you was too melancholy to have your affections elevated and enlivened by it: it therefore *necessarily distressed you*." "Your heart is glowing with religious feeling—you are not only averse to the introduction of any other subject at that time, but are uninterested with any thing upon the same subject that is far below the tone of your affections. Suppose you hear a dull man *preach or pray*; while he remains dull, and you are warm with feeling, you are not interested, you cannot be. for your affections are not fed and cherished, unless he comes up to your tone; if this does not happen, you are distressed, and perhaps disgusted with his coldness. This is a thing of course." "Suppose you are lukewarm and carnal and earthly in your affections; you hear one exhort or pray, or preach, who is highly spiritual, and fervent, and affectionate; if your affections will not rise, if, through prejudice, or pride, or the earthly and sensual state of your affections, they refuse to enkindle, and to grasp the subject, although you believe every word he says, yet you are not pleased. He is above your temperature, you are annoyed with the manner, and fire, and spirit of the man.—The higher he rises, if your affections grovel, the further apart you are, and the more you are displeased. While your heart is *wrong*, the nearer *right* he is, the more he burns upon you, if your heart will not enkindle, the more you are disgusted."

Here, then, we have the theory of the sermon before us; and as I think, also, the theory of the whole system of the author's measures for promoting revivals. Some of his language would lead us to infer that he meant to embrace what is called the *exercise scheme*, that all sin and holiness consists in voluntary exercises; but from other expressions it appears he does not, unless, indeed, he supposes that all the sensations and emotions of the mind are voluntary exercises, which would be indeed an entire new theory of the mind. He says, "all the satisfaction or dissatisfaction, pain or pleasure that we feel—depend entirely upon the actings of our affections at the time and consists in these actings." According to him, then, all the pleasurable or painful emotions of the mind, are affections, whether they are voluntary or involuntary. These constitute our feelings. And all sin and holiness consists in these also. And he uses *feeling* and *heart* as synonymous terms. Does he mean, then, that all the pleasurable and painful emotions we have are of a moral nature, and either sinful or holy? Does he mean, that holiness is the same thing as happiness, and sin the same thing as misery? Does he mean, that all warm, lively and happy feelings are holy affections? If he does not mean so, this was the place to inform us, and to make the distinction. And it was incumbent upon him to make it clearly, and let us see the difference between those warm feelings that are holy, and those that are not. I can scarce think that he believes all warm and happy feelings are holy; but I have looked in vain for any information to the contrary.—"Your heart is glowing with religious feeling." What is religious feeling? It was all important that he should tell us, because all his conclusions were based upon it; and a mistake here, would lead us entirely astray. Does he suppose it impossible to mistake, and that the man who thinks he is

awake, and full of religious feeling, is of course right in thinking so? How can a church know when it is their duty to "shake off their sleepy minister," without being informed what it is to be awake, and what it is to be asleep? Or, is it impossible to mistake? Is the consciousness of being *warm* in our feelings, on the subject of religion, certain evidence that we are in a right state of mind? And if a minister does not so preach and pray that "our affections are fed and cherished," is that certain evidence that he is "sleepy," and ought to be "shaken off?" Is religious feeling so much like the inspiration of the prophets, that those who have it know certainly that they are right exactly, without "trying the spirits" by any rule? Or, is the grand rule by which every man is to be judged, and his spiritual state determined, the single question of his agreement or disagreement with the new measures? I conclude this will be the rule adopted in practice, and if this is the rule intended, it should have been more distinctly avowed. The whole drift of the discourse, however, is to establish this rule, though that object is not distinctly avowed.

But, is there nothing said in the discourse, to show that all kinds of feeling are not religious feeling? Yes. On page 10, the author rejects *animal feeling*, as forming no part of religious affection. What, then, does he mean by animal feeling? He gives us no definition; but from what he says of it, it would appear to be that tender sensibility which inclines us to weep, when it is skillfully touched. His language is,

"Adopt a strain of exhortation or preaching that is calculated to awaken mere sympathy and animal feeling, and you will soon see that there is a perfect community of feeling amongst cold and warm hearted Christians, and sinners; they will all weep and seem to melt, and no one will be offended, and, I may add, no one will be convicted or converted."

I conclude, then, that, by animal feeling, he means emotions of the



tender and weeping kind, such as the musick of the Æolian harp is adapted to excite, and which the introduction of martial musick would greatly disturb. Such feelings as these may be excited in view of religious objects, when presented in a particular attitude, and are, no doubt, often mistaken for religious affections. But they are the result of mere tragick painting, and ought to be carefully distinguished from holy affections. There is, however, another class of animal feelings, such as are excited by "the din of trumpets, drums, and cymbals, and the piercing fife, in mirthful quick step, breaking upon the ear." This class is doubtless excited by religious subjects, as well as the other; and no reason appears why they should not be carefully distinguished from holy affections. Yet, no notice is taken by the author, in this discourse, of this class of feelings, as *animal* feelings, which should not be mistaken for true religion. On the contrary, while he expressly excludes the other class, there is much in his language on the subject of religious feeling, which leads me to conclude that he considers this class of feeling, when excited by religious subjects, to be the very height of holy affection. And this I take to be the *key* to his whole discourse, and to his whole system of measures.

That there are these two classes of animal feeling, each of which consists in emotions of the mind which are involuntary, and are neither sinful nor holy, I think cannot be reasonably questioned. The existence of the class of tender sympathies, which lead us to weep at the sight of distress, is admitted. And is not the existence of the other class equally evident? What are those emotions which are excited by martial musick? Why does the sight of a military pageant attract the attention of the multitude, and kindle, in so many minds, the thirst for military glory? Why does the sound

of the fife and drum wake up all the energies of children; and why do we see them, in imitation, marching and counter-marching, with their paper caps, and their weapons of wood? call it enthusiasm, if you will, it is *feeling*; and feeling too, of a lively and animated kind; it is a feeling that is full of fire, and spirit, and life, a feeling that blazes and burns upon you, till you sympathise in it, and burn and glow in like manner, or till you are greatly annoyed by it, and compelled to flee. This feeling sometimes strongly seizes the female mind; and wherever it does, it effects a wonderful transformation. Let a nation be invaded; let their energies be roused for defence; let the genuine war spirit be waked up, and all ages and sexes will participate, in a greater or less degree. Let our wives and mothers and daughters be filled with this spirit, and they no longer appear like the same beings. The softness and delicacy so natural to the sex, is exchanged for masculine boldness. Those fine sensibilities, that tenderness, and gentleness, and kindness, for which we so much admired them, is laid aside. Every nerve is braced; every movement is quick and violent; every look threatens; every eye flashes fire; every word breathes defiance. And some, when dangers press, and help is needed, disregarding that unfitness for rough and hardy enterprises which results from their delicate frame, will fly to arms, and rush upon the foe. And some will outrun their more tardy and phlegmatic husbands and brothers, and be foremost in the field of contest. Such things have been seen. And what is it? It is animal feeling, no doubt, of a peculiar kind; and when it gains possession, it drives out all the animal feelings of the tender class, all the soothing sensibilities and weeping sympathies of our nature, and frowns upon them where they appear in others, at such a time, as objects of ineffable scorn.

Now change the subject. Let religion be presented in such an attitude, and with such accompaniments, as are adapted to affect the nervous system in the same way. Will not the same class of feelings be excited? and will they not burn, and blaze, and glow in like manner? and will they not produce the same effects upon those who are the subjects of them? Have we not examples, in the past history of the church? and are there not present examples before our eyes? And why should it be thought there is any more holiness in this class of animal feelings, than in the tender class?

If the conclusion to which I have come is correct, that, by the fire, and spirit, and warmth, which glow, and blaze, and burn upon us through this discourse, nothing more is meant than mere animal feeling of the martial kind, applied to the subject of religion, the principle will doubtless apply to the leading positions taken in the sermon, and satisfactorily account for them.—Let us make the experiment.

Page 5. "Suppose you hear a *dull man* preach or pray; while he remains dull, and you are warm with feeling, you are not interested, you *cannot* be, for your affections are not fed and cherished, unless he comes up to your tone." This is exactly so, if your feeling is mere animal feeling; but far from it, if it is that holy affection which consists in the love of the truth. If the truth is clearly presented, though it should be done by a dull man, who does not appear to feel it himself, still that truth would feed and cherish your holy affections. And the degree in which your affections would be fed, would depend upon the truth presented, and not upon the feeling of the speaker.—Satan might be the medium of announcing to the angels in heaven, that another sinner has repented, and the tidings would fill them with holy joy, though Satan should appear to have no pleasure

in the message himself. But in the sermon, it all depends upon the degree of feeling manifested by the preacher. If that is below your tone, "you are not interested, you *cannot* be."—The feeling in you is fed only by the feeling in him, and not by the truths he exhibits. And being so, it is animal feeling. For nothing is plainer, than that the feeling in one which is fed by feeling in another, is mere sympathy, and animal feeling. It cannot be any thing else.

So also with the converse; in which I conclude he means to suppose one who is in the exercise of Christian feelings, though in a low degree. He applies some terms to him, which, as I should understand them, denote the opposite of Christian feelings; but as he probably means to make an exact contrast, I pass over these. Your affections are low—you hear the ardent man pray or preach—"if your affections will not rise, if they refuse to enkindle, although you believe every word he says, yet you are not *pleased*. He is above your temperature; you are annoyed with the *manner*, and fire, and spirit of the man. The higher he rises, if your affections grovel, the farther apart you are, and the more you are displeased. While your heart is *wrong*, [that is, of low temperature,] the nearer *right* he is, [that is, the higher his temperature,] the more he burns upon you, if it is mere animal feeling, of the kind which has been described." The state of my nervous system is such as to be pleasantly affected only with the soft tones of the harp; but he pours upon me "the din of trumpets, drums, and cymbals," and I am pained and disgusted. But, very different is the case, if it is Christian feeling. Though my Christian feelings, which consist in the love of the truth, are in a low degree, yet if he makes a clear and vivid exhibition of that truth which I love, I am pleased. And with respect to the *manner* of

the preacher, if it is the eloquence of holy love, and I am a Christian, I cannot fail of being delighted with it, though ever so much above the tone of my own feelings. Christians are not unfrequently in a state in which their holy affections are low; but never, I believe, in that state in which the exhibition of that truth which they love does not please them. And while that truth which they love is exhibited, they are not displeased but delighted at the appearance of a high degree of love to it in the preacher. I have never known an instance of the contrary, in the circle of my Christian friends. And among the revival ministers of my acquaintance, I have never known one who was not pleased at the exhibition of a high degree of holy feeling in another, even though his own feelings should not come up to the same temperature. The remarks may hold good, as far as animal feelings are concerned; but will not apply to Christian experience.

Again, Page 6, he says, "We may learn why persons differing in theory upon doctrinal points in religion, and belonging to different denominations, will often for a time, walk together in great harmony and affection. It is because they *feel deeply*, and *feel alike*. Their differences are in a great measure lost or forgotten, while they fall in with each other's state of *feeling*."

It has often been noticed that those, between whose professed doctrinal views there is the greatest difference, do sometimes thus harmonize. Some have wondered at it; but others have understood it well. The true reason is here given, if by *feeling* is understood animal feeling. But if their *feeling* consisted in the love of what they respectively consider as truth, there would be no such agreement; and the more of that kind of feeling each had, the further asunder they would be. But let two persons, thus differing from each other in their doctrinal views, be filled with the kind of animal feeling which has been

mentioned, that is, the *martial* kind, and let their religion consist chiefly in this, and their differences are easily forgotten, for neither will attach much importance to them. They can meet together, and readily join in the same *manner* of expressing their feelings. They can sigh, and groan, and vociferate, in perfect harmony; they can think a noisy and tumultuous meeting a great excellence, and an evidence of the peculiar presence of the Holy Spirit; they can cry out, and fall down, and have "the power," and speak and pray, all at once, males and females, old and young, and find a perfect unison of *feeling* in it all. "It is because they *feel deeply* and *feel alike*." And this accounts for what some have wondered at, that some nominal Calvinists have thought it a high commendation of the new measures, to say they were so much like those practised by the Methodists; and that some Methodists have said the new converts made under these measures were really Methodists, and it was not fair to hurry them into Calvinistick churches, before they had time to discover their proper home.

Again, Page 6. "We see why lukewarm professors and impenitent sinners have the same difficulties with *means*, in revivals of religion. We often hear them complain of the *manner* of preaching and praying. Their objections are the same—the reason is, that their affections are nearly the same. It is the fire, and the spirit, that disturb their frosty hearts."

By lukewarm professors understand those whose feeling is not up to the required temperature, those who have not imbibed this martial spirit. By the *manner* of preaching and praying, of which they complain, understand that *manner* which is expressive of this kind of animal feeling, at its high temperature. It is the spirit of war. It attacks impenitent sinners, and those professors who do not come up to the required temperature, with the same abrupt, harsh, reproachful, and provoking language.

Such professors, being cool, and not having their judgment biassed by passion, regard such treatment as improper, and inconsistent with the meek, and mild, and gentle, and benevolent temper of the gospel; and if they say any thing on the subject they express this judgment. And those impenitent sinners who are displeased on this account, or on any other account, will be most likely to make the same objections. The fact that they make the same objections, is very far from proving a likeness of moral character between them, as has been already shown. But the fact that they are alike "annoyed by the warmth and spirit" with which they are fiercely attacked, does prove, I am willing to admit, that they neither of them enter into this kind of feeling, and have not the same spirit enkindled within them.—They are alike destitute, for the time, of this class of animal feeling. But if the feeling spoken of were the love of the truth, it would produce very different effects upon the impenitent, and upon those Christians whose affections are low. The impenitent would probably be displeased with the truth exhibited, if they felt it at all; and they might complain that it should be urged with so much warmth. But Christians would not be displeased with that truth which they love; nor would they be displeased to see others love it in a very high degree; nor would they complain that it was urged with too much warmth, provided it were done with decorum, and in the spirit of meekness.

Again, Page 7. "We see why ministers visiting revivals, often, at first, raise objections to the means used, and cavil, and sometimes take sides with the wicked;"—the praying, preaching, and conversation are above their present temperature."

It appears not to be the truth

\* Mark this: "Ministers often cavil and sometimes take sides with the wicked." Those who make any objections are denounced without ceremony.

which is exhibited, that disturbs them, but the *temperature*.—They often object to this, "at first," which implies, that they often afterwards fall in. Now, this is exactly descriptive of the effect of this kind of animal feeling. Animal feeling in one has a tendency to produce the same kind of animal feeling in another, by mere sympathy; and it often does. So that those who were not affected by it "at first," may come into it afterwards. At first they judged with coolness, and disapproved, because what they witnessed was not according to the law and the testimony. But afterwards, when they began to come under the influence of the same animal feeling, their passions overcame their judgment, and their scruples of conscience, and they were prepared to fall in. Many instances of this have no doubt occurred; and they are easily accounted for, if it is animal feeling. They objected, *at first*, because it was contrary to their settled judgment, deliberately formed from the study of the scriptures, and the experience of themselves and others, and their acquaintance with the history of revivals. But they fell in afterwards, because their animal feelings were moved by sympathy till they were carried away. And the less spiritual they were, the more readily they were brought in, because they had less holy affection, and less of the force of conscience to be overcome.

Again, Page 7. "We see why ministers and private Christians differ about *prudential measures*." And "we see the same person having very different notions of *prudence*, and consequently practising very differently at different times."

The idea seems to be, that the man whose feeling is at the high temperature, will judge differently as to what is prudent, from the man whose feeling is at the low temperature. And that the man who is at the low temperature, is not, and cannot be, qualified to judge what

is right, in point of prudence, for the man to do who is at the high temperature. It is doubtless true, that the man who suffers his animal feelings to control his judgment, will judge differently when most under the influence of his passions, from what he does when least under their influence. And while passion reigns, he will be very likely to think it right so to do; but when passion cools, and reason resumes her sway, and conscience and the Bible are again suffered to speak, he will be convinced he was wrong in thinking so.

Again, Page 8. "We may learn how to estimate the opinions of ministers and Christians, and our own opinions, when our affections are in a bad state."

By *bad state*, understand the *low temperature*, when passion has the least influence, and we have the meaning of the rule. The man who is under the influence of passion, approves of what his passions incline him to do; but the man who is least under the influence of passion, and judges by the known

rules of the word of God, will condemn him for so doing. The meaning intended, doubtless, is, that the former is right; but every sober Christian, who means to follow his Bible, must say, that the latter is right. The whole paragraph might be assented to, and the conclusion drawn be exactly the reverse of what the author evidently intended. So with the resolution of Edwards here quoted, "that he would always act as he saw to be most proper when he had the clearest views of the things of religion." All would assent to the resolution; but every considerate man would apply it directly to contradict the sentiments of the sermon. The clearest views, are not those which we have when our animal feelings are most excited, but when they are the least so, when the mind looks at divine things with the greatest calmness and deliberation.

[The remainder of the review, which proceeds in analysing the sermon in much the same manner as is here exhibited, we shall omit.]

## SHORT NOTICES OF RECENT PUBLICATIONS.

*THE APOCALYPSE OF ST. JOHN, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final triumph of Christianity. Being a new interpretation. By the Rev. George Croly, A.M. H. R. S. L. Philadelphia: E. Littell, Chestnut street, and G. & C. Carvill, New York. 1827.*

We have read this volume with uncommon interest—Yet we must add, with far more interest than conviction. The writer is unquestionably a man of more than ordinary talents. He is both erudite and eloquent—more eloquent in this work than befits, as seems to us, the patient and cool research, and the deliberate and impartial decisions, which his subject indispensably required. If he had written more like Lardner, and less like Gibbon, the *prima facie* evidence of the truth of his system would, we think, have been greater. Still, he is highly plausible, and the coincidence between some of the prophecies of the Apocalypse, and the events to which he is the first to apply them, is truly striking.

He is manifestly a prejudiced Englishman, and gives to his country and countrymen—certainly worthy of great prominence in any just view of Christendom—an agency and influence unduly great. This notwithstanding, he ought to be carefully read by all who study the Apocalypse; and the excellent compend of church history at the close of the volume, is worth more than its price to every student of prophecy.

As we have intimated that we are not convinced of the truth of Mr. Croly's system, it may reasonably be expected, that we should, briefly at least, assign the causes of our incredulity. We say then, in a word, that on the one hand he gives, in our judgment, undue weight and magnitude to occurrences comparatively unimportant, as fulfilments of prophecy; and on the other hand, sets aside entirely, some of the most momentous events, and such as most deeply affected the state of the church, in the periods to which he refers. To specify in a single instance—we never can have faith in that interpretation of the Apocalypse

which excludes altogether, as Mr. Croly's does, the rise, progress, and extension of the Mahomedan imposture and power. It affected the state of Christendom, during several centuries, more than any thing, or every thing else, that then occurred. The Saracens, as other writers have shown, overran Palestine, Syria, Armenia, the greater part of Asia Minor, Persia, the Hither India, Egypt, Numidia, Barbary, Spain, Portugal, part of Italy, with the principal islands of the Mediterranean sea; and their successors and supplanters, the Turks or Ottomans, by their conquests, and the taking of Constantinople in 1453, put an end to the eastern empire; and thus the whole power which had belonged to imperial Rome was ended—the western empire having been destroyed long before. Had the prophet of Patmos, we ask, in the visions which he received of the entire future destinies of the church, not even a glimpse of all this? It is incredible—We believe that the locusts that came out of the smoke which ascended from the bottomless pit, as mentioned in the 9th chapter of the Apocalypse, were intended to symbolize the Saracens and Turks, and not, as Mr. C. would have it, the infidels and atheists of the French revolution. We must also think that the attempt made by Mr. C., at the close of his work, to prove that the temptation of our Lord in the wilderness, "was in all its parts, a type or visible prophecy of the corruptions of Rome," is an evidence that his love of system (as is common with system builders) had given his imagination a great ascendancy over his understanding and judgment. But let our readers examine and judge for themselves. We have already said, and we repeat it, that the book ought to be carefully perused by all students of scripture prophecy.

**ADDRESS TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA, on submitting to their consideration the plan of correspondence with the General Assembly, by the Chairman of their Committee, in May, 1827. New York: published by G. & C. Carvill. Elliott & Palmer, Printers. 1827.**

The occasion and purport of this address will best be explained by the following advertisement and plan of correspondence, with which it is introduced in the pamphlet before us.

**"Advertisement.**—The author prepared this Address, as the Report of the Committee of Synod; but circumstances, over which he had no control, prevented a meeting with his colleagues to consider it, after it was committed to writing. It was, therefore, read in Synod, not as the pro-

duction of different persons, but as his own speech; and it is now given to the publick verbatim according to the manuscript.

"If it tend to illustrate, and to vindicate, the principles and the practice of the Scottish Presbyterians, in defence of their civil and religious rights, the end is attained. The notes in the Appendix are additional.

"The Joint Committee of the two Churches who recommended this plan, consisted of the Rev. Dr. Rowan, and Messrs. McCarree and Baldwin, from the General Assembly; and Dr. McLeod and Mr. Chrystie, from the Synod. Mr. Gibson was absent, and expressed no opinion on its merits.

"The plan was unanimously adopted in the Assembly, on the second day of their sessions, May, 1826, and is as follows, viz:—

**"Plan of Correspondence.**—Art. I. The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, lamenting the existing separations between the members of the body of Christ; believing that 'all the members of that body, being many, are one body;' and trusting to the word of God, that these separations will not be perpetual, do agree to use all scriptural means, in the exercise of patience and prudence, to bring their several ecclesiastical connexions to uniformity in doctrine, worship, and order, according to the word of God.

"Art. II. In order to bring about this desirable object, on the basis of the proper unity of the visible Church, it is mutually covenanted, that the ministers, members, and judicatories of these Churches (treating each other with Christian respect) shall always recognise the validity of each other's acts and ordinances consonant to the scriptures; and yet, that any Church judicatory belonging to either body, may examine persons, or review cases of discipline, on points at present peculiar or distinctive to themselves.

"Art. III. The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, shall severally appoint two commissioners, with an alternate to each, to attend these judicatories respectively, who shall hold their offices till they are superseded by another choice; and these commissioners shall have the privilege of proposing measures important to the Church of Christ, and of delivering their opinions on any question under discussion; but they shall have no vote on its decision.

"Art. IV. In order to carry the last article into effect, the General Assembly of the Presbyterian Church will, at their ses-

sions in May, 1826, appoint commissioners, who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have concurred in the above plan of correspondence."

The most of our readers will not need to be informed that this address—one of the most powerful we have ever read—is in favour of the adoption of the plan of correspondence proposed; and yet, that its object has not hitherto been obtained. This we do indeed regret; but it has, nevertheless, neither destroyed nor abated our cordial affection for our brethren of "The Synod of the Reformed Presbyterian Church." We are satisfied that they act on principle, and act as they do because they are sincerely desirous to maintain the doctrines and order of the Presbyterian system, in their integrity and purity. For this we honour and love them; and hesitate not to say that we esteem the points in which we cannot but think them unduly scrupulous, as the very dust of the balance, in comparison with the momentous truths which they stedfastly uphold. These we trust they will continue to hold fast; and if ever they and we should be more closely united, we sincerely wish that we may get rid of at least as much dross, as they may be called to purge away.

On the whole, we entirely agree with Dr. McLeod, in what he says relative to the proposed plan of correspondence. To this plan we think he has ably, eloquently, and conclusively shown, that his brethren ought not, on their own principles, to object; and yet we think with him also, that they ought not to be unduly urged on the subject. Forbearance will sometimes do far more than importunity. Human nature, like every other kind of animated nature, abhors all compulsion. Men will often do that of their own free choice, to which every thing like driving, will render them inveterately hostile. Indeed, Christians ought never to act, nor ever be expected or desired to act, but upon conviction of the truth, and the full approbation of their consciences.

*A SERMON, Preached at Montpelier, before the Legislature of the State of Vermont; on the day of the Anniversary Election, October 11, 1827. By Rev. Thomas Goodwillie, Pastor of the Presbyterian Church of Barnet, Vt. Published by order of the Legislature.*

We know not whether it be more creditable to the author of this discourse, that he had fidelity enough to deliver it, or to the legislature of the state of Vermont, that they had good sense and piety enough to request its publication. It is

a plain, sensible and faithful sermon, on a text manifestly appropriate to the occasion—Prov. xiv. 34: "*Righteousness exalteth a nation, but sin is a reproach to any people.*" The great truths and doctrines of revelation are stated without any disguise, and mingled with the reasonings and illustrations which belong to the general subject. There is no garnish or tinsel in the preacher's language, and yet it is sufficiently chaste and correct. There is no approximation to flattery, and yet there is no want of respect to the magistrates and legislators, on whose account the discourse was delivered. We wish that such a sermon were addressed to every state legislature, and to our Congress too, at the commencement of each of their sessions. We subjoin Mr. G.'s address to the governor and legislature of Vermont.

"The customary addresses to the constituted authorities of this state will close the discourse.

"*His Excellency the Governor.*—By the suffrages of the people of this state, you are called to be their chief magistrate. Promotion comes from no quarter, but from God. 'He putteth down one and setteth up another.' 'The Spirit of the Lord God of Israel saith, He that ruleth over men must be just, ruling in the fear of God.' Your high office imposes on you an awful responsibility. To promote the glory of God by promoting the good of the people of this state, is the grand duty of your office. To attain this very desirable end, a deep and lasting sense of your own insufficiency and a firm and entire reliance on Divine aid, are indispensably necessary. The grand design of civil government is to be obtained by the suppression of vice and impiety, the general diffusion of knowledge, and the universal reign of righteousness. In governing the people of this state, you will give praise and protection to them who do well; and you will not bear the sword in vain, but revenge the injuries done to the body polittick by executing wrath on them who do evil. Thus, you will not be a terror to good works, but to the evil; and so prove to be the minister of God for good to the people. God only can prosper or frustrate your endeavours. 'The way of man is not in himself; it is not in man that walketh to direct his steps,' therefore, 'trust in the Lord with all thy heart, and lean not to thine own understanding. Acknowledge him in all thy ways, and he shall direct thy paths.' The practice of personal righteousness will make you honourable and useful while you live, and will embalm your memory at death. The prayers of the righteous will be offered to the

Throne of grace in your behalf. May your administration 'be as the light of the morning, when the sun riseth, even a morning without clouds; and as the tender grass springing out of the earth, by clear shining after rain.' As a faithful minister of God, may you at last receive the approbation of the righteous Judge of all.

"The honourable Council, and House of Representatives.—You are chosen by a free people to fill high and responsible stations. The dearest interests of the state are committed into your hands. The influence of your official acts, whether beneficial or injurious, will long be felt by the people of this state. The duties to which you are called are numerous and arduous. First of all, like the inspired penman of our text, ask that wisdom from God which will be profitable to direct you in all matters. Consult the sacred pages of Divine revelation, and

there you will find 'instruction in righteousness' and the most valuable lessons of political wisdom. In the discharge of your duty, every thing connected with the well being of this commonwealth will claim your most careful attention. If righteousness be the only solid and permanent foundation of the publick good, the publick morals cannot be too carefully guarded by salutary laws. If vice be permitted to prevail, it will defeat the grand design of civil government, and disjoint the whole frame of the body politick. Remember your responsibility to 'the Governor of the nations.' Legislate in obedience to the high behests of heaven. Walk worthy of the kingdom of Christ, which is 'righteousness, peace and joy in the Holy Ghost.' May you be an honour and a blessing to your country—and at last may it be said to you, 'Well done, good and faithful servants, enter ye into the joy of your Lord.' Amen."

## Literary and Philosophical Intelligence, etc.

*A Successful Case of Transfusion of Blood.*—Mrs. Shemmonds, of Alrewas, the subject of transfusion of blood, had been in a very precarious state of health for a long time; her medical attendants advised her to change her residence for the benefit of a more salubrious air; accordingly she removed to Longford, in the county of Derby, the place of her nativity; where, after suffering a severe relapse, she sunk into such a state of extreme exhaustion (from the loss of vital fluid), that her friends felt confident that she was dead. Mr. Adams, a surgeon of Tutbury, was sent for, when, after various means had been used in vain, that judicious surgeon performed the very interesting operation of transfusion of blood from a healthy subject into the veins of the exhausted patient, so successfully, that she is now so far recovered as to walk herself out of doors, and continues a living monument of its reanimating effects.—*Chester Chronicle.*

*Rare Insects.*—"There exists in Livonia, a very rare insect, which is not met with in more northern countries, and whose existence was for a long time considered doubtful. It is the *Furia Infernalis*, described by Linnæus in the *Nouveaux Mémoires de l'Académie d'Upsal*, in Sweden.

This insect is so small that it is very difficult to distinguish it by the naked eye. In warm weather, it descends from the atmosphere upon the inhabitants, and its sting produces a swelling, which, unless a proper remedy is applied, proves mortal.

During the hay harvest, other insects named *mezzar*, occasion great injury both to men and beasts. They are of the size of a grain of sand. At sunset they appear in great numbers, descend in a perpendicular line, pierce the strongest linen, and cause an itching and pustules, which if scratched, become dangerous. Cattle, which breathe these insects, are attacked with swellings in the throat, which destroy them unless promptly relieved. They are cured by a fumigation from flax, which occasions a violent cough."

*Africa.*—M. Rousseau, the French Consul-general at Tripoli, has despatched to the Geographical Society of Paris a great number of itineraries, accompanied with drawings, and some particular details with respect to the wandering tribes in the kingdom of Tripoli and in the interior of Africa, which will serve as a supplement to his "Genealogical Table of the Arab Tribes." He has also promised to send an exact description of the city of Aleppo. M. Rousseau has been so fortunate as to procure the first volume of the *Ibn-Battoutin*, and hopes soon to have a copy of the second volume. This work is the more valuable, as it is known in Europe only from fragments. He has also obtained *Ibn-Khaldoun*, which treats of the Asiatic nations in general, and especially of the Arab Tribes. Finally, M. Rousseau is in possession of a very interesting History of Tripoli, which he intends to translate, and dedicate to the Geographical Society.

On the 31st Nov. last the Middlesex (London) Grand Jury made a presentment in



which they state—"in consequence of the lamentable increase of crime in the metropolis, it was scarcely possible for one body of gentlemen to discharge the duties imposed upon them." They add their regret that "the law should be such as to oblige them to find a true bill against two children, for stealing a one penny bun;" and they remark further, that they wish *solitary imprisonment* to be more extensively put in practice than it had been, in the houses of correction.

*Tombuctoo.*—It appears that there exists a detailed history of this city, written by Sidi-Ahmed-Baba, a native of Darawan, a small town in the country of Kentes, which history, however, does not go farther back than the 510th year of the Hejira, the 1116th of Christ. The Arabick author attributes the foundation of this city to a female of the horde of Touricks, called Bucktou, who established herself in a cabin on the banks of the Nile of the negroes, which was shaded by a bushy tree. She had some sheep; and she delighted in performing the duties of hospitality to travellers of her nation. Her habitation soon became a sacred asylum;—a place of repose and enjoyment for the neighbouring tribes, who were called Tin-Buktou, that is, belonging to Buktou. At length, various tribes came and established themselves there, forming a vast entrenched camp, which was afterwards converted into a great and populous city.

Professor Brocchi, so well known by his numerous works on geology and conchology, and who was employed for five years in travelling through Africa, at the charge of the Pacha of Egypt, as director of a company of European miners, died, just as he was on the point of returning to Europe with the result of his various researches.

*On Chains of European Mountains.*—The third volume of the *Recueil des Memoires de la Société de Geographie* is in the Paris press. It entirely consists of the important work of Mr. Bruguière on the Chains of the European Mountains, to which the Prize of the Society was awarded in 1826.

*Malaria.*—Among the obscure causes which operate to produce malaria in cities and large towns, Dr. Macculloch enumerates public sewers or drains. As one proof, among many others, of the class of intermittent fevers originating from malaria generated in sewers, Dr. M. states, "that at the Salpetriere, at Paris, intermittents were at one period common among the residents confined there; but the malaria of the sewers being suspected as the cause, the diseases of this class

were finally and effectually eradicated by making an alteration in the drains."

The last spring, there were upwards of three hundred sail of schooners employed in the British Seal Fishery, and between 350 and 400,000 seals were taken, yielding, on the average, about one ton of oil to every 85 seals.

*Coals in the East.*—The Dutch papers state, that extensive coal mines have been discovered in Sumatra and Bantam; a very important fact when coupled with the existence of steam navigation.

*Davy's Discourses.*—The distinguished President of the Royal Society in London has published in a quarto form, the several discourses delivered by him from year to year, while he held the chair of that learned body.

*The Coal Trade.*—It appears that about 60,000 tons of anthracite coal have been brought to Philadelphia from the two great sources of Lehigh and Schuylkill, this season. We learn that of this quantity something like 27,000 tons have been shipped to New York, Providence, Boston, and other eastern ports, but that owing to the difficulty of obtaining vessels, even at enormous freights, several of these places have but a short supply, and the price of fuel generally has, in consequence, considerably advanced.

A writer in the last number of Professor Silliman's Journal, who makes a scientific report on the gold mines of North Carolina, observes—

"I entertain the opinion, that the great fall in the price of cotton, will soon begin to produce considerable changes in this country. It will drive part of the labour heretofore applied in that way, into new channels of industry, some to the mines, and some to the production of small grain and corn. This, in time, will not fail to make the gold mines of North Carolina assume a different character, when system, science, and skill will render them extensively productive.

"That these alluvial deposits of gold, can be worked with regular profits, I have no manner of doubt, from my knowledge of the mines of other countries, and from the facts we know concerning these deposits themselves."

*Charleston, Dec. 22.*

*Something Extraordinary.*—A gentleman has sent to this Office, just taken from his garden, a fine ear of green Corn, and a Tobacco Plant, both as verdant and thrifty as they could be in the month of August. These evidences of the continued warmth of the season may be seen by the curious.

## Religious Intelligence.

### A PRESBYTERY IN BUENOS AYRES.

We have before us a letter from the Rev. Theophilus Parvin to the Presbytery of Philadelphia, dated "Buenos Ayres, April 17th, 1827." Mr. Parvin was ordained as a missionary by the Presbytery of Philadelphia, in January, 1826, and since that time has been enrolled as one of the members of that body. About a month after his ordination he sailed for Buenos Ayres, with his wife, a daughter of Mr. Rodney, the American minister, who died at that place. Early in the following April, as appears by the letter before us, he arrived in safety at the place of his destination. Since that time he has been diligently occupied in missionary labours. Having determined entirely to support himself, a considerable portion of his time has been unavoidably spent in teaching. Soon after his arrival at Buenos Ayres, he received the appointment of "Professor of Greek and English," in the University established in that city. This appointment he resigned last summer; finding that he could dispense with its emoluments, and desirous to secure more time for ministerial labours. His chief reliance for support at present, is on a flourishing Academy which he has established, containing at the last accounts about 50 scholars. He has also established, in concert with Miss M'Mullin, who accompanied him from the United States for the purpose, a promising female Academy, to which some of his attention is devoted. While these institutions afford an income adequate to all the wants of his family, they are in fact directly subservient to his missionary views. They promote knowledge and prepare for the

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reception of evangelical instruction. He has preached regularly first in his Academy and lately in a larger room, selected and fitted up for the purpose. A chapel is greatly needed, and efforts are making to prepare one. The Lord's Supper has been administered three times a year—the first time to 8 communicants, the second to 6, the third to 9, and the last time to 13. He has administered the Sacrament of Baptism only in three instances. He had, at the time of writing his letter, celebrated marriage six times. A Bible Society and a Missionary Society have been established, which meet monthly. A flourishing Sabbath School, of 107 scholars, is also established—it is well attended and increasing. The foregoing statement is derived from Mr. Parvin's communication to the Presbytery, in connexion with a private letter which we have seen from Mr. Torrey. Mr. Parvin's letter concludes as follows. "In conclusion, I am happy to be able to say, that in my academical and clerical labours I have for the last six weeks, been favoured with the valuable services of the Rev. William Torrey. In consequence of his arrival, and the settlement of the Rev. Mr. Brown, of Scotland, in a village of Scotch emigrants about 12 miles from the city, we shall probably find it expedient, as soon as we can receive dismissions from the Presbyteries to which we belong, to form a Presbytery in Buenos Ayres. I have therefore to solicit my dismission from your reverend body, with a view to connect myself with a Presbytery to be organized here. The great difficulty of maintaining any intercourse with those at home, because of the close blockade of our port, must serve as my apology for not having forwarded, some months

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since, a communication of a nature similar to the present."

In consequence of the information contained in the letters above-mentioned, the Board of Missions of the General Assembly was convened, when two communications from Mr. Torrey, dated August 24th and 25th, were also submitted for consideration, by the member of the board to whom they had been addressed. It appeared that Mr. Torrey was very actively and usefully employed in missionary labours, but that he needed pecuniary assistance.

After serious deliberation on the whole subject, a minute was made, of which the following is a transcript—"Letters were read from Rev. Messrs. Parvin and Torrey at Buenos Ayres, in South America—Whereupon resolved, that Two hundred dollars be allowed for the assistance of Mr. Torrey, and that Drs. Janeway, Green and Ely, be a committee to select and recommend a suitable person, as a missionary to the same region.

On motion resolved, that the committee aforesaid, be instructed, as far as possible, to seek for information respecting the opportunities afforded in the present circumstances of South America, for making missionary establishments in that region; and also into the expediency of employing an agent to explore the country, or any part of it, in reference to the farther extension and building up of the infant Presbyterian church, among the population of South America.

Doctors Janeway, Green and Ely, were also appointed a committee, to correspond with the Missionary Society of the Reformed Dutch Church, on a proposition made by them to this Board, to unite with them in the support of a Foreign mission."

We consider the establishment of a Presbytery, at Buenos Ayres, as one of those interesting and sur-

prising occurrences which distinguish the period of the Church in which we live. A few years since, a prognostick of such an event, would have been ranked among the wildest dreams of enthusiasm. We hope that men of wealth in the Presbyterian church, will come to the aid of the Board of Missions, in the enterprise in which they have engaged, with liberal contributions; and that they will not permit other objects unduly to interfere with this. What object can be presented of equal importance, and of equal interest, with that of propagating the pure Gospel among the millions on our own continent, who are really as destitute of it as the heathen themselves. Donations appropriated to this object, will be sacredly kept to the destination of the donors. We are glad to be able to state, that the committee appointed for the purpose, have the prospect of engaging a promising young missionary, to go to the aid of his brethren at Buenos Ayres. We propose to resume the consideration of this subject, in the coming month.

#### FEMALE SCHOOLS IN INDIA.

Our estimate of the importance of female schools in India is known to the readers of the Christian Advocate. It has long been our deliberate opinion, that they are absolutely essential in every rational plan for Christianizing that most populous part of the world. The early years of man, in every region of the earth, are past under female care; and it is during those years that moral and intellectual culture is most advantageously commenced. Till, therefore, men are formed in India by mothers who are in some good measure able and disposed to form them to the love of knowledge and of true religion, little will be done in evangelizing the mass of any generation. But at present, the female sex in India are, almost universally, and to the last degree, ignorant and degraded—In India they have not been considered as the fit subjects of education. Hence the importance of female schools under Chris-

tian superintendance. We lately published a communication relative to several of these schools at Calcutta, supported by the charitable contributions of ladies in Philadelphia, of the Baptist denomination. We now insert with great pleasure another communication, of a like character, to an association of ladies, in this city, of the Presbyterian church. This association was originally formed for the support of two Chinese boys, who were sent to the Cornwall school; and who, after making some progress in their education, became uneasy and returned to their own country—not however without the hope that they had imbibed Christian principles which they would never lose. The society then determined to apply their funds and continue their exertions for the support of a female school at Bombay, then under the superintendance of the excellent and now deceased and lamented Gordon Hall—to whom the following letter so justly and pathetically refers. This letter is from the wife of Mr. Graves, the only remaining clerical missionary, of the American Board, at Bombay, and on whom has devolved nearly the whole labour of superintending nine schools. The letter is directed to the treasurer of the association in Philadelphia, by whom the contributions of the society were remitted to Bombay. We commence in our present number the publication of the journal of Mrs. Graves, and expect to conclude it in the coming month; when we also hope to give extracts from “the Report on the subject of Missions,” and the other letter mentioned in the communication we now insert.

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*Bombay, May 24, 1827.*

My Dear Miss M<sup>c</sup>Calla,—I hope you will pardon the liberty I take in addressing a few lines to you, since he to whom your communication was addressed, rests from his labours. O how mysterious are the ways of God! Surely, “his way is in the sea, and his path in the great waters, and his footsteps not known.” In our view, poor short-sighted creatures, we never needed help more, to carry on the various plans of our mission, than at the time our dear brother was taken from us. However, we know that the stroke was inflicted by Infinite Wisdom, and that God is “too wise to err,” and too good to be unkind to his children. Though we know not what he does now, what a consoling thought, “thou shalt know hereafter.” O! yes, when this mortal shall have put on immortality, and

death is swallowed up of life—when we see, as we are seen, and know as we are known, then we shall not arraign the Most High, and say, “what doest thou?” O! how is our strength weakness, and our wisdom folly!!

My dear friend, I forward for your present information, a few extracts from my hasty written journal, which I hope you will pardon, as my particular situation forbids my writing more at present. I shall also forward by this opportunity, a “*Report of our Mission*,” by which you will learn the state of the schools, both for boys and girls. This is the best communication I can possibly send you at this time.

The first school, established in Feb. 1826, we now select for your society, and call it “*The First Philadelphia School of Bombay*.” This is one of our best schools, and is taught by a very respectable Brahmin. I would just say to the dear sisters in Philadelphia, be earnest and frequent in your intercessions at the throne of grace, that God would shower down blessings upon these benighted females, and soon make them instrumental of incalculable good to those around them. From this school, one female teacher has already been raised up—She commenced her school, under favourable auspices, the first of this month. O my dear sisters, let me entreat you, while you are earnest and affectionate in your addresses at a throne of grace for *this one* school, not to forget the *others*, of a similar kind. And particularly those few *feeble labourers* who are yet spared, to do a *little* in this *large* field. Yes, my sisters, I say it with *emphasis*, intreat our kind, covenant-keeping God to thrust forth labourers into his harvest *immediately*.

You will see by my letter to Mr. Ralston, how long the letters, remittance, &c. have been delayed, and how much patience you must exercise, in regard to receiving communications from us. But, “go on, and prosper,” my dear friends; the cause is a glorious one, whether you receive frequent intelligence from us or not. It is the cause of God, and *will prosper*, though the powers of darkness oppose it. It is the cause of Jesus, and *will prevail*. Therefore, let us take to ourselves the “whole armour of God,” and enlist ourselves under the banner of *this* Captain of our Salvation, and fight, knowing that we shall come off victorious; for “the heathen shall be given to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession.”

Present to all the ladies of your Society, and accept the same for yourself, the

affectionate, Christian regards of Mr. Graves and myself, and believe me,  
Yours most affectionately,  
MARY GRAVES.

*A few Extracts from my hasty written Journal.*

May 13, 1826.—This morning a teacher was brought me for examination, to commence a third school, two having been previously established by Mrs. Nichols. We all thought it desirable to extend the benefits of female education as much as possible; and having been relieved of my cares by the discontinuance of the boarding-school, I resolved to establish as many as I thought I could superintend alone, as it was pretty certain our two widowed sisters would eventually leave us for Ceylon. After examination, we agreed that he should commence immediately near our house.

May 14.—We are encouraged to hope that the school will prosper, as there were ten the first day. We must not despise the day of small things. When we consider the many obstacles in the way of female education in India, we are surprised that so many have been induced to attend the two schools already established.

May 17.—Our school now contains 24 girls, who appear to promise well. We would be thankful that the strong barrier, which has so long existed, to the utter exclusion of female improvement, is in some degree broken down. O! may the bright rays of the Sun of Righteousness soon shine into the hearts of these benighted pagans.

June 1st.—Another school, No. 5th, commenced this morning under favourable auspices. 13 girls.

June 2d.—How true is it that "man appoints, but God disappoints." Yesterday we were encouraged to hope that our schools would go on and prosper, without any very particular discouragements, but Satan is ever busy to frustrate every good, as far as he is permitted. This morning, one of the teachers of the first school established came to us, and informed against the teacher who has just commenced the 5th school—said he was a person of vile character—that if we put him into a school, all the other schools which we had established would be ruined, &c. We replied, that we should inquire into the subject, and if what he said proved to be true, we should not employ him. We made diligent inquiry, and found that he bore a good moral character, &c. We now believe that the teacher above alluded to, was induced to report such things of him,

because he had not the honour of bringing him himself. Such is the spirit of pride and emulation among them, they all desire to bring teachers themselves, calling them their own teachers.

(To be continued.)

#### INCREASE OF RELIGIOUS KNOWLEDGE IN INDIA.

The question is, whether that book which has produced so much good among us, will not produce equal good among others, if sent unto them? Unquestionably it will, and from its past, we may, with safety, argue its future success. It has now been translated into many of the eastern languages, and though these translations have not been circulated so widely as could be wished, yet a happy commencement has been made. Many are now reading the wonderful works of God in their own language; in the native schools where the Scriptures were at first refused and rejected, they are now read without the smallest objection. In Calcutta there are now upwards of thirty native female schools, in most, if not all of which, suitable parts of the Scriptures are taught. The light is spreading in every direction: hundreds have seen the folly of idolatry, though they have not rejected it; many have rejected it, though they have not become Christians; some have become decided Christians, and are now spreading this book among their countrymen. Last year, by a native of some respectability in the suburbs of Calcutta, one of the idols was cast to the moles and the bats, and the temple in which it was worshipped, demolished. The leaven has begun to work, and it will operate till it has leavened the whole lump. From what has taken place we feel morally certain that the idols will all be famished, and that the word of the Lord will have free course, and be glorified. We are not left to conjecture on this subject, we have a sure word of prophecy, unto which we shall do well to take heed; and from it we learn that what we so ardently desire God has promised to perform. He has said, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth, and it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—*Rev. Mr. Yates—at the Am. Bib. Soc. Ann.*

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.*

Of the Second Presbyterian Church in Philadelphia, the annual collection for the Contingent Fund	\$52 22
Of the Rev. Samuel S. Davis, per Alexander Henry, Esq., the balance in full of the subscription of \$100 of the late Mrs. Benjamin Perkins, of Camden, S. C. for the Ladies of Camden and Salem Scholarship	50 00
Total	\$102 22

The Treasurer has received of the Rev. Samuel Bryson, Agent for the Board of Missions, per Rev. Dr. Ezra S. Ely, the donation of Dr. Ely, \$10, and of Master Samuel C. Ely, 50 cents, for the Missionary Fund

	\$10 50
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## View of Publick Affairs.

### EUROPE.

The latest advices from Europe are from London to the 15th, and from Paris to the 14th of November. The intelligence received is not of great importance or interest, except as it relates to one event; but that one is more momentous, in our estimation, than any which has before occurred since the battle of Waterloo.

**BRITAIN.**—The British parliament is still in recess. Large contributions are made to erect a monument in honour of Mr. Canning. The great tunnel under the Thames is in progress, and all apprehensions of its impracticability are done away. Plans are forming to get rid of a superabundant population in England, Scotland and Ireland. But at the date of the last accounts, the nation, or at least the publick papers, discoursed of scarcely any thing, except the naval victory of the combined fleet, over that of the Turks and Arabs. Lord Ingestrie, who was the bearer of the official despatches of Admiral Codrington, commander in chief in that action, carried the captured flag of the Turkish admiral—a red banner bearing a crescent and a star—suspended from his carriage, as he travelled through Canterbury, on his route to London.—Great rejoicings took place when the despatches were published. His Majesty conferred on Vice-Admiral Codrington, the grand cross of the order of the Bath; and nominated, at the same time, all the captains and commanders who shared in the dangers of the battle and the glory of the victory, as companions, or knights commanders, of that most honourable order. In a word, almost every officer has received naval promotion. Under the article Greece, we shall give some details of this great naval battle fought in her waters, the bruit of which is now filling the world. Sir Edward Codrington is a pupil of Lord Nelson, and seems to possess no small portion of the enterprise and spirit of his master.

**FRANCE.**—On Nov. 6th, a royal ordinance was published, by which the existing chambers of deputies were dissolved, and the electoral colleges convoked for a new election. By another ordinance of the same date, seventy-six new peers were created. These measures are manifestly taken to diminish the legislative influence of the liberals, and to increase that of the royal party. In the mean time, the restrictions on the press are suspended, and the printers make good use of the opportunity to speak very plainly of the government, and of their particular grievances. The despatches of the French admiral, in the naval action of Navarino, reached Paris, and the government papers were endeavouring to give it a favourable bearing on the elections. The French fleet before Algiers, has been in action with one fitted out by the Dey. It was a drawn battle; and the Algerines are said to glory, and the French officers are severely censured in some of the papers.

**SPAIN.**—The king and queen of Spain have been showing themselves to their rebellious subjects in Catalonia and Valencia, and it is said to have had a great effect in pacifying the insurgents. Discontent and insubordination however still exist; and

it is stated that new corps of French troops, not few in number, are entering the kingdom.

**PORTUGAL.**—It no longer admits of doubt that Don Miguel is on his way to Portugal—probably has ere this arrived there—to assume the reins of government, by the appointment of his brother Don Pedro. Pacifick measures are talked of, but we fear there is little probability that they will be adopted.

**AUSTRIA.**—It still seems doubtful what part this great power will take, in the controversy of the allies with the Porte. She is sometimes represented as siding with the Turk, sometimes as endeavouring to mediate between the belligerent parties, and sometimes as determined to join the allies. That she has no hostility to the Turkish cause we fully believe, but we do not think she will make herself an avowed party to it.

**GREECE.**—Is at length freed from the horrible devastations and barbarities of the Turks and Egyptians. What will be her ultimate destiny, time alone can disclose—We hope she will be free. We stated last month that the combined English and French fleets (the Russian fleet being employed in another quarter) had blockaded the Turkish and Egyptian fleets, in the Bay of Navarino—They were joined by the Russians some time in the first part of October. But in the mean time the British and French admirals, on the 25th of September, had a personal interview on shore, with Ibrahim Pacha, the commander in chief of the Turkish forces. He at first acted with arrogance, but eventually agreed to an armistice, and pledged his faith and honour to refrain from all military operations, till the will of his master the Sultan should be known. Yet the very next day, he attempted to elude the blockading squadron, and to carry a large part of his army by water to Patras, with a view to prosecute the war against the Greeks, in that part of the Morea. He was however met by the British squadron, and compelled to return to Navarino. In the neighbourhood of this place, regardless of his plighted faith and honour, he continued to perpetrate barbarities too shocking for detail—He spared nothing, not even the trees and herbage. His desolations were like those of a sweeping conflagration; and it was his manifest design to consume by famine, the wretched Greeks whom he could not destroy by the sword. Apprized of his faithlessness and cruelty, the admirals of the combined fleet held a consultation on the means to be used by them, in the exigency of the case, and in fulfilment of the instructions they had received from their governments. The result was, that they determined, on the 20th of October, to sail into the harbour of Navarino, where the Turkish fleet was moored, with a view to remonstrate with the Pacha, on the violation of his engagements, and to overawe him by seeing himself in a situation to be retaliated on immediately; yet with a fixed determination not to commence an attack on the Turkish vessels, unless compelled to it by an attack from them. The harbour, which is in the form of a crescent, was guarded by forts at its entrance, and the Turkish fleet was extended nearly round the whole—the transports and smaller vessels of war nearest the land, and the ships of the line and large frigates on the outside of them, for protection—There were also six Turkish fire ships, stationed at the mouth of the harbour. The combined fleet entered in three columns, the English and French together on the right, and the Russian by itself on the left—Admiral Codrington having, by agreement, the command of the whole.

The British ships were permitted to pass the forts, and a number of the hostile vessels, without molestation; but preparation for battle was sufficiently manifested as they passed. The British admiral, Nelson-like, steered directly for the admirals of the Turkish fleet, in the centre of the hostile array, and placed his ship between and very near to them both. The first firing was that of musketry from the Turks, at a boat sent to the fire ships; by which a British lieutenant, who commanded the boat, and several of his men were killed. This fire was returned only by musketry, till a cannon shot from one of the Turkish ships was directed against the French admiral. This was immediately returned, and shortly after the action became general. The British admiral soon made a wreck of his two opposing ships; and the French and Russian admirals performed their parts with equal bravery; till the whole Turkish squadron was sunk or subdued, and their batteries silenced. "This bloody and destructive battle," says Admiral Codrington, "was continued with unabated fury for four hours, and the scene of wreck and devastation which presented itself at the termination was such as has seldom before been witnessed. As each ship of our opponents became effectually disabled, such of her crew as could escape from her endeavoured to set her on fire, and it is wonderful how we avoided the effects of their successive and awful explosions." Of fifty-eight vessels of war, large and small, of which

the Turkish fleet was composed, beside forty transports, only eight were left afloat. The rest were burned, sunk, or driven on shore. The loss on both sides was great, but far the greatest on the side of the Turks and Egyptians. On board the Turkish admiral six hundred and fifty were killed—Probably not less than about four thousand of these wretched murderers, for so we esteem them all, met with the due reward of their deeds of blood, in this awful combat. The whole loss of the allies we have not seen stated—That of the British is stated at 75 killed and 197 wounded; and the French and Russians appear to have suffered still more—After the battle, the admirals of the combined fleet sent a message to Ibrahim Pacha, still offering him peace, if he should desist from his carnage, but declaring that the first gun he fired at them, should be the signal for destroying the remainder of his ships, and that it would probably commit his master for a formal war with the allied powers. It appeared, however, that on hearing of the loss of his fleet, he immediately sacrificed all the captives, men, women, and children, which he had in his power—crucifying the priests, or burning them to death at a slow fire—What is to be the end of this imp of Moloch! It is not known what effect this victory will have on the Sultan. Some vessels of the combined fleet have sailed for the Dardanelles; and it is reported that the English, French, and Russian ministers have gone on board a French frigate, that was lying not far from Constantinople. Two American frigates are at Smyrna, for the purpose of affording protection, or a retreat, to our countrymen, and to others, if it should be necessary—The most of the English paragraphists look for a general war with the Turk—If it takes place, humanly speaking, his destruction is sealed—We have thought it right to put on record the foregoing account of one of the most important events of the passing age, although we are aware that most of the leading facts must already be known to our readers.

#### ASIA AND AFRICA.

No intelligence of moment, from either of these quarters of the globe, beside what is involved in the concerns of Europe, has reached us during the last month.

#### AMERICA.

The affairs of our sister republics in the South, are yet unsettled, but on the whole seem to be improving. The war between Brazil and Buenos Ayres is continued, but at present is not active. Colombia is, we think, in the way to be pacified and settled. Mexico is still agitated by the measure relative to the banishment of the Spaniards. From Central America, we have heard nothing of consequence. Peru has now, we hope, the prospect of order and stability. One of our publick agents did mischief there, by an extravagant compliment to Bolivar; but another agent seems to have corrected the evil.

UNITED STATES.—Congress have entered on the duties of the session before them, apparently with zeal, and as yet, with less animosity of parties than we feared. The anti-governmental candidate for the Speaker's chair was elected by a small majority. The standing committees have been appointed, and the publick business distributed among them. An act has been past, partially providing for the expenses of government, that is, for the expenses of the members of Congress and the officers of government. Some other bills have been reported, and subjects of interest are under discussion; but there has not yet been time to mature important measures.—May the God of Providence continue favourably to preside over the destinies of our happy land, and crown the year on which we have entered with his mercy and loving kindness to all its inhabitants.



## TO THE FRIENDS AND PATRONS OF THE CHRISTIAN ADVOCATE.

The Editor of this Miscellany, at the commencement of a new year, and a new volume of his work, desires to bespeak for a few moments, the serious attention of those who believe that the Christian Advocate ought to have a wider circulation and a more effective patronage, to the only way in which such a circulation and patronage are likely ever to be obtained—It is, in a word, by every subscriber who wishes well to the work, doing something, as an individual to promote it. It is believed, that there is scarcely a subscriber who could not, with very little exertion, obtain one subscription in addition to his own, and do this annually. Some could easily do much more. To all who are willing to do more, the usual allowance of twenty per cent. for obtaining subscriptions, and ten per cent. afterwards, for collecting and forwarding them annually, will be cheerfully allowed; and every subscriber is hereby authorized to act as an agent, on these terms. But beside this, the Editor presumes respectfully to press an attention to the first method proposed—that each subscriber obtain another. He can truly say, that he has received many and unlooked for commendations of his well meant labours—and a greater number recently than formerly—connected with the expression of a wish, that the Christian Advocate were more generally read. He therefore hopes that he does not presume too much, in proposing a way in which he is confident the wish in his favour would be gratified. He certainly does think, that the ministers and members of the Presbyterian Church might reasonably be expected to do more than has hitherto been done, to promote a work which excludes much other matter, that it may give in detail all the proceedings of the Supreme Judicature of their church; and which is more employed than any other in explaining and defending the doctrines and order of that church, and in communicating information relative to her institutions, and the operations of the organized bodies under her direction. He requests his readers to consider, whether the Presbyterian church is not really losing ground, for the want of that spirited and zealous patronage of a work devoted to her cause, which other denominations are now extending to similar works, employed to advocate and extend their peculiar interests.

THE  
CHRISTIAN ADVOCATE.

FEBRUARY, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXII.

(Continued from p. 430, Vol. V.)

The fourth benefit flowing, in this life, from justification, adoption, and sanctification, is *increase of grace*. By this we are to understand the gradual advances which true believers are enabled to make in a holy temper, in the actual exercise of the Christian graces, and in all the duties of practical godliness. This increase of grace is compared, in Scripture, to "the shining light which shineth more and more unto the perfect day." The vital spring of a believer's growth in grace, is his union with Christ, and the reception of life-giving influences from him. "I am the vine, (said Christ) ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." From this you see how growth in grace is connected with justification. That union with Christ, from which justification proceeds, is also the source of growth in grace; so that the one must always accompany the other.

An interest in all the promises of the covenant of grace, which follows adoption, is also deeply concerned in a growth in graces. Hence, says the Apostle Peter—"As new

born babes, desire the sincere milk of the word, that ye may grow thereby."

We have already seen that sanctification is a progressive work; and progress in sanctification is precisely what we mean by an increase of grace. Of course, the remark made when speaking of sanctification, is applicable here—that although there is an increase on the whole, yet there are seasons in which the Christian's progress is arrested; nay, in which for a time he is losing instead of gaining, in the divine life. Yet even these seasons of barrenness and backsliding, like the cold blasts of winter, which restrain vegetation and destroy its appearance, are the very reason that on the return of the warmth of spring, the growth is more rapid, and the fruit more abundant. The falls of both David and Peter, were manifestly overruled to promote their after steadfastness, humility, and more rapid progress in holiness. A painful *apprehension* and sense of barrenness, is not always an unprofitable state for the believer. At the very time when the trees in the garden of God seem to be dying, they are often only striking their roots the deeper in humility and Christian experience; that they may afterwards put forth fairer blossoms, and yield a richer and more plentiful crop of fruit. Christians often mistake their own case, by thinking only of one kind

of growth, when there are, in reality, various kinds.—A believer sometimes increases in the vigorous exercise of particular graces; sometimes in a general holy temper; sometimes in active services for God, and in doing good to men; sometimes in heavenly mindedness and contempt of the world; sometimes in self-emptiedness and deep self-abasement. Now, although a Christian may want those sweet consolations and flows of affection, which sometimes he has had, yet if he be growing in humility, self-denial, and a sense of his entire dependance on the Lord Jesus Christ, he is still a growing Christian,—he increases in grace. When Christians cannot perceive their growth, they are sometimes led to doubt whether they have any grace at all. But if they are conscious of self-loathing on account of sin; if they have a desire of grace; if they prize Christ above all things; and if they love his people for his sake, their doubts and fears are groundless.—They are not destitute of the principle of spiritual life, although it may be less operative, or less perceptible, than they could wish.

The last benefit resulting to believers in this life, from justification, adoption, and sanctification, is *Perseverance in grace to the end of life*. It is, my dear youth, the doctrine of our church, that those who are justified, adopted, and sanctified, never fall, totally and finally, from grace. We believe that the perseverance of the saints is infallibly secured by the immutability of electing love; by an indissoluble union with Christ; by the merit of his purchase; by the prevalence of his intercession; by the indwelling of his Spirit; and by the power of a promising God. Quotations from scripture, bearing fully and fairly on each of these points may, we think, be easily and abundantly adduced. Our time, at present, forbids me to detail them to you—I will mention but one—The Apostle Pe-

ter, speaking of the believers in general, to whom he wrote, says of them expressly—"Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time"—And here you will remember, what I have before stated, that it is expressly declared, that whom God justifies, them he also glorifies—To suppose a soul to be justified, pardoned, adopted into the family of God, and sanctified by his Spirit; and after all to be suffered again to become the slave of sin and Satan, be entirely thrown out of the favour of God, and be eternally lost, is, in our apprehension, one of the grossest absurdities and inconsistencies imaginable: And what is worse, it seems to be a reflection on the wisdom and power, as well as the goodness and faithfulness of the Deity—that he should begin and carry on to a certain length such a glorious work, and yet never complete it, but suffer the adversary to wrest his own sheep out of the hand of their great Shepherd. We cannot believe this—we believe that the final perseverance of the saints, certainly accompanies and flows from justification, adoption, and sanctification.

That there have been hypocrites in religion, who have abused this doctrine—as they do every doctrine—we admit. But what is the chaff to the wheat? The doctrine, by those who understand it and treat it according to its legitimate import, is not abused. How can it be? The doctrine is, that the saints will *persevere* in grace. If they do not persevere, they of course are not saints, and are entitled to no hope of salvation. The saints, we hold, may fall. But while they are in a *fallen*, they lose their evidence of being in a *safe* state; and can never have it restored, but by reformation and repentance. Remember, it is *perseverance in grace* that we hold, and you will see that the doctrine can never lead to licentiousness. But surely it must be,

and certainly is, a most desirable and encouraging circumstance, that when a believer obtains evidence that he is *now* in a gracious state, he also has evidence that he will *always* continue in that state, and will not, after all, be eternally lost.

We freely admit, that there have been many who have made a very zealous profession of religion, who did not persevere in it to the end; but became apostates, infidels, and profligates. But the fair conclusion from this fact is, that these apostates never were, what they pretended and professed to be. And you should particularly observe, that this is the very account which the Apostle John gives of this subject—Speaking of certain corrupt men in his time, he says—“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.” If it be objected to this doctrine, that St. Paul himself says, that “he kept under his body and brought it into subjection, lest after having preached to others, he himself should be a cast-away”—And that this seems to imply that he might be a cast-away—We answer no—It only states that he used all those precautions, which every good man will use, to avoid danger and ensure safety. The truth is, that it is through the influence of a *cautionary fear*, as a principal mean, that God preserves his people—They are afraid of sin and of a declension in grace; not because they doubt the perseverance of the saints, but because they would thereby displease God, which they deeply dread, and would also lose the evidence that they now are, or ever were, in a gracious state, and thus be exposed to be finally cast-away. In a word, their fear of falling is made instrumental in keeping them from what they fear. I say, *instrumental*, for although many means

are used, it is God who gives them all effect, and upholds his people by his power, and the constant communication of grace: The perseverance of the saints does not, in any instance, depend on their having such a stock of grace, or having made such attainments in religion, as to ensure perseverance. By no means. Adam, in a state of sinless perfection, when standing by himself, was seduced by Satan; and, beyond a doubt, the same great adversary who prevailed against him, would also prevail against any of his less perfect posterity, if they were not under the guardianship of their Almighty Saviour. But they are given to him in covenant, and he has given them the assurance that he will preserve them. He has said—“My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand: My Father which gave them me is greater than all; and none is able to pluck them out of my Father’s hand—I and my Father are one.”

In concluding this lecture, let me entreat you to consider how unspeakably valuable—or rather, how altogether invaluable—are the benefits which, even in this life, “do accompany or flow from justification, adoption, and sanctification.” If you were permitted to choose whether you would have an assurance of God’s love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end; or whether, at the expense of renouncing these, you would choose all the wealth and power and sensual pleasures which the world contains—would you not be justly chargeable with the very madness of folly, if you should hesitate for a moment, to choose the former, rather than the latter. Why then, my dear youth, will you not choose and seek the former, when you are called, in doing it, to re-

nounce nothing that is really valuable; nothing that will diminish your present happiness—Nay, when your present happiness itself will be unspeakably increased, by making such a choice. True happiness infinitely more depends on the inward state of the mind, than on any outward circumstances. These circumstances may, in appearance, be of the most enviable kind, and yet he who is placed in them may, by inward disquietude and anguish, be the most wretched of mortals. This has often been seen in fact. But on the other hand, the benefits that the answer before us specifies, give such inward satisfaction, such pure and permanent delight, such soul filling pleasure, that their possessor cannot be rendered miserable, by any thing outward. They have put the language of holy ecstasy and triumph into the mouths of martyrs, when they have ascended the scaffold or been consumed at the stake. Make it then your first and great concern; view it, as it is indeed, the one thing needful—to secure, each for himself, a share in these benefits. To lead you to this, is the object of all my addresses—it is the great purpose and scope of the blessed gospel which you so richly enjoy. Be not so foolish, so stupid, so wicked, as to lose these benefits by carelessness, by sloth, or by the love of sin. Give no peace to yourselves, till you have that “peace of God, which passeth all understanding.” Amen.

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TRANSLATION OF MARCK'S MEDULLA.

(Continued from p. 8.)

VII. True theology is sometimes considered as *archetypal*, which is well defined—That knowledge of God concerning himself, which he has determined to reveal to man. Mat. xi. 27—“No man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he to whom the Son

shall reveal him.” Compare 1 Cor. ii. 7—“We speak the wisdom of God, in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.”

VIII. True theology is also sometimes considered as *ectypal*, by which is meant the image of the former, or the archetypal, as delineated in created intelligences; inasmuch as all things correspond to the Divine purpose. This ectypal theology is itself divided, into the theology of *union*, of *vision*, and of the *present state*. That of *union* appertains to Christ, considered in his human nature; which nature was brought into the most intimate union with the person of the Logos, and anointed with the graces of the Spirit, not in an infinite, but yet in a most abundant degree. Ps. xlv. 8—“Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” John iii. 34—“For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him.”

IX. The theology of *vision* appertains to good angels, who “in heaven do always behold the face of my Father, who is in heaven;” and to the spirits of just men made perfect, “for now we see through a glass darkly, but then, face to face; now I know in part, but then shall I know, even as also I am known.” The perfection of this vision is greatly superior to that we enjoy on earth.

X. The *stadian* theology, is the theology of *men at present on the earth*; called also *travellers* or *pilgrims*, and those who are *earnestly seeking* a better country. It is always imperfect, yet in many, sufficient for their obtaining at last the perfection of heaven.

XI. The existence of this *stadian theology*, is proved by experience and universal consent. Nothing can exceed the absurdity of atheists, who seek to derive it from the vain tradition of ancestors, or from political craft; for a

sense of the Deity is by far too deeply and universally impressed on the minds of men, to admit of its being derived from such sources.

XII. Theology is also either *natural* or *revealed*. The former is *innate* or *acquired*. *Innate* is that which arises from the natural or instinctive exercise of the mental faculties, and discovers itself with the first exercise of reason. The existence of such a natural religion is proved from the following passages: Rom. i. 19—"Because that which may be known of God is manifest in them; for God hath showed it unto them." Rom. ii. 14, 15—"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another."—Compare with these passages the operations of conscience, in mankind generally.

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Note to Sect. VII. VIII.

An *archetype* is an original, of which the *ectype* is the copy. A printing press is an archetype; a newspaper is the ectype corresponding to it. A portrait is ectypal; the original archetypal. Whatever of knowledge, benevolence, truth, justice, or holiness exist among men are derived from the great Archetype. In HOLY ANGELS, the ectype or copy is complete. Hence, God loves to look on his image delineated in them. In the LAW of God we have a perfect copy of HIMSELF; hence, he who should perfectly know and keep the law would be perfectly conformed to God. In the fallen angels, there is not the slightest trace of an ectype. Pure malignity and fury are seen in them. The triumph of every wicked passion of which a devil is susceptible, is complete and dreadful. There are some men who seem to resemble the spirit of darkness so much, that he must be considered as their archetype. "Ye are of your father, the devil, and the works of your father ye will do." A sinner removed beyond the possibility of an impression from the divine archetype, must have the image of hell stamped on his soul. But so far as the

soul is renewed in the image of God, or, in the words of scripture, "renewed in knowledge after the image (*κατα similitudinem*) of him that created him," so far are the spiritual features of the archetype delineated in him. The more communion he holds with Him, the more he studies the great Original, the more true and bright will be the heavenly image.

Note to Sect. X.

The *stadium* was the race course in the ancient games, over which the agonistical competitors ran for the prize; which was hung up at the goal, or end of the race. Paul often takes his language from this field of ancient strife, to urge on Christians to the heavenly goal. The Corinthians were particularly acquainted with these games: hence his animated exhortations.—1 Cor. ix. 24—27—"Know ye not that they which run in a race (*σταδιω*) run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a *corruptible crown*, (*σφαισιν σαρκινον*) but we an *incorruptible*, &c." The Grecian games were of four kinds; the *Olympick*, the *Pythean*, the *Nemean*, the *Isthmean*. The last were celebrated by the Corinthians; hence he asks, "know ye not?" There were three different sorts; *running*—1 Cor. ix. v. 24, 26; *wrestling*, v. 25; *boxing*, 26, 27. He who would win must run within the *white line*, or he would run "uncertainly," and would be *αδοκιμος*, (rendered a cast-away, v. 27) *disapproved* or *rejected* by the judges; so that this passage has nothing to do with falling from grace. Observe again, the *athletes*, or *wrestlers*, observed a strict diet, both as to the quantity and quality of their food and drink, that they might not disable themselves; they were "temperate in all things." What an admonition to Christians! The boxers used to prepare themselves by *skiomacky*, or *beating the air*, but in actual combat endeavoured to hit the face and eyes of their antagonists. The prize was a crown of olive, bays, or laurel—hence "corruptible."—See *Hammond in locis*.

Note to Sect. XI.

For the existence of religion there is strong presumption prior to all direct evidence. 1. The benevolence of God, being infinite, would naturally lead him to impart of his own goodness to his creatures. But this can be done only through the medium of religion. 2. God, being infinitely wise, must propose to himself some *end* in the creation and preservation of things. This chief end must be sought, not in his creatures, who are dependant, but in himself, who is absolutely independent; and it

must be his own glory. But this end could not be obtained, except through the instrumentality of religion. 3. Presumptive proof may also be derived from the fact of that *desire after happiness*, which is natural to man; a desire which cannot be fully satisfied except with God. But the only way of communion with him is through religion. As in the material creation there is systematick economy, and a complete adaptation of means to ends, we look for a like system in the intellectual and spiritual creation. Every transitive emotion must have an object of sufficient magnitude to employ its full capacity. But we find by experience that we possess a class of feelings, which nothing earthly, nothing of the nature of time, can satisfy. We expect satisfaction for these only in religion. 4. The absolute dependance of the creature on the Creator, combined with his natural reverence for him, leads him to look up for some law, by which he may regulate the affections which he is capable of exercising, and the actions which he is capable of performing. 5. The moral ruin of humanity, which exists in fact, he feels can be repaired only by the interposition of a higher power. This interposition, in some way, is therefore naturally an object of expectation.

Now that there actually is religion of some kind, every where in the earth, is matter of demonstration. We appeal to universal consent. There may be very corrupt religions, but these prove the existence of a pure one; as counterfeit coin proves there is that which is genuine. Cicero says: "Of all the variety of animated being, man alone is capable of acquiring the knowledge of God; and of all the varieties of men, not a people has been discovered, so savage or so wild as to be destitute of the knowledge of God, although they might not have known him in any such way as becomes the dignity of his character." "*Omnibus enim*," says he in another place, "*innatum est, et in animo quasi insculptum, esse Deos.*" "That there is a God, is in the minds of all men an innate truth; it is, as it were, ENGRAVEN ON THE SOUL."

In answer to the weak argument, that religion is a matter of mere tradition, or got up as an engine of state, the same statesman and orator says, "What! Do not those men overturn all religion, who affirm that our belief in the immortal gods is a fiction, invented by cunning men for *policy of state*, that those whom they could not bring to obedience by reason, might be led to it by religion?" When and where, we ask, did state policy introduce the Christian religion? It should be remembered that its "kingdom never was of this world." It sought no connexion with

states and kingdoms; it was persecuted by them; it always "obeyed God, rather than man."

#### Note to Sect. XII.

If such a law is written by the hand of nature in the heart of man, it proves the existence of the Lawgiver, and suggests to the mind some of his attributes, as his justice, truth, goodness, &c. The operation, of conscience also, by way of approbation or censure, demonstrates the existence of a moral government in the human soul, which implies the existence of a moral governor, and to this moral governor it is a primary dictate of the understanding, to ascribe every perfection which the mind can conceive.

The propriety of the following definition of conscience will therefore be recognised: viz. That it is "the secret testimony of the soul, by which it approves things that are good, and condemns those that are evil." It embraces two things. 1. The exercise of the understanding on moral subjects. 2. A feeling of approbation or disapprobation, resulting from our conduct in regard to them. This feeling may be blunted by repeated acts of wickedness. It is universal, and because it implies an exercise of the understanding, is an original faculty. It is a very powerful faculty: "*Magna vis Conscientiæ, Judices, et magna in utramque partem; ut neque timeant, qui nihil commiserint, et poenam semper ante oculos versari putent, qui peccarint.*"—*Cic. pro Milone.*—"Great is the power of conscience, Judges; great on either hand; in preserving those from fear who have done nothing wrong, and in placing punishment always before the eyes of the wicked."

#### FOR THE CHRISTIAN ADVOCATE.

THE STATE OF GRACE COMPARED WITH THE STATE OF GLORY.—*An Extract from a New Year's Sermon on Rev. xxi. 1.*

\*\*\* The "New Earth," as has been shown, is the state, and probably the residence, of the glorified saints subsequently to the resurrection; the "new heaven" being added in order to complete the imagery. Let us now examine the last clause of the verse, "and there was no more sea."

Some explain this, of the largeness or roominess of the new abode.

As the "sea" constitutes the larger part of this earth, its transformation into solid land would greatly augment the habitable capacity of the globe. When we contemplate the "multitude which no man can number," redeemed from every part of the world and during every period of time, our weak minds are apt to be staggered—"Can accommodation be had for such a throng?" On the "new earth" there will be no more sea, no limits to its tenantable portion; its accommodations will be ample; "in my Father's house are many mansions."

But while we have no reason to call in question the correctness of the doctrine thus inculcated, we cannot so readily admit this exposition of the phrase under consideration. Its probable meaning is, that the new earth will be far removed from the bustle and commotion witnessed here. The sea is the medium of traffick: the superabundance of one climate is borne upon its surface, to supply the deficiencies of another. But no such medium of traffick will exist, or be needed, in the abode of "just men made perfect." Every individual will have at hand all things needful to his full enjoyment: he will have bliss complete, unspeakable, and uninterrupted, in the presence, vision, and fruition of his Saviour.

The sea is also a fit emblem of commotion. The term "fluctuations," is derived from the Latin word "fluctus," which signifies the waves of the sea. Its billows are easily excited, and continue for a long time in agitation. It "has no rest day or night, but is constantly casting up mire and dirt;" and the wicked, whose souls are never at rest, are compared very strikingly to the "troubled sea." On the new earth "there will be no more sea;" no more political, religious, or family animosities or agitations—no more restlessness of body or of mind—all will be placid, equitable, contented, glorified.

If we examine into the causes of the ocean's restlessness, the aptness of the illustration will be still more discernible. These causes are supposed to be two.—1. An internal cause, a *vivida vis*, a native restlessness, in the "vasty deep;" so that when there is no other disquieting cause, it still rages and foams. There is a similar cause for the restlessness discoverable on earth. It proceeds from an internal, mental, or rather moral disquietude: it indicates a heart alienated from the only soul-satisfying portion, and that vainly seeks solid enjoyment in the creature. Of this native restlessness we have a striking sample, in "the preacher who was king over Israel in Jerusalem." The disquieting elements were apparently asleep: external cause for agitation there was none. He was rich, he was learned, he was respected, he was obeyed; but still his soul was disquieted within him, and he gives us a lively picture (chap. 2d) of the tumults of his soul, and of the schemes he devised, but in vain, to cure this mental perturbation. We have another example, in him who "wept because he had no more worlds to conquer;" and another, not less remarkable, in our own day. When the Corsican soldier had ten times outstripped his fondest hopes, and was now the master of one half the civilized globe, and the terror of the other half, he was still unsatisfied; when the ocean had "melted" every obstacle "in its yeast of waves," it still raged and foamed with unabated violence. We are not able to present many cases of so striking a character, but the principle is the same in every unrenewed man. The larger any particular sea is, the more it foams; so it is with human nature while unrenewed. The more there is of element, of impetus, of intellect, of attainment, the more boisterous is it, and unchainable in its workings and devastations. When we alight



upon "a strait," a little pent up soul, where there is but little "sensation," and almost no "reflection," there the agitations are sometimes scarce discernible.

When regeneration takes place, the soul enters in part upon its rest. The power of sin is now destroyed, and the individual places his supreme delight in intimacy and communion with God—The oil is now poured into the boisterous deep, and its waves partially subside. But this rest, though real, is imperfect. There is still much of indwelling sin, much proneness to wander from God, our resting place. On the new earth, the individual will be perfectly and unchangeably holy; his rest will be complete from all the tumults of passion and the workings of depravity.

2. The restlessness of the ocean is owing in part to *external* causes. It would be in a great measure quiescent, but for the storms that darken and howl over its troubled surface. In like manner human depravity, especially as subdued in the breast of every true child of God, would remain in a great measure dormant, did not external circumstances and interests rouse it into action. Our *animal* nature, as disordered since the fall, is a fertile source of disquietude. The predominant passions of human nature are intimately interwoven with our animal propensities; and entire rest is not to be hoped for, while these propensities remain. There is necessarily, more or less, an interfering of interests and feelings and opinions, while we are sojourners here below. How great watchfulness then is necessary, in order to preserve a temper of mind at all times placid! How difficult to maintain, at all times, "full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour and all that is his!" But no such difficulty will exist on the "new earth:" for the exciting

causes to improper feeling and expression and action, will be entirely removed. Human nature will be the same, as to its substance or constitutional basis, but it will be differently organized. "Flesh and blood," in its present animal character, "cannot inherit the kingdom of Christ and of God." The body will be raised incorruptible and spiritual, highly refined or purified. The glorified saints "will neither marry nor be given in marriage, but shall be," in this respect, "like the angels of God." The affinities and consanguinities and interests which now cement society together, and which are productive of many temptations and animosities, will be no longer needed, and the temptations arising from them can no longer exist. The saints will neither eat, nor drink, nor wear; there can exist no jarring interests, no exciting causes of agitation. One spirit will animate them all, one interest will be common to them all, one object will employ them all.

If the entire surface of the sea were covered with oil, its waves would probably subside, but there would still be the element *beneath*, heaving towards its wonted restlessness—But if the sea were changed into solid earth, all danger would be at an end; the winds might blow however fiercely, but to no avail.\* So great is the difference between the situation of a saint on this earth, and on the new earth. Here his passions and feelings and interests are repressed and calmed by the oil of Divine grace; but he is a man still. He has not only much of indwelling sin, but he has interests and propensities which are in themselves proper, and which must and ought

\* The author does not mean to advocate the infidel opinion, that the world is constructed unskillfully. It may be "very good," and yet not equally good as that "new earth" which is designed for our accommodation in a higher stage of being.

to be attended to, and yet unless nicely adjusted and steadily controlled, they become snares and sources of evil. These feelings and interests are perhaps neglected and violated, his motives are misjudged, his conduct is misconstrued: Some assail him from malice, some good people not thoroughly acquainted with his circumstances, assail him from ignorance. Grace may enable him, in these circumstances, to moderate or repress his feelings: but however the oil may cover the surface, there is a heaving of the element beneath. The animal man, though chained, clamours with violence for gratification; there is here a powerful external exciting cause, even if all were right within. But on the new earth there will be no sea, no depraved or even animal feelings to be excited, as well as no exciting cause of tumult and jealousy. The glorified saint will have no animal feelings or interests that need attention, or that can be invaded. He can neither inflict nor receive an injury—he can neither feel nor excite envy—he can neither misunderstand another, nor be misunderstood in turn. The raiment he shall put on, when he leaves the grave, will be ever white and glistening—the water of life will be in him a fountain of living water, springing up to everlasting life—of the bread which he eats he shall live forever. “They shall hunger no more, neither shall they thirst any more, neither shall the sun light upon them, nor any heat.” “There shall be no night there, and they need no candle: neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.” Such is the “rest which remaineth for the people of God;” no external causes to excite depravity, and no depravity to be excited: for there “the wicked

cease from troubling, and there the weary are at rest.” Is it to be wondered at, that the soldier of the cross should long for the evening to undress, that he may rest with God!

Finally—As a qualification for an entrance into this rest, holiness is indispensable. Unrenewed men have animal enjoyments; pleasure in eating and drinking, and gratifying their various appetites. But of this nothing is to be had hereafter. The animal system, with its present appendages, will be dropped; and further gratification from this quarter will be impossible. They have enjoyment in parade, in wealth, in splendour, in ambition, in family aggrandizement; but of this there is nothing hereafter. They have a sort of intellectual enjoyment, in geography, in astronomy, in politics, in history, in philosophy, in abstract science; but for these, in their present form, no place will be found on the new earth. So that apart from what constitutes the mere negative bliss of the redeemed, (viz. an exemption from pain) it is impossible to discover in what an unholy man could find delight. Their positive enjoyment consists principally, in the possession and exercise of holy affections. Those whose meat and drink it is to do the will of their heavenly Father; those whose highest enjoyments consist in fellowship with the Father, and with his Son Jesus Christ; those who have been renewed in the spirit of their minds, and who love and follow after holiness of thought, word, and deed:—These are qualified for, and will find admission to, the presence, service, and fruition of God. With each other, they will have a fellowship of feeling, of experience, of interest, of enjoyment; while there shall be nothing to hurt in all these blissful regions. “He that hath ears to hear let him hear.” K.

H

Vol. VI.—Ch. Ad.

## Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—Your number for September last, contains a letter on the effect of faith as a preventive, and a remedy for disease; its tendency to promote longevity, &c. In a note, which you have appended thereto, you express an opinion that the writer has pushed his hypothesis too far. Such an opinion from you, was quite sufficient to produce a careful review of the subject. This has been given; and while the writer bows with much respect to the judgment of the editor of the Christian Advocate, and feels that he has no right to be over confident of his own correctness, he is yet desirous to occupy a few of your pages with some farther illustration on the subject, in confirmation of what has been advanced; in hopes, that when he is better understood, he may not be considered very wide of the mark. The subject itself, I think, is very important; and, as far as I have seen, has not received the attention which is due to it from the advocates of the gospel, nor yet from commentators on the scriptures.

That the reader may have a clear understanding of the positions I advocate, I shall state them with as much distinctness as I am able.

1st. I assert that the pure faith of the gospel, exercised to the degree in which, through grace, it may be exercised in this imperfect state, will have a powerful tendency to prevent all manner of diseases, yea, accidents and disasters, in this suffering world. I do not say to what extent, but I say, to a great extent.

2d. I assert, again, that the same faith, exercised as above, will have a great efficacy in healing diseases generally, and alleviating such calamities as the believer may have

fallen under. I do not say to what amount, but I say, to a great amount. And my meaning is, not that faith will merely strengthen the mind to bear up under the calamity, but that it will do a great deal towards removing the calamity itself.

3d. I say farther, that this same faith, exercised as above, by both parents, from generation to generation, would ultimately invigorate their offspring; and produce a longevity greatly beyond the short span of threescore and ten, or fourscore. I do not say how far, but give it as my opinion, that in the days of the millennium it may come to centuries.

4th. And I say, once more, that this faith, exercised by parents as above, and inherited by their children, would, in the course of some generations, have more efficacy in beautifying the human person and giving attraction to the human countenance, than any, or all other means, put together.—Such is the extent to which I carry my views. But I must premise, that with faith I include all the fruits of holiness, which genuine faith necessarily produces; such as wisdom, prudence, sobriety, self-government, &c. Faith is the master grace, on which all true goodness depends. Every man who believes the gospel, just in proportion to the strength of his faith, will be anxious to *know* his duty in every thing, and to perform it. After what the Apostle James has said, every body ought to know, that the faith which is “without works” is worse than nothing; it is like the dead body, which produces nothing but putrefaction and pestilence, to those who come within its reach.

My first position, relative to the preventive efficacy of faith, I

think, may be illustrated by the following statement. Suppose two young persons, A. and B. just arrived at years of discretion, equal in all things, faith and its fruits excepted. Let A. possess such a strong faith as, through grace, a truly judicious education may communicate—anxious to know his duty and conscientious to perform it, in all the relations of life; seeking divine direction in all things; with habits forming to humility and self-control, and thus in progress to become a truly wise and virtuous man—ensured to become such, as faith in its attainable measure *must* make him. Let B. possess equal powers of mind, and equal advantages in every other respect, only let him be destitute of the all-governing principle of faith, with all its necessary concomitants and fruits; as the true fear and love of God in his heart, &c. Let it be understood that he is never to possess them. I ask, to what amount does danger exist in the case of B. beyond that of A., that he will become ignorant, rash, headstrong, imprudent, the victim of intemperance, of pride, of lust, of anger, of anxiety, &c. &c. and of course, the victim of those diseases and disasters that follow in the train of these vices? Suppose an insurance was to be taken on the life of A. and B.; would not a judicious insurer prefer A. to B. almost fifty per cent.? Or, suppose the insurance was to be taken on their health, with reference to any one disease, as dyspepsia, fever, consumption, gout, rheumatism, &c. &c. Or, let the insurance be against any disaster whatever, as loss of character, of property, of friendship, domestic comfort, &c. &c. I say again, I am greatly deceived if A. would not have the advantage in such an insurance, almost fifty per cent. And if so, will it not follow that there is in faith, as it respects disease and disaster of almost every kind, a preventive efficacy, and that in a very great degree? As a

preventive of disease, I surely think it is worth all the drugs of the apothecary put together. Still however, I allow there is nothing certain, but salvation and its blessings, to the believer, in this uncertain world. It is, as Solomon says, "The race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to men of understanding, but time and chance happeneth to them all." I only affirm that the *chance*, especially since the era of persecution has terminated, is greatly in favour of the believer—almost as two to one, if he believes with a strong faith.

Let us now proceed to my second position, which relates to the curative effect of faith. Here, for illustration, we may again resort to supposition. Let an hundred persons be taken with any particular disorder, as fever; let them have faith in large exercise, and consequently possess their minds in peace—tranquil and resigned; let them be animated with the hope and rejoicing, which faith can give, even in tribulation. Let another hundred be taken with the very same fever, under exactly similar circumstances, except being destitute of faith. Let them be subjected to the usual measure of anxiety, restlessness, fear, remorse, despair, &c. which ordinarily unbelievers do feel, when heavy calamity, threatening their mortal existence, comes upon them. Need it be asked, among which hundred the greatest mortality may be expected to take place? Would not the reader take his chance with the first, almost two to one? And that not merely as it respects the hope of recovery, but a speedy convalescence. But, to do the subject full justice, we must suppose further, that the hundred believing patients are under the care of nurses and physicians, possessing the increased qualifications incident to strong faith, for the discharge of their functions. While the hundred unbelievers have the

nursing and medical attendance, ordinarily afforded by those who fear not God.

There has been too little faith heretofore in the earth, and too little attention to the medical efficacy of the little that has been, to furnish such an induction of facts, as will clearly indicate the exact amount of efficacy to be expected from strong faith, in healing diseases. But when we consider to what extent ignorance, indiscretion, indolence, irregular indulgence of appetite and passion, &c. &c. (which would all be prevented by strong faith) generate disease, increase its virulence, and prolong its duration, it will surely be conceded, that a healing efficacy does exist in faith, to a very great extent. Nay, I feel disposed to assert, that more health and preservation of life would result to the world, from the conversion of mankind generally to the *pure* (not the *spurious*) faith of the gospel, than is now effected by all the prescriptions of the whole medical faculty. It is too little to say, that faith, as a remedy for disease, is preferable to the best medicine in the apothecary's shop.—It is better than the whole shop, with all the skill of its owner. And here, let me whisper a word in the ear of the married sisterhood. Above all classes of the human family, you and your infant offspring will be benefited by the exercise of faith, in large measure. The patience, the peace, the temperance, the prudence, the self-control which it will inspire, are to you as preventives of the peculiar perils, and support under the peculiar trials of wedded life, above all price. And so says the Apostle Paul, in a very remarkable text, 1 Tim. ii. 15, which you will do well to ponder, and understand in its most literal sense. This remarkable text expresses the great alleviation which the gospel brings to believing females, of the doom which fell so heavily on Eve and her daughters, recorded in Gen. iii. 14.

As to healing or removing other calamities, besides those of disease, little, certainly, need be said to illustrate the efficacy of faith.—Suppose A. a humble but firm believer, has lost his property by some unforeseen calamity. And B. destitute of the power of godliness in his heart, has fallen under the same calamity. Which of them will be the most likely to retrieve their circumstances, and procure a comfortable subsistence for themselves and their families? Or, suppose it is character that has been lost— which of them will be the most likely, by uniform good conduct, to wipe off reproach, and be restored to publick estimation? Or, suppose the calamity is that of an unhappy choice in the marriage relation; and there are few calamities greater than that of being yoked with an uncomfortable helpmate—which of them, by wise, prudent, and proper conduct, will be the most likely to lessen the evil, and render it not merely tolerable, but in some degree comfortable? Which of them, by rash, foolish, and sinful procedure, will be most likely to make bad worse—make utter shipwreck of comfort, both to themselves and their offspring after them? No one who knows any thing of the strong tendency of faith to produce duty, and the strong bearing which duty has upon domestic comfort, can be at any loss, concerning what answer to give. There are, indeed, many calamities which do not admit of a cure; these faith will render tolerable, by strengthening the mind to bear them. And I know of no case that admits of remedy, which strong faith has not a tendency greatly to alleviate. And let us remember for a moment, that if mankind universally were brought to the exercise of strong faith, nine-tenths of the calamities which befall us could never happen. There would *then* be no bad husbands or wives, no bad parents, no bad children, or servants; no thieves to rob us of our

property; nor calumniators to blast our reputation. All we want is faith, in full measure, universally diffused over the world, to heal nine-tenths of all the disasters and calamities with which it is afflicted.

I now proceed to my third position; which refers to the efficacy of faith when exercised, in due measure, by parents, through a succession of generations, towards invigorating ultimately their offspring, and producing in them a longevity far surpassing the threescore and ten, by which life is now ordinarily limited. That I may not be tedious, I shall simply state the following remarks, waving all proof, in the confidence that they will not be controverted.

Children do inherit much from their parents, as it regards bodily constitution—sometimes great debility, and in other cases, much vigour.

Ignorance and immorality, which are the direct offspring of unbelief, debase human nature; and the debasement bears a proportion to the degree in which they exist. While knowledge and virtue, the fruits of faith, exalt human nature; and this exaltation bears a proportion to the degree in which they exist.

Length of days is expressly promised to the obedience of faith, as belonging to its reward, both in the Old and New Testaments.

It is clearly predicted, that in the time of the millennium, when "knowledge shall cover the earth as the waters cover the seas;" and, of course, when faith shall abound in proportion; human life shall be greatly extended, both as it regards duration and enjoyment, "*even as the days of heaven upon earth.*"

Lastly, human nature, after the fall, possessed a vigour and vitality, that enabled man to live for centuries; which vigour it lost, not at once, by any miraculous infliction from the Divine hand, but gradually, through some continually operating cause—Which renders it highly

probable that it is capable, in the course of many generations, of being gradually restored to a measure of its early vigour and longevity—say a third or a fourth—by a counter cause. And if there is such a counter cause, it must be faith.

The above considerations, all put together, appear to me to warrant the opinion, that the faith of the gospel does possess a redeeming principle, and when exercised to the extent it one day will be exercised, will ultimately relieve the world of much of its misery, and lift human nature into health, happiness, and longevity, very far beyond what at present exists.

Having surpassed the limits intended at the commencement of this essay, I shall waive, for the present, any discussion of the fourth position; which refers to the beautifying effect of pure faith, in a course of generations, upon the human person. Indeed, if there is any weight in what has been offered on the preceding topics, credence in the fourth, will follow of course. As for objections, I shall not trouble myself with them until they are made; but close with one remark. If the theory advocated above should be judged incorrect, it will be allowed to be free from the usual concomitant of error.—The belief of it will be harmless.

If any of my readers, in the expectation of prolonging their days to the duration of a century, and bequeathing increased longevity to their offspring, do, "give all diligence to the full assurance of faith;" such will be their gain, in comfort and usefulness, as amply to compensate the pain of disappointment, should they fail to reach even threescore and ten.

#### *Editorial Remarks.*

All the best medical writers allow much influence to *moral causes*, in preserving and restoring health—in the prevention and removal of

disease, and in promoting serenity of mind, and producing longevity. Now, all moral causes, in their highest and best influence and effects, our correspondent comprises in the possession and constant exercise of a genuine and vigorous faith; such as the gospel requires, such as is now sometimes witnessed, and such as will be generally prevalent in the millennial age.—In this we agree with him cordially. We farther think, and have long thought and said, that physicians generally (for there are some exceptions) do not regard and seek the aid of moral causes, nearly as much as they ought to do, in the cure of diseases, especially in those of a chronick character. Whether our esteemed correspondent is, or is not, in the opposite extreme, we wish our readers to judge for themselves. He has justly remarked, that his theory is a safe one; and to a large extent, it is certainly a true one.



PHILOSOPHY SUBSERVIENT TO RELIGION.

*Essay XI.*

*Of the Principles of Action in the Human Constitution.*

A knowledge of the powers and principles of the human constitution, and of the laws which regulate our various intellectual operations, is, in a very high degree, interesting and valuable. This branch of study was warmly recommended by the best philosophers among the ancients; and in modern times, it has been assiduously cultivated by many writers, of great ability and excellence. In the acquisition of this knowledge there is this peculiar facility—the subject of inquiry, the materials of investigation, lie within the reach of every man. In the prosecution of some branches of science, the inquirer is often compelled to perform distant and pe-

rilous journeys, and to submit to many painful and expensive sacrifices. Nothing of this kind can be necessary, when our inquiries relate to the principles and operations of our own minds. Our success in this pursuit does not depend essentially upon the assistance of large collections of books, or of an extensive philosophical apparatus. A few books judiciously selected will be sufficient; as the advantage to be derived from them consists principally, in the aid which they afford us in directing our attention to the subjects of our consciousness.

The science of theology and the science of the human mind, are not only intimately connected; in many points they are coincident. The same subject of inquiry belongs in many instances to both; and sound principles established in the one, will serve as landmarks to direct our progress in the other. We cannot expect that much advancement will be made in the knowledge of the human mind, among a people destitute of the assistance and direction furnished by Divine Revelation. The pure doctrine of Christianity embraced at the reformation, led to the adoption of more enlightened and liberal principles, in all the different branches of intellectual science. The erroneous systems which before prevailed, although some of them of great antiquity, and sanctioned by names whose authority it was held criminal to dispute, soon fell into contempt, when reviewed in connexion with the clear and powerful exhibition of Divine Truth, which was made at that auspicious period. The minds of men were brought back to the principles of reason and common sense as well as to the genuine doctrines of Christianity; to the rejection of the numerous fictions, puerilities, and absurdities, which had so long imposed on the human understanding. Luther and Calvin, with their venerable associates, treated the dogmas of Aristotle, and the metaphy-

sical reveries of the schoolmen, with as little ceremony as they did the corruption of the papists. The progress which is made, in any country, in explaining the principles of the human constitution, will correspond to the degree in which the pure doctrines and the genuine spirit of Christianity prevail. "The French, says Mr. Stewart, are at least half a century behind the British, in questions connected with the philosophy of mind. When Locke's account of the origin of our ideas was the creed in Britain, it was almost unknown in France. At present, when it is nearly exploded in Britain, it is pushed to an extravagant length in France." Scotland is, perhaps, indebted to the unrivalled excellence of her metaphysical writers, to the sound principles of religion, by which that country has been long distinguished.

It cannot be denied, that in many institutions of learning, the physical and mathematical sciences have attracted the principal share of attention, to the comparative neglect of the science of mind, and of morals. This state of things, it may be expected, will operate unfavourably upon the best interests of man. The mind accustomed almost exclusively to contemplate the truths of mathematicks, and of natural philosophy, and the peculiar evidence by which they are supported, fails in receiving that satisfaction and conviction from moral truths, which, in a mind more judiciously educated, they could scarcely fall short of producing. And surely, the principles and operations of mind, are more deserving of attention than the properties of matter. It is certainly more important for us to understand the relations of moral beings, than the relations of quantity; the duties which we owe to God, than the laws which regulate the succession of physical events. It is still worse, when, as is too often the case, a

large portion of the time of young persons is occupied with the extravagant and licentious fictions of Grecian and Roman mythology. By this preposterous management, the imagination is corrupted, the passions are inflamed, and the most precious and critical time of our lives is lost, to any valuable purpose. Many, in mature years, have had abundant reason to repeat the wish of Augustine; "*Utinam quum juvenis essem, institutus fuisset in libris utilibus! Ego adhuc adolescens audivi in schola Jovem tonantem, et simul adulterantem.*"

The present state of the mathematical and physical sciences is, indeed, an honour to the human understanding, and a proud monument of what it can do, when rightly employed. The discoveries which have been made in them, add, in numerous instances, to the convenience and ornament of life. It cannot be denied, however, that a correct knowledge of human nature, of our relations and duties, of the principles and laws of our constitution, is still more intimately connected with the highest perfection and dignity of our nature, and with our welfare, both in the present and future world.

Much useful knowledge of mankind may be acquired, by participating in the ordinary transactions of life, and by habits of familiar intercourse with different classes of persons. A man of sound and sagacious mind, who has had these advantages, will be able to predict with confidence, how men will act in different situations, and what effect certain events and circumstances will have upon their determinations and conduct. The knowledge obtained in this way, is sufficient for the common purposes of life. But, in addition to these sources of information, it is still more necessary for the philosopher, who would unfold the principles of the human constitution, to reflect with patient and close attention



upon the operations of his own mind; to distinguish from each other the different principles of action, which often concur in the same direction; and to ascertain with precision the peculiar nature and distinct province of each.

Much difficulty arises in accomplishing this undertaking, from our early habits of inattention to the subjects of our consciousness; from the fugitive and evanescent nature of human thought; from the varieties, and apparent anomalies in human character, which are constantly exhibited upon the great theatre of life; and from the ambiguity and other imperfections of language. When these, and other sources of difficulty are duly considered, it will not surprise us, that few have succeeded in giving a satisfactory exposition of the faculties and principles of the human constitution.

The advantages, however, of this study, are great and numerous. It furnishes, at every step, the most pleasing illustrations of the wisdom and beneficence of our Maker, and serves to point out the course of conduct which is agreeable to his will. It assists us in understanding the origin and the nature of evil, and the comparative dignity and authority of the different principles of our frame. It enables us to judge of the numerous theories which have been proposed respecting human agency, and the determinations of the will, and to detect the folly and weakness of many speculations in Theology, which are no less inconsistent with a correct account of the principles of our constitution, than with a sound interpretation of the Holy Scriptures.

I am perfectly aware, that by many persons, all inquiries of this kind are regarded as dull and uninteresting, if not as unintelligible. They must appear dull, if they be not understood; and in most instances, I apprehend, the reason why they are not understood is, because the reader is destitute of those

powers of comprehension, and previous habits of reflection, which are indispensable to understand any thing, beyond the most simple and familiar elements of human knowledge. The obscurity of metaphysical writings, of which complaint is often made, is much more frequently to be imputed to the want of capacity in the reader, than to a failure in perspicuous enunciation in the writer.

[We regret that we cannot allow space in our present number for more than the introduction of this valuable essay. The remainder shall be given in our next.]

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THE PRESBYTERIAN.

No. II.

In our former number, we intimated that those who are attached to a diocesan episcopacy, in the constitution of the church of Christ, assign different grounds for the preference which they cherish; and that it is only with those who *exclude* all other churches from a participation in the privileges of God's house, that we desire to have any controversy. In the first of a series of letters on this controversy, which were published about twenty years ago, by the Rev. Doctor Miller, now professor of ecclesiastical history and church government in the Theological Seminary at Princeton, we find a classification of the friends of episcopacy, accompanied with some remarks on those exclusive notions against which we particularly contend. As we have already intimated that we expect to deal largely in quotations, we think we cannot do better in our present number, than to present our readers with a part of Dr. M.'s first letter. It contains a fair statement of our own views, and will save us the trouble of saying what we fear we should not say as well. We shall add a note or two, and subjoin a number of remarks at the close.

But before we go farther, we think it right to inform our readers, that under the expectation that we might have occasion frequently to refer to these letters, we desired the writer to inform us, whether they contain an accurate statement of his *present* views of the various topics on which they treat. We knew, indeed, that he had examined the whole subject with much care, before he wrote the letters. But we knew also, that since that time, it must have constantly occupied a considerable portion of his attention; that for the last fourteen years especially, church history, and church government, had been the subjects on which he had been called *professionally* to read, write, and lecture; that, in a word, there was probably not another man in our country, who had given so much time and attention as he, to the investigations connected with a full knowledge of the controversy on which we were entering—And we wished to know, and believed that he had no reluctance that we should know, what changes, if any, he would make in his letters, if he were now, for the first time, to give them publicity. He has answered us frankly—He says, that in order to do him justice, it is absolutely necessary to read the second volume of his letters, as well as the first; and he has pointed out three instances, and only three, in which, if he were to republish his volumes, he would, from his present recollection, correct inaccuracies. But these inaccuracies do not weaken a point of any importance in the general argument. We shall only add, that the second volume of Dr. M.'s letters, was chiefly in answer to objections and replies to the statements and arguments contained in the first.

The quotation to which we have referred, is as follows:—

“Among those who espouse the Episcopal side in this controversy, there are three classes.

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The *first* consists of those who believe that neither Christ nor his apostles laid down any particular form of ecclesiastical government, to which the church is bound to adhere in all ages. That every church is free, consistently with the divine will, to frame her constitution agreeably to her own views, to the state of society, and to the exigencies of particular times. These prefer the Episcopal government, and some of them believe that it was the primitive form; but they consider it as resting on the ground of *human expediency* alone, and not of *divine appointment*. This is well known to have been the opinion of Archbishops *Cranmer*, *Grindal*, and *Whitgift*; of Bishop *Leighton*, of Bishop *Jewel*, of Dr. *Whitaker*, of Bishop *Reynolds*, of Archbishop *Tillotson*, of Bishop *Burnet*, of Bishop *Croft*, of Dr. *Stillingfleet*, and of a long list of the most learned and pious divines of the church of England, from the reformation down to the present day.

Another class of Episcopalians go further. They suppose that the government of the church by *Bishops*, as a superior order to *Presbyters*, was sanctioned by apostolical example, and that it is the duty of all churches to imitate this example. But while they consider episcopacy as necessary to the *perfection* of the church, they grant that it is by no means necessary to her *existence*; and accordingly, without hesitation, acknowledge as true churches of Christ, many in which the Episcopal doctrine is rejected, and Presbyterian principles made the basis of ecclesiastical government. The advocates of this opinion, also, have been numerous and respectable, both among the clerical and lay members of the Episcopal churches in England, and the United States. In this list appear the venerable names of Bishop *Hall*, Bishop *Downham*, Bishop *Bancroft*, Bishop *Andrews*, Archbishop *Usker*, Bishop *Forbes*, the

learned *Chillingworth*, Archbishop *Wake*, Bishop *Hoadly*, and many more, whose declarations on the subject will be more particularly detailed in another place.

A third class go much beyond either of the former. While they grant that God has left men at liberty to modify every other kind of government according to circumstances, they contend that one form of government for the church is unalterably fixed by divine appointment; that this form is Episcopal; that it is absolutely *essential* to the *existence* of the church; that, of course, wherever it is wanting, there is no church, no regular ministry, no valid ordinances; and that all who are united with religious societies, not conforming to this order, are "aliens from Christ," "out of the appointed road to heaven," and have no hope but in the "uncovenanted mercies of God."

It is confidently believed that the two former classes taken together, embrace at least nineteen parts out of twenty of all the Episcopalians in Great Britain and the United States; while, so far as can be learned from the most respectable writings, and other authentic sources of information, it is only the small remaining proportion, who hold the extravagant opinions assigned to the third and last of these classes.\*

\* We fear that the proportion of this class of Episcopalians, both in Britain and the United States, is greater now than when these letters were published. The Catechism which is the subject of a Review, a part of which is contained in our present number, was, it appears, published as a tract, by the "Society for promoting Christian Knowledge"—a society patronized by a large and very influential class of the members of the English established church. In our own country, we are persuaded that the *exclusive* doctrine has gained ground, within a few years past. We are perfectly aware that our opponents may try to turn this concession to their own advantage, and say—what better evidence can you have that a doctrine is true, than that it gains ground by time? We answer—we want much better evidence than this. The papal supre-

Against these exorbitant claims there is, prior to all inquiry into their evidence, a strong general presumption, for the following reasons:

*First*—It is placing a point of external order on a par with the *essence* of religion. I readily grant, that every observance which the great Head of the church enjoins by express precept, is indispensably binding. But it is certainly contrary to the genius of the Gospel dispensation, which is pre-eminently distinguished from the Mosaic economy by its simplicity and spirituality, to place forms of outward order among those things which are essential to the very existence of the church. We know from Scripture, that the visible form of the church has been repeatedly altered, without affecting her essence.

*Secondly*—Against this doctrine, there is another ground of presumption; because it represents the rite of *ordination* as of superior importance to the whole system of divine truth and ordinances, which it is the duty of Christian ministers to dispense. According to this doctrine, *Presbyters* are fully authorized to preach that *Gospel which is the power of God unto salvation to every one that believeth*; to admit members into the church by baptism; to administer the Lord's supper; and, in short, to engage in all those ministrations which are necessary to *edify the body of Christ*: but to the regular introduction of a minister into office, by the imposi-

macy was reached only by very gradual advances, during the lapse of many successive years. Any dogma that flatters human pride in those who embrace it, will be likely to gain ground, when constantly and assiduously urged—especially when it is not as firmly and steadily opposed. The dogma in question has been incessantly urged; and it has not been opposed with half the zeal and steadiness with which it has been advocated. For its counteraction, our very limited influence shall hereafter, while we live, and as opportunity offers, be faithfully employed.—*EDITOR.*

tion of hands, they are not competent. Is not this, in other words, maintaining, that the Gospel is inferior to its ministers; that the sacraments are less solemn and elevated ordinances than a rite, which all Protestants allow not to be a sacrament; that the dispensation of God's truth is a less dignified function, than selecting and setting apart a servant of the truth; that the *means* are more important than the *end*? If so, then every man of sound mind will pronounce, that, against such a doctrine, there is, antecedent to all inquiry, a reasonable and strong presumption.

*Thirdly*—If it be admitted, that there are no true ministers but those who are episcopally ordained; and that none are in communion with Christ, excepting those who receive the ordinances of his church from the hands of ministers thus ordained; then Christian character, and all the marks by which we are to judge of it, will be placed on new ground; ground of which the scriptures say nothing; and which it is impossible for one Christian in a thousand to investigate. When the word of God describes a real Christian, it is in such language as this—He is *born of the Spirit*; he is a *new creature*; *old things are passed away*; *behold, all things are become new*. He *believes in Christ and repents of all sin*. He *crucifies the flesh with the affections and lusts*: he *delights in the law of the Lord after the inward man*:—he *strives against sin*: he is *meek, humble, full of mercy and good fruits*: he *loves his brethren whom he hath seen, as well as God whom he hath not seen*: he is *zealous of good works*: and makes it his constant study to *imbibe the Spirit, and to imitate the example of the Redeemer*. These are the evidences of Christian character which fill the New Testament, and which meet us wherever the subject is discussed. According to this representation, the *only essential pre-requisite to*

holding communion with Christ, is being united to him by a living faith; that faith which purifies the heart, and is productive of good works. But if the extravagant doctrine which we oppose, be admitted, then no man, however abundantly he may possess all these characteristics, can be in communion with Christ, unless he is also in communion with the Episcopal church. That is, his claim to the Christian character cannot be established by exhibiting a holy temper and life; but depends on his being in the line of a certain ecclesiastical descent. In other words, the inquiry whether he is in covenant with Christ, is not to be answered by evidences of personal sanctification; but resolves itself into a question of clerical *genealogy*, which few Christians in the world are capable of examining, and which no mortal can certainly establish.\* There is no possibility of avoiding this conclusion on the principle assumed. And I appeal to you, my brethren, whether a principle which involves such consequences, has not strong presumption against it.

*Fourthly*—If the doctrine in question be admitted, then we vir-

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\* Several distinguished writers in Great Britain, who have lately espoused, with much warmth, the exclusive Episcopal notions under consideration, do not scruple to adopt and avow this inference, at least in substance. They assert, that all who "are in communion with the Episcopal church, are in communion with Christ," and in the "sure road to salvation." They deny that there is any "pledged" or "covenanted mercy;" in other words, that there are any *promises* given in the gospel to persons who are not in communion with that church, however sincere their faith and repentance, and however ardent their piety. And, accordingly, they turn into ridicule every attempt to distinguish between a *professing* Episcopalian, and a *real* Christian. It is scarcely necessary to add, that many of the divines of their own church reject this doctrine with abhorrence, and have publicly pronounced it to be as repugnant to scripture, as it is dangerous to the souls of men.

tually pronounce nine-tenths of the whole Protestant world to be in a state of excommunication from Christ. I know it has been often said, by zealous writers on this subject, that the great body of the Protestant churches are Episcopal; and that those who adopt the Presbyterian government make but a very small portion of the whole number. But I need not tell those who are acquainted with the history of the church since the reformation, and with the present state of the Christian world, that this representation is wholly incorrect. The very reverse is true; as I shall more fully show in a subsequent letter. Are we then prepared to adopt a principle which cuts off so large a portion of the Protestant world from the visible church, and represents it as in a state in some respects worse than that of the heathen? It is to be presumed that every considerate man will require the most pointed evidence of divine warrant, before he admits a principle so tremendous in its consequences.

It is not asserted that these considerations prove the extravagant Episcopal doctrine from which they flow, to be false. A doctrine may be unpalatable, and yet true. Whatever is plainly revealed in scripture, we are to receive without any regard to consequences. But when a principle is repugnant to reason, contradicts the analogy of faith, and involves consequences deeply wounding to the bosom of charity, we may safely pronounce that there is a presumption against it, antecedent to all inquiry; and that before we embrace such a principle, the evidence of its divine warrant ought to be more than commonly clear and decisive.\*

\* We are not prepared to subscribe exactly to the statement made in the preceding paragraph. Believing, as we do, that the scriptures are the infallible word of God, we receive, without hesitation, every thing that they clearly reveal; and we have never been friendly to the prac-

With the great body of Episcopalians in this country, and elsewhere, it is extremely easy to live on the most friendly terms. Though attached to the peculiarities of their own denomination, they extend the language and the spirit of charity to other churches. We, of course, think them in error, because we are persuaded that Episcopacy, in the form for which they contend, is an innovation. Yet as long as they keep within the bounds of that liberal preference and zeal for their own forms, both of government and worship, which every man ought to cherish for the church with which he connects himself, we must approve of their sincerity, while we cannot unite with them in opinion. But with those (and we have reason to be thankful that the number is very small) who make exclusive claims, of a nature nearly allied to the doctrine of Popish infallibility; who declare that their own, and the Roman Catholick, are the only churches of Christ among us; who embrace every opportunity of de-

tice of saying that if this or that position were found in the Bible, we would reject it—We have no relish for making such specifications. But we do say, that when a "specified principle is repugnant to reason, contradicts the analogy of faith, and involves consequences deeply wounding to the bosom of charity," we think there is more than a *presumption* against it. If the premises be made good, we think there can be no conclusion, but either that such a principle is absolutely false, or that the scriptures cannot *rationaly* be believed. The latter alternative we reject with abhorrence; and must therefore adopt the former.

In reference to the dogma under consideration, we do sincerely believe, that it is as much at war with every principle of reason and common sense, and with innumerable plain declarations of scripture, as is the doctrine of transubstantiation. Nay, we verily think that the scriptures may be, and really are, more *speciously* perverted, so as to favour transubstantiation, than they can be, in favour of the exclusive doctrine in question. They both and equally belong to the Romanists; and for ourselves, we could more easily swallow the former than the latter.—B.

nouncing all other ministers, as presumptuous intruders into the sacred office, their ministrations a nullity, and those who attend on them as aliens from the covenant of grace; with these it is not so easy to live in that harmonious and affectionate intercourse which is highly desirable among Christians of different denominations."

The preceding extract will give our readers a distinct view of the difference of opinion among Episcopalians themselves, in relation to their church order; and it also affords a more particular explanation, than we could give in our first number, of the precise object of the series of papers which we have commenced.

With the first class of Episcopalians mentioned in the extract, we have no controversy; because it is not our purpose to agitate the question, at present, whether a specific form of church government, of any kind, is *Jure divino*; that is, whether such a form of ecclesiastical order, in all its parts; or as some have expressed it, "whether every pin of the tabernacle," be, or be not, exhibited as a model in the New Testament?

Neither is it our wish, if we can avoid it, to have any dispute with the second class mentioned in the extract; and for this good reason, that they view us, only in the same light in which we view them. They think that a *perfect* church requires diocesan bishops; but that a *true* although *imperfect* church may exist without them. We think that a *perfect* church must *exclude* diocesan bishops, but that a *true* yet *imperfect* church may *include* them. We are willing to grant freely, and without controversy, the privilege which we claim—

*Hanc veniam petimusque damusque vicissim.*

If we could get fairly at our opponents, and could give to the members of the Presbyterian church the

information which we think they urgently need, relative to the nature of the episcopal office as it is taught in the New Testament, that thus they may be guarded against error and seduction—if we could do this, without interfering at all with the opinion of Episcopalians of the second class, it would give us unfeigned pleasure to avoid all collision. But if with them a debate must arise, it shall be on our part, while we are treated courteously, a very friendly debate.

It is the third class of Prelatists that has called us into the polemick field. Against their claims we mean to contend, their arrogance we mean to expose, as strenuously and pointedly as truth and our measure of ability will permit. Still we do not mean to treat them as they treat us—We do not mean to say that they have no hope but in the uncovenanted mercies of God. We regard them as we regard the Papists—We were on the point of saying *other* Papists; for *quo ad hoc*, they are as real Papists as any in the world. We have no doubt that there are some genuine Christians, some individuals truly sanctified, in the Romish church; and we have marked a spirit of seriousness, in some of the writings both of Bishop Hobart and Bishop Ravenscroft, which gave us real pleasure. We do not however mean to call Episcopalians of this class, as our friend Dr. Miller often calls them, "brethren." We never could bring ourselves to *claim kindred* with any body whom we knew or suspected to be disposed to reject the claim; and we think that the principle of Christian charity rather forbids than requires this. But if, through the *covenanted mercy* of God our Saviour, we shall reach, as we hope to do, the heavenly mansions, we trust we shall there meet with some whose miserable bigotry on earth, would have excluded us from those blest abodes.

## Review.

*A Short Catechism on the Duty of conforming to the Established Church. By the Right Rev. Thomas Burgess, D.D. Lord Bishop of Salisbury. pp. 12.*

A review of the foregoing article, extending through more than twenty-five octavo pages, appears in the *Eclectic Review* for October last. The Right Reverend author of the Catechism, a highly distinguished scholar as he is, the reviewers handle without ceremony; notwithstanding he belongs to a church established by law, and they are dissenters—By the way, who gave the *exclusionists* in our country, the right to call us, and all other denominations but their own, “dissenters?” Have not we just as good a right, and indeed a little better, to call them dissenters? They, as we find the writers of the *Christian Observer* remark, belong to a denomination that forms but a small fraction of the religious community of the United States; and we hope they have not yet gone the length of denying that, in civil privileges, we are all on a footing. Yes, they are dissenters from us, and we from them. But when people have been accustomed to cant, it is not easy for them to break the habit.

The Review, from which we are about to make two extracts, is largely occupied in castigating Bishop Burgess, for grounding a considerable part of his claims, on the fact that the English Episcopal Church is *legally* established. This part has certainly no applicability to our country. Even Bishop Hobart has represented his church, as freed from a serious objection, by being separated from all legal or merely secular influence. In this we agree with him unreservedly, and

think he deserves commendation, for the explicitness with which he has spoken on this topick. We fear, however, that he will reckon our commendation, if he should ever hear of it, of small account, in counterbalancing that weighty censure which he has suffered from his own party in England, for daring to say any thing in derogation of the “Church and State” of mother Britain. Yet he still holds, in common with all who adopt his system, that by a higher authority than any that is human, his is the *only* true church. To this point the extracts we make refer, with only a glance at Bishop Burgess’ other claim; and we avow it distinctly, that we publish this part of the Review, in consequence of the controversy in which we have engaged; and to show our readers how indignantly the most distinguished exclusionists are treated, even in Britain.

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“In Section II. ‘*On the origin and constitution of the Church,*’ the Author has given a defective answer to the question, ‘Who were appointed by Christ to preach and baptize?’—The Seventy disciples were sent out to preach, and they were empowered to work miracles, and though we are not informed that their commission included ‘to baptize,’ we can scarcely hesitate to believe that this administration was comprised in their official investiture. The disciples of Jesus, we know, baptized before the date of the commission, Matt. xxviii. 19; and as in that charge ‘to baptize’ is conjoined with teaching, it is altogether probable that the Seventy both preached and baptized. But the answer furnished in the ‘Catechism’—‘the Apostles,’ was most suitable to the purpose of its Au-

thor, and serves most admirably to introduce the following question and answer.

'Q. What were the persons called, whom the Apostles appointed to govern the Church and administer its ordinances ?

'A. They were called Bishops, Priests, and Deacons.'

"Bishops, Priests, and Deacons !  
—Yes, there they are, all in regular order and gradation. And where did the learned Bishop of Salisbury find these names and titles ? Not, certainly, where all names and titles which belong to Christian churches and to Christian ministers, according to the appointment of the Saviour and Lord of Christians, should be found. Let us be directed to the book, and chapter, and verse, of a Gospel, or an Epistle, where we may read 'Bishops, Priests, and Deacons,' and then we shall duly honour, as of Apostolick origin, these names and offices. But to no such Biblical passages can we be directed, either by the Author of the 'Catechism,' or by any other patron of the graduated ecclesiastical scale of 'Bishops, Priests, and Deacons.' Bishops (we shall soon see what this term imports) and Deacons, may be found in the New Testament; and unless we are prepared to impugn the Divine wisdom which has ordained this diversity of ministry in the Christian church, these two classes must be sufficient for the accomplishment of every purpose of order and discipline. We shall not treat so lightly either the wisdom of the supreme Legislator of the church, or the inspired records which comprise the only authoritative details of the primitive churches, as to conclude, that if 'Bishops, Priests, and Deacons,' had been either necessary to the order of Christian churches, or known as existing ministers of them at the time when so many epistles were addressed to them by the Apostles, distinct and regular mention of them would have been,

if not of frequent, of at least occasional occurrence. But the whole evidence of the evangelical records negatives the assumed enumeration. Let one single passage be produced from the New Testament, of any address to a primitive church with its 'Bishops, and Priests, and Deacons,' and there is an end of the question. Will any reasonable man, qualified to give judgment in the case, pronounce that this three-fold distribution could be known by the Apostle, when he addressed the Epistle to the Saints at Philippi, 'with the bishops and deacons ?' It is altogether curious to notice the perplexities and expedients which are to be found in the attempts of party writers, to evade the plain testimony of passages opposed, as this is, to their purposes. An unprejudiced reader can be at no difficulty in determining the sense which lies before him, in the definite expressions which the sacred writers have used. 'There was no Christian church,' says Dr. Burgess, 'without a bishop.' We will not quarrel on this point with the learned Catechist. Let him have the consent of all Christians to this proposition, that there was no Christian church without a bishop. But what will this avail him ? The word bishop means overseer. If our readers will look into the New Testament, they will see this, the proper meaning of the word, fully established, and at the same time detect the ecclesiastical artifice of King James's translators. The word *overseer* occurs but once in the New Testament, Acts xx. 28, and it is there a version of the Greek word *ἐπισκοπος*, which occurs in several other passages, and in all of them is rendered by the ecclesiastical term bishop. Why was not the word translated bishops in the passage in Acts ? Because it would then have been plain to unlearned readers, that elders and bishops are the same. Paul 'called for the elders of the church, and when they



were come to him, he said to them, —Take heed therefore to yourselves, and to all the flock, over which the Holy Spirit has made you bishops.' What proof can be more substantial than this, that elders and bishops were identical? But the passage is replete with other instruction on this subject. A Church of England bishop is a governor of the church, in whom are vested the ecclesiastical functions of ordaining and confirming. The office of the primitive bishops was to take heed to the flock, to be an overseer of the flock, to feed the church. His constant presence with the flock is unquestionably imported in these expressions, and it were the extreme of absurdity to consider the term 'flock' as denoting any other object than a community, one body of Christian believers. Now, every pastor of a Christian church is a bishop, and no individual is a bishop, in the Scriptural and proper use of the expression, but a pastor of a Christian church. A Church of England bishop bears no resemblance to a primitive bishop. He is by far too great a personage to be recognised in this relation. He is, not only in his secularities, but in his publick office and employments, most unlike such bishops as Paul met at Miletus, or addressed at Philippi." \* \* \* \*

"The worst part of the Catechism has not yet been brought under the observation of our readers. We proceed now to notice it, and to comment in such manner upon it, as our sense of the truth and value of the saving doctrine of Christ, and our regard for the verities of the gospel require. We should be sorry to offer a single remark on the passage which we shall immediately lay before our readers, that would not receive its ample justification in the letter and spirit of the following extract.

'Q. What do you conclude from the form, character, and privileges of the Church of Christ?

'*A.* I conclude, *first*, that as there is an holy Catholick Church, for which Christ died, we have no hope of salvation, but as being faithful members of it;

'*Secondly*, That all true churches are parts of the one holy Catholick Church: and

'*Thirdly*, That Sects, which are so divided from any true church, as to have no communion with it, it is to be feared cannot be parts of the one Catholick Church for which Christ died.'

"To what influence shall we attribute the language and the spirit of this passage? Does it indicate the perversion of the understanding of its author, or that unchristian feelings have obtained a place within him? Is Dr. Burgess at last to be numbered with the Mants and the Daubenys? Is he to be henceforth added to the persons who, as partizans of a secular church, have put themselves forward as examples of a zeal which the word of God neither inculcates nor commands, and of a spirit altogether inconsistent with the imitation of Christ, and utterly unknown to the Apostles? Is he to be classed with the prejudiced and bigoted? We had hoped not to see him so dishonoured. We had expected other representations of the doctrine of Christ from one whom we have been accustomed to consider as not unacquainted with it. But either with unhallowed knowledge, or with the most offensive bigotry, it is but too evident that he is chargeable. Let our readers reflect on the case which he has taken so much pains to construct and exhibit in the pages of this Catechism, and on the exclusion which he has so presumptuously intimated, and then decide whether the expression of our severe censure is not demanded. A true church is a church in which the word of God is preached, and the sacraments are duly administered by persons ordained by bishops, and which is governed and

served by Bishops, Priests, and Deacons; and 'sects' not in communion with such a church are excluded from salvation! This is the doctrine of the Catechism. For what purpose, we should be glad to learn, has the Right Reverend Catechist inserted the words 'it is to be feared?' Had he any misgivings that he had been falsifying the Christian doctrine, and teaching his catechumens another way of seeking acceptance with God than that to which the promise of salvation belongs? Or was it in the moment of his compassionate feeling for the perishing, that the expression of his alarm escaped? What impression was he intending to produce on the minds of his docile scholars by this interjected 'it is to be feared?' We hold in utter abhorrence the doctrine of the Catechism, though a Bishop is its Author. We hold it up to the gaze and reprobation of all Christians. It is not from the pure sources of religious knowledge that such tenets have been derived; and he who can attempt to give them currency, forfeits all just claim to be respected as a Protestant teacher. They are among the rankest errors of popery; and he who is voluntary in abetting them, is prepared to be a genuine minister of the Romish faith. John Howard, the philanthropist, belonged to a 'sect' which had no communion with a church governed by 'Bishops, Priests, and Deacons,' but he professed the faith of Christ, and illustrated its principles and tendencies by the sanctity and beneficence of his actions; and of such a man, 'divided' from such a church, shall a question be agitated that he is not a partaker in the felicities of those for whom Christ died? The late Sir Henry Moncrieff Welwood was a member and minister of the 'legal' church of Scotland, which, not having 'Bishops, Priests, and Deacons,' is not a true church—but to him neither the primitive churches of Christ,

nor the Apostles and Teachers, who were their light and their glory, would have refused their fellowship, though neither Bishops, nor Priests, nor Deacons, of the 'legal and true church' of England, would admit him to ecclesiastical communion, and of such a man, exalted by all the ennobling qualities of a divine faith, shall it be presumed that he had no part in the benefits of Christ's salvation? Bishop Burgess can read such names, he can think of such men, and of others like them, who reposed their trust on the grace and promise of the Saviour, and denying all ungodliness, lived soberly, righteously, and piously in the world, and he can give utterance to sentiments which aver their peril of salvation! We are utterly shocked and revolted at the bigotry and impiety of such averments. They are so entirely in opposition to all that is taught in the New Testament, as the doctrine of Christ, that every reader of its pages must perceive their difference. Where the variation is so obvious, it might seem to be an unnecessary labour, to employ a single argument in refutation of the error. It might seem more proper to rebuke the arrogance and to expose the bigotry of such assumptions as are industriously circulated in the tract. We shall, we believe, best fulfil the duty which we owe, first to truth, and then to the publick, by confronting the evidence of the New Testament on the most important of all subjects which can be interesting to human creatures, with the doctrine unblushingly published by the present Catechist.

"On what grounds and in what manner does any individual to whom the Gospel is published, become a partaker of the hope of Christians, and obtain an interest in its blessings? In the solution of this inquiry, every person is alike concerned, and all to whom the New Testament is open and accessible, are bound to satisfy them-

selves in respect to its doctrines and inculcations, because its pretensions and its appeals are individual in their relation. No class, nor any number of men, is empowered to judge for others what are the requirements or the benefits comprised in the Christian verities. Every one's judgment has here its personal uncontrolled exercise, and the addresses of the New Testament are as directly personal, and possess equally the character of individuality to the examiner, as if he alone existed, and was the only person for whose use they were intended. Now, let a man take up the New Testament, and read it, and examine it. Is there a syllable in it, from the beginning to the end, which teaches him that his salvation depends upon any external relation, that his obtaining forgiveness, and being admitted into the Divine favour, are inseparable from his relation to some visible community? That he must necessarily be united with a particular society of men, before he can be a partaker of spiritual blessings? In those passages of Scripture which answer the question, 'What must I do to be saved?' is there a single syllable which limits salvation by any external regulations and provisions? No. Assuredly not. There were persons in the Apostolick age, who taught that it was necessary to a man's salvation, that he should observe the external rights of Judaism: 'Except ye be circumcised, and observe the law of Moses, ye cannot be saved.' In what manner this inculcation was repelled by the true teachers of the Christian doctrine, we well know: 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' It matters little, if men are led aside from Christian truth, and the Gospel be perverted, to what object their attention and devotedness are solicited. The external rites of Juda-

ism are just as good and valuable as bishops, priests, and deacons. And if a man's salvation be allowed only as he belongs to a 'legal and true church' duly furnished with ecclesiasticks thus entitled, there is as gross a perversion of the gospel of Christ in this case, as there was in the other; and though we are not Apostles, and dare not therefore pronounce the awful sentence of excision, we can have no scruple in asserting, that the perversion or obscuring of the method of man's acceptance with God, and the attributing of it to associations and circumstances, from which, in the indelible records of inspired truth, it stands apart and unconnected, must incur for him on whom it is chargeable, a heavy responsibility. Who is the Bishop of Salisbury, that these arrogant assumptions and exclusions should come from him? We would oppose to his monstrous dogmas, the plain asseverations of the New Testament—the words of Him who will preside at the solemnities of the last day, and to whom is infallibly known the reason of men's admittance into heaven. In all the declarations of Jesus Christ respecting salvation, it is character, and not relation, that is exhibited. Our connexion with persons and with churches he never adverts to. He uniformly speaks of man apart from all association with his kind, and fixes our regard on our individuality of character and state. 'He that believeth shall be saved.' 'Except a man be born again, he cannot see the kingdom of God.' 'The pure in heart shall see God.' 'If a man keep my saying, he shall never taste of death.' 'Joy shall be over one sinner that repenteth.' What, we ask, is repentance—what faith—what purity of heart? Are they not internal personal exercises and qualities? And where is the individual when he is the subject of these? In his retirement—in his Maker's presence, confessing his sins, repent-

ing of his transgressions, imploring mercy—and obtaining it through the grace of his Redeemer. To unite himself with other believers in Christian communion, may subsequently be his duty, and he may by such a measure fulfil the obligations which his conscience admits; but his salvation is altogether a distinct consideration, and is not dependent on any external relations. Jesus Christ has given every believer the assurance that he shall not perish, but have everlasting life. And in the face of this declaration of the Saviour of the world, shall the Author of this Catechism be permitted to utter the effusions of bigotry, and exclude from the assurance of salvation the humble and obedient believer, who worships apart from the offices and ministers of the church to which he himself belongs? To what rebukes does not an ecclesiastick of such a spirit subject himself? Is salvation a monopoly in his hands, or circumscribed by the laws of his community? ‘Sects cannot be parts of the one Catholick Church for which Christ died.’ As the Bishop of Salisbury has chosen to speak of sects, we would remind him that his own community is but a sect, one of the parties in separation from the Church of Rome, the great, but not the only pretended monopolist of salvation. He is but an humble imitator of her doctors and her bishops, whose language in respect to all Protestants he has but repeated. That language, whether used by Papists or by Protestants, we hold in utter contempt. It cannot be less scandalously offensive in the Bishop of Salisbury, than in the bishops of the Romish church; and if he choose to symbolize with them in the publication of this antichristian dogma, we cannot perceive that he has entitled himself to the respect of intelligent and Christian men. Not only the temerity, but the impiety of such pretensions, must surprise and

shock every person who has learned from the New Testament the doctrine of Christ.

“In this ‘Short Catechism,’ written by a Bishop, and adopted and circulated by the ‘Society for promoting Christian Knowledge,’ there is more of error and of sophistry, more of the perversion and abuse of sacred Scripture, more violations of Christian truth and charity, more numerous proofs of mental imbecility or delusion, and more pernicious inculcation, than in any tract or book which we have for a long time seen. An object was to be accomplished by its Author, and he has not been very scrupulous in respect to the means by which he has attempted it. If he had been careful of these, we should not have found such ill-assorted questions and answers in this tract, and such gaping chasms between his premises and the conclusions which follow them. An Episcopalian remarked on the ‘Form of Prayer and Thanksgiving’ ordered to be used on the recovery of his present Majesty in 1820, which we suppose was composed by one or more bishops, that ‘it seems as if there were a fatality in our modern state prayers;’ and he adds, ‘If the framer of it had wished to expose the Church to the derision of her enemies, he could not have done it more effectually than by such a form.’ The framer of this ‘Short Catechism’ has been labouring in the service of the Church, much after such a fashion. Mankind are not to be influenced by such representations as he has put forth, to forego their inalienable right of examining and determining for themselves, as the subjects of religion, the claims and evidences of truth, and the manner of their professing it. The whole of religious obligation is very evident and very plain. Every man is, as the subject of religion, accountable only to God, for his religious principles and conduct; and this being the case, his association with others for

religious objects, must be voluntary. If Bishop Burgess could refute this statement of the grounds of religious profession, he might achieve something in favour of his priestly claims, and we might possibly be conformists to his Church. But this refutation neither he, nor his

episcopal brethren can furnish. And we, in the full confidence of the truth and security of these grounds, reject his claims as arrogant and vain, and despise the disingenuous methods by which he has attempted to support them."

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## Literary and Philosophical Intelligence, etc.

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*Fascinating Power of Snakes.*—The following remarks by a correspondent in the last number of Silliman's Journal, are calculated to set this curious subject in its true light.

Sir—I was rather surprised to observe an article, in the last number of the American Journal of Science and Arts, (Vol. xii. page 368,) which speaks of the supposed *fascinating power of Snakes*, as though it were an established fact. The writer professes to be "convinced by ocular demonstration;" and yet, so differently do men view occurrences of a similar character,—I have witnessed cases fully as much in point, and I think even stronger than the one there related, which "convinced" me, that the notion of a fascinating power, in those animals, is an utter fallacy and delusion. I had supposed, indeed, that the doctrine, (so far as intelligent, cautious observers of the phenomena of natural history were concerned,) had long since descended to the "tomb of the Capulets," together with the kindred belief, that certain aged and ill-favoured females, of our own species, were also endowed with the power of incantation. At all events, I think those who undertake, at this time of day, to demonstrate the existence of such a power, in serpents, ought at least to furnish cases in which the process was *consummated*; and not content themselves, as they almost invariably do, with relating instances in which the operation was interrupted by some accident, or interference. Such evidence I consider very inadequate to the establishment of so extraordinary a process as that which is understood by *fascination*.

In the numerous cases which I have heard related, something always occurred to *break the charm*; and the excited feelings of the observer enabled him to *imagine* the catastrophe that was *about to happen*! Testimony of this description can never satisfy a mind that is not strongly predisposed to an implicit faith in the marvellous.

What is there in the eyes of a snake, more than in those of a cat, by which birds may be *fascinated*? Birds will flutter and hover round both these relentless enemies, at certain seasons, and do often fall victims to the wiles and dexterity of both: but to assert that there is a magic influence by which they are attracted into the jaws of a known enemy, is an attempt to tax our credulity rather too severely, for the present condition of science. The artifices of birds, to decoy unwelcome visitors from their nests, are oftentimes very remarkable. I have seen them simulate lameness, and flutter about as though they were much crippled, evidently for the purpose of attracting attention, and drawing the visiter in pursuit of *themselves*, in order to save their tender young. Indeed, their extraordinary manoeuvres, on such occasions, might readily be mistaken, *by a believer in fascination*, for the effect of some such imaginary power. That the same artifices are employed by the feathered tribes to divert snakes, cats, and all other intruders, known, or supposed to be dangerous, from the neighbourhood of their nests, there can be little doubt.

The grave tales, however, which are related of snakes *charming* birds, drawing squirrels down from tree tops, and ever subjecting human beings to their incantations, are so entirely foreign to all my ideas of rationality, and so inconsistent with all my own observations, that I am fully prepared to reply to such representations, in the language of the Roman Poet:—

"*Quodcumque ostendis mihi sic, incredulus obi.*"

I do not deem it necessary to detail my reasons, *in extenso*, for disbelieving what I am convinced is a vulgar error. I should as soon think of troubling you with a series of arguments against the doctrines of *water smelling* or *witchcraft*. It is for those who contend for the facts, to furnish conclusive evidence for their exist-

ence. The actual state of natural science, requires that substantial proof be afforded, to induce a belief of improbable things. My only object, in this hasty notice of the matter, is to enter my humble protest against such a doctrine passing to the world through an "American Journal of Science," without something like *satisfactory* evidence of its correctness.

**Army.**—The army of the United States, in October last, was composed of 5722 men, including 54 surgeons, 51 paymasters, 33 engineers, and 444 commissioned officers. The number of sick was 603, and the number in arrest or confinement, 232. The troops are distributed in 39 different posts, on the sea board, western frontier, &c. Desertions from the army are frequent. The number of recruits enlisted from Jan. 1, 1827, was 953.

**Navy.**—The navy of the United States, built and building, consists of twelve ships of the line, fourteen 44's, and 36's, two corvettes, a steam frigate, about twenty sloops of war and schooners. In addition to these, live oak timber has been purchased for 5 ships of the line, 5 frigates, and 5 sloops of war. The number of vessels in commission, is 19. Of these, 4 or 5 are in the Mediterranean, about as many in the Pacific, and the others in the West Indies, on the coast of Brazil, &c. The annual expense of the Navy and Navy Yards, not including the sums appropriated for the gradual improvement of the Navy, is about three millions of dollars. The pay and subsistence of officers, and pay of seamen, amount to \$1,360,000; provisions, \$505,000; repairs of vessels, \$475,000.

**Lead Mines.**—The lead made at the public lead mines, during the last year, amounted to 6,092,560 pounds, one-tenth of which belongs to the United States for rent. The products of the mines near Fever River, was upwards of five millions, and that of the Missouri mines, less than

one million. It is supposed that the annual product of the mines will soon reach ten millions of pounds.

#### LIST OF NEW PUBLICATIONS.

A Series of Questions on the selected Scripture Lessons for Sabbath Schools—Designed as a second annual course of instruction. By ALBERT JUDSON, Minister of the Gospel. In two volumes, vol. ii. the third vol. in the press. Philadelphia. American Sunday School Union, No. 148 Chesnut Street.

A Commentary on the Epistle to the Hebrews: in two volumes. By MOSES STUART, Associate Professor of Sacred Literature in the Theological Seminary, Andover.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary at Princeton, N. J. By SAMUEL MILLER, D. D., Professor of Ecclesiastical History and Church Government in the said Seminary. Second edition.

The Importance of the Gospel Ministry—An introductory lecture delivered at the opening of the Winter Session of the Theological Seminary at Princeton, N. J. By SAMUEL MILLER, D. D. Professor, &c.

Letters to an Anxious Inquirer, designed to relieve the difficulties of a friend under serious impressions. By T. CHARLTON HENRY, D. D., late Pastor of the Second Presbyterian Church in Charleston, S. C.

Review of the Rev. Dr. Channing's Discourse, preached at the dedication of the Second Congregational Unitarian Church, New York, December 7th, 1826.

A Sermon occasioned by the Death of the Hon. William Phillips, preached on the 3d of June, 1827, being the Sabbath after the funeral. By BENJAMIN B. WISNER, Pastor of the old South Church in Boston.

## Religious Intelligence.

### MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The most of the papers which form the *Appendix* to the Minutes of the General Assembly of the Presbyterian Church for 1827, have already appeared, without abridgment, in the Christian Advocate, viz. The Narrative of the State of

Religion within the Bounds of the General Assembly; The Annual Report of the Board of Directors of the Theological Seminary; The Report of the Board of Missions; and the Pastoral Letter of the General Assembly to the Churches under their care. A summary notice has also been taken of The Board of

Education. These documents were of immediate and general interest to our churches and clergy; and we gave them a place in our pages as speedily as possible. It is otherwise with the Minutes of the General Assembly. If they reach the lower judicatures before the spring meetings of those bodies, no material inconvenience is incurred. And for this, such an effectual provision is now made, by the number of copies printed, and the care taken to transmit them seasonably and safely, that we have doubted whether it was any longer of use to insert them in our miscellany. We have been advised, however, to do it; and when we recollect that but few of the laity see the copies of the Minutes issued by the General Assembly, and that our work ought to comprise a record of all important measures taken in the Presbyterian church, we have determined to continue our practice of former years with a little variation, made with a view to husband our space.—We shall hereafter omit all those parts of the records that relate merely to the forms of business, and the detail of the names of the members who compose the Assembly for the year, or of the committees always appointed. But our readers may rest satisfied, that nothing of any conceivable moment to the church will be omitted, and that our copy shall be as accurate as that printed by the authority of the Assembly. We believe, indeed, that all the omissions we shall make, will only render the reading of the minutes more agreeable than they would otherwise be; and if it should be necessary (as it once was) for Synods and Presbyteries to have recourse to our pages, to learn what the General Assembly has required of them, the information, they may be assured, will there be found as full and complete, as if no omissions had been made.

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The General Assembly of the Presbyterian Church in the United States of

America, met, agreeably to appointment, in the First Presbyterian Church in the city of Philadelphia, May 17th, 1827, at 11 o'clock, A. M.; and was opened by the Rev. THOMAS M'AULEY, D.D. the Moderator of the last Assembly, with a sermon from Mark xvi. 15, 16: "And he said unto them. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

After prayer, the commissions were read.

The Rev. Francis Herron, D.D. was chosen Moderator; and the Rev. Philip C. Hay was chosen Temporary Clerk.

The roll was called, and each member of the Assembly was furnished by the Stated Clerk with a copy of the printed minutes of the last Assembly.

May 10th, Dr. Fisk, Mr. Weed, Mr. Speer, Mr. Culbertson, Mr. F. M'Farland, Mr. Seward, Mr. Gillet, Mr. Linn, Mr. Campbell, Mr. Lewis, and Mr. Slaymaker, were appointed a committee of bills and overtures, to meet immediately upon the rising of the Assembly this morning, and afterwards on their own adjournments.

Mr. Wisner, Dr. Dana, Dr. M'Auley, Dr. Wylie, Mr. Elliot, Dr. Hillyer, and Mr. Maxwell, were appointed a judicial committee to meet immediately after the rising of the Assembly; and afterwards on their own adjournments.

Mr. Armstrong, Mr. Kelly, and Mr. B. G. Johnson, were appointed a committee to receive an account of the miles travelled by the commissioners to the Assembly, and to make an apportionment of the commissioners' fund, agreeably to a standing rule on the subject.

Resolved, That it be the order of the day for to-morrow morning to receive the Synodical and Presbyterial reports.

Dr. Phillips, Mr. Green, and Mr. John Monteith, were appointed a committee to receive these reports, examine them, and read to the Assembly such parts of them as they may judge necessary to be read for the information of the Assembly; and also to prepare a statement to be transcribed into the Compendious View.

Resolved, That it be the order of the day for Monday next to receive the reports on the state of religion.

Resolved, That the rule adopted by the last Assembly, viz. "That the Assembly will hereafter prepare no general narrative on the state of religion," be, and it is hereby repealed.

The following communication, dated June 2, 1826, the day after the rising of the last Assembly, and addressed to the moderator of that Assembly, from Mr. Jo-

siah B. Andrews, was laid before the Assembly, viz.

"Notice is hereby most respectfully given to the General Assembly of Presbyterians in the United States, that the undersigned conscientiously believes it to be his duty to continue to preach the Gospel, and to perform all other ministerial services, according to the rule of God's word, wherever he may be providentially called, any resolutions or decisions of the Assembly, or of any other ecclesiastical body under their jurisdiction, made to the contrary notwithstanding. God alone is my judge. JOSIAH B. ANDREWS."

The above communication was read, and committed to Dr. M'Auley, Dr. Fisk, and Mr. Francis M'Farland.

The committee appointed by the last General Assembly to meet a committee of the General Association of Connecticut, made the following report, viz.

"The committee appointed by the last General Assembly to meet a committee of the General Association of Connecticut, in case they shall be pleased to appoint one, to confer in relation to the ordination of Mr. Chambers, &c. beg leave to make the following report:

That they did not, according to the letter of their appointment, attend the meeting of the General Association of Connecticut, at Stamford, in June last. Two members of the committee could not attend at that time. Of this they informed the last Assembly before their rising; but that body did not see proper to make a new appointment. Soon after the rising of the Assembly, these members of the committee applied to their alternates to attend at Stamford in their place. This both the alternates declined to do. Your committee therefore had no alternative, but either to abandon the object of their appointment, or else to communicate with the Association by writing, and request the appointment of a committee on their part, to meet the committee of the Assembly at a subsequent day. The latter plan was adopted. Accordingly, an extract from the minutes of the last Assembly, accompanied by a letter from the committee, was sent to the General Association.

In consequence of this communication, the General Association appointed a committee, of which the committee of the Assembly received notice, in a letter from the Rev. Daniel Smith, one of that committee. The two committees accordingly met at the house of the Rev. Dr. M'Auley, in the city of New York, August 1st, 1826. The following are the minutes of the proceedings of the joint committee.

New York city, August 1st, 1826. Eleven o'clock, A.M. The committee ap-

pointed by the General Assembly to meet a committee of the General Association of Connecticut, in case they shall be pleased to appoint one, for the purpose of conferring on the grievance of which the Presbytery of Philadelphia complain, in relation to the ordination of Mr. John Chambers, by the Association of the Western District of New Haven county; and of inquiring whether any, and if any, what further articles or alteration of the present terms of intercourse between the Presbyterian Church in the United States, and the members of the Congregational Churches in Connecticut, may be expedient, for the better promotion of the purity, peace, and Christian discipline of the Churches connected with the two bodies, met at the house of the Rev. Dr. Thomas M'Auley, in the city of New York.

Present, of the committee on the part of the General Association of Connecticut.

Rev. Nathaniel Hewit,

Rev. Daniel Smith,

Absent Rev. Aaron Dutton,

And of the committee on the part of the General Assembly,

Rev. Dr. Samuel Miller,

Rev. Dr. John M'Dowell,

Rev. Dr. Thomas M'Auley.

Mr. Smith was appointed chairman of the joint committee, and Dr. M'Dowell was appointed clerk.

The committee commenced their business with prayer by the chairman.

The commissions and instructions of the two committees were read.

From the commission and instructions of the committee from the General Association of Connecticut, it appeared that they had no power to do any thing in relation to the case of the ordination of Mr. Chambers; but that they were appointed only on that part of the communication which respects the terms of intercourse between the General Assembly and the General Association of Connecticut.

After mature deliberation, it was unanimously resolved, that the two following rules be proposed to the General Assembly and the General Association of Connecticut, for the future regulation of their intercourse with each other, viz.

I. That it shall be deemed irregular and unfriendly for any Presbytery or Association within the bounds of the corresponding churches, to receive any candidate for licensure, licentiate, or ordained minister, into connexion with either, without regular testimonials, and a regular dismission from the Presbytery or Association from which the said candidate, licentiate, or minister may come.

II. That the delegates commissioned respectively by the corresponding



churches to attend the highest body of each, be hereafter empowered, agreeably to the original plan of correspondence between the two churches, to sit and deliberate only, but not to vote.

Resolved, That the above proceedings of the joint committee be signed by the chairman and clerk, and be laid before the General Assembly and the General Association of Connecticut.

Concluded with prayer by Dr. Miller.

DANIEL SMITH, Chairman.

JOHN M'DOWELL, Clerk.

The committee of the Assembly conclude their report with asking leave to lay before this body an attested copy of the appointment and instructions of the committee of the General Association.

SAMUEL MILLER,  
JOHN M'DOWELL, } Committee."  
THOMAS M'AULEY, }

The above report was accepted; and the two resolutions, recommended by the joint committee, were adopted by the Assembly.

Resolved, That the next General Association of Connecticut be informed of the adoption of these resolutions by the Assembly.

Dr. Green, Dr. Blatchford, and Dr. Hillyer, were appointed a committee to prepare a memorial, on the subject of the above resolutions, to be sent to the other ecclesiastical bodies in New England, represented in this body.

The delegates appointed to attend the General Synod of the Reformed Dutch Church, and the delegate to the General Association of New Hampshire, and the General Convention of Vermont, reported respectively, and their reports were accepted.

The General Assembly taking into consideration, on the one hand, the marvelous and merciful dispensations of the God of providence and grace, within the year past, in the effusion of his Holy Spirit, manifested by a revival of vital piety, and the multiplication of hopeful converts in several parts of the Presbyterian church; and on the other hand contemplating the prevalence of coldness, deadness, and formality in religion, which still exist in several portions of our church, and the prevalence of vice and irreligion in many places; and considering also that the revivals themselves may be marred by the spread of false doctrine, error, and delusion, came to the following resolutions:

1. Resolved, That we deem it peculiarly proper and important that the General Assembly, as being the representation of the whole Presbyterian Church, should in that capacity, engage in such religious exercises, as the special state and circum-

stances of that church appear at this time to demand.

2. Resolved, That in the circumstances in which the Presbyterian church is found at the present time, there is in the judgment of this Assembly, a special call for thanksgiving, humiliation, and prayer:—Thanksgiving for the glorious displays of God's grace, which he has made, and is now making in many of our churches, in our land, and in the world at large;—Humiliation, that our sins separate between us and the still more general and powerful manifestations of his almighty power, for the conviction and conversion of sinners in various parts of our church, where formality and lukewarmness still remain, and in other parts, where vice, immorality, and infidelity are yet found;—and Prayer—earnest, united, persevering prayer, to Him with whom is the residue of the Spirit, and who has made so many gracious and condescending promises to encourage the applications of his people, which promises he has invited them to plead before Him. The Assembly considering these things, think it proper, notwithstanding the shortness of the period during which their sessions can continue, and the important concerns that must come before them, to set apart one whole day as a day of special thanksgiving, humiliation, and prayer, in which the ordinary business of the Assembly shall be entirely suspended, and they do accordingly set apart Wednesday next to this purpose.

Resolved, That Dr. Green, Dr. M'Auley, and Mr. Lewis be, and they hereby are appointed a committee, to consider and report to this Assembly, as speedily as practicable, an arrangement of exercises best calculated for the profitable observance of the day aforesaid.

A number of copies of the printed minutes of the General Association of Massachusetts, and of the General Synod of the Reformed Dutch Church were received, and committed to Dr. Catcart and Mr. John Monteith for distribution among the members.

Mr. Culbertson, Mr. Elliot, and Mr. Green were appointed a committee to receive the reports of Presbyteries in relation to the alteration of the Confession of Faith, and the proposed amendments to the Form of Government, and the Book of Discipline, and report the result to the Assembly.

Rev. Alonzo Church, from the Presbytery of Hopewell, Rev. John Smith, from the Presbytery of New Brunswick, Rev. Herman Halsey, from the Presbytery of Rochester, Rev. Eli Hunter, from the Presbytery of Genesee, Mr. Parley Curn, a ruling elder, from the Presbytery of Susquehanna, and Mr. John Ward, a

ruling elder, from the Presbytery of Rochester, appeared in the Assembly, and, their commissions being read, took their seats as members of the Assembly.

The committee to whom was referred the letter of Josiah B. Andrews, recorded on the minutes of this morning, reported the following resolution, which was adopted, viz.

Resolved, That in the opinion of this Assembly, the said letter is highly contumacious; and the sentiments avowed in it, a gross infraction of Mr. Andrews' ordination vows.

The Delegates appointed by the last Assembly to attend the General Associations of Connecticut and Massachusetts, and the German Reformed Synod, reported respectively; and their reports were accepted.

The committee of Overtures reported an application from the churches of Colesville and Windsor in the Presbytery of Susquehanna and Synod of New Jersey, to be attached to the Presbytery of Chenango in the Synod of Geneva.

This application was accompanied by an extract from the minutes of the Presbytery of Susquehanna, approving of said application. Whereupon it was resolved that the request of the congregations of Colesville and Windsor be granted; and they are hereby annexed to the Presbytery of Chenango.

The Permanent Clerk informed the Assembly that there had been put into his hands an appeal from the Synod of Pittsburgh, by Mr. James Taylor—and a complaint against a decision of the Synod of Virginia, by the Rev. Samuel Houston, and the Rev. Samuel B. Wilson. The above appeal and complaint were referred to the Judicial Committee.

The committee appointed to report to the Assembly an arrangement of exercises for the observance of Wednesday next as a day of special thanksgiving, humiliation, and prayer, made a report, which was adopted.

The committee of Overtures reported a memorial from the Session of the First Church of Geneva, which was committed to Dr. Hillyer, Dr. M'Auley, and Mr. Laubrop.

The committee of Overtures also reported on application from the church of Dansville, in the Presbytery of Bath, in the Synod of Geneva, to be set off from said Presbytery, and annexed to the Presbytery of Ontario in the Synod of Genesee. The above application was granted; and the congregation of Dansville is hereby annexed to the Presbytery of Ontario.

May 19th.—The Assembly proceeded agreeably to the order of the day, to receive the Synodical and Presbyterial Re-

ports, which were handed to the committee appointed on this business.

The Trustees of the General Assembly, presented a communication, informing the Assembly that Mr. James Anderson of the city of New York had paid to their Treasurer the sum of \$2,500 to endow a Scholarship in the Theological Seminary at Princeton. This communication was accompanied by a document from Mr. Anderson, stating the terms on which he founded said scholarship.

The committee to whom was referred the memorial from the session of the First Church of Genoa, made a report, which after some discussion was recommitted to the same committee.

The Judicial committee reported a complaint against the Synod of Virginia, by the Rev. Samuel Houston and Rev. Samuel B. Wilson; notice of which was ordered to be put on the Docket.

The committees appointed to examine the Records of the Synods of the Western Reserve, and Philadelphia, reported respectively, and their Records were approved.

The committee of Overtures reported an overture, No. 4, which was committed to Dr. Rice, Mr. Wisner, Mr. W. Monteith, Mr. Elliott, and Mr. Weed.

The committee appointed to examine the Records of the Synod of Ohio reported, and the Records were approved, with the exception of a minute on page 243, disapproving of a decision of a Presbytery, and ordering said Presbytery to reconsider that decision, without any reasons being assigned.

The committee appointed to examine the Records of the Synod of New Jersey reported, and the Records were approved.

The committee to which was recommended the memorial from the Session of the First Church of Genoa, brought in a report; when, after considerable discussion, Dr. Green, Dr. M'Auley, and Mr. Wisner, were appointed a committee to draw a minute on this subject.

The committee of Overtures reported overture No. 5, which was referred to the committee appointed on overture No. 4.

The committee of Overtures reported overture No. 6, and recommended in relation to it the following resolution, which was adopted by the Assembly; viz.

Resolved, That the prayer of the petition of the Synod of Indiana, that the Ohio river may hereafter be the boundary line between that Synod and the Synod of Kentucky be granted; but that the boundary line between the Synods of Indiana and Ohio remain as it now is, for the present.

The committee appointed to draw a minute on the subject of the memorial

from the Session of the First Church in Genoa, reported the following, which was adopted, viz.

Resolved, That the church of Genoa be referred to the minute of the Assembly formed in the case of David Price, in the year 1825; from which it will appear, that in the judgment of the Assembly, "an admonition" was "deserved" by the said Price, in consequence of his unchristian conduct. And it is the judgment of this Assembly, that the Session ought immediately to have administered such admonition; that they ought still to administer it; and that if the said Price refuse to submit to such admonition, or do not thereupon manifest repentance and Christian temper, to the satisfaction of the church, he ought not to be received into the communion of that or any other Presbyterian Church.

May 21st.—Resolved, That Dr. Rice, Mr. Sprague, Mr. Bush, Mr. Wisner, and Mr. Belville, be a committee to draught a pastoral letter to the churches and people under the care of the General Assembly, and report the same during the present Sessions of the Assembly.

The Assembly proceeded, agreeably to the order of the day, to receive the reports from Presbyteries, on the state of religion.

Mr. Elliott, Dr. Dana, Mr. Sprague, Mr. Barnes, and Mr. Sears, were appointed a committee to take notes, and draw up a summary statement.

The Board of Directors of the Theological Seminary at Princeton made their annual report, which was read and committed to Mr. M'Whir, Mr. Platt, and Mr. Steel.

The Assembly resumed and finished receiving the narratives on the state of religion.

Mr. Cook, Mr. Lewis, Mr. Warner, Mr. Coburn, and Dr. M'Auley, obtained leave of absence from the remaining Sessions of the Assembly.

May 22d.—The Trustees of the Theological Seminary at Princeton, made a report, agreeably to charter, which was accepted, and committed to the committee on the report of the Board of Directors; and directed to be printed with their report.

A report from the Presbytery of Hanover, respecting the Theological Seminary under their care, was laid before the Assembly and read, and committed to Dr. Dana, Mr. Weed, Dr. Fisk, Dr. Spring, and Dr. Phillips.

Resolved, that it be the order of the day for Thursday morning to elect Directors of the Theological Seminary at Princeton. A nomination was made to fill the vacancies.

The Stated Clerk reported that he had found among the papers of the Assembly, about fifty copies of the Confession of Faith in sheets, of the edition of 1806, which he had caused, for their preservation, to be bound, for 12½ cents per copy.

Resolved, That the Stated Clerk be, and he hereby is, authorized to distribute said copies among the distant and destitute churches under the care of this Assembly.

The committees appointed to examine the Records of the Synods of North Carolina and Indiana, reported, respectively, and the Records were approved.

The committees appointed to examine the Records of the Synods of South Carolina and Georgia, and West Tennessee, reported, respectively, that the Records had not been presented to the committees. Resolved, that the committees be discharged.

The following resolution was introduced and committed to Mr. Armstrong, Dr. Spring, and Mr. F. M'Farland, viz.

Resolved, That those Commissioners who obtain leave of absence, for any other cause than their own ill health, or the ill health of some of their families, before the committee on the Commissioners' fund present their report, shall not be entitled to any dividend from said fund.

Nominations were made for persons to attend the several Ecclesiastical bodies holding correspondence with this Assembly.

The committee appointed to examine the Records of the Synod of Kentucky, reported, and the records were approved, with the exception of the record on page 10, relative to a complaint which appears to be defective.

Resolved, That there be no election for Trustees of the General Assembly, or of the Theological Seminary at Princeton the present year.

The Judicial committee reported, that by permission of the Assembly, a complaint was presented to them by the Rev. Dr. Ashbel Green, in behalf of a minority, against a decision of the Synod of Philadelphia, recorded on the Synod book, page 168: by which complaint, the following question is presented for the decision of the Assembly, viz.

Is it consistent with the constitution of this church, for the same individual to hold the office of ruling elder in two different churches at the same time?

The complainants were heard in support of their complaint; the Synod was heard in defence of their decision; and the complainants concluded with a reply:

When it was resolved, by the Assembly, that the decision of the Synod be affirmed, and the complaint dismissed.

A letter was received from the Female Tract Society of Philadelphia, presenting to the Assembly 5000 religious tracts, with a request that they may be apportioned among their ministers, missionaries, and elders, residing or travelling in those sections of country represented as destitute of a stated ministry of the gospel, and of religious books, in the western and southern states, and distant parts of the state of Pennsylvania.

Resolved, that the above donation be accepted, and that the thanks of this Assembly be presented by the permanent clerk, to the Philadelphia Female Tract Society for their generous donation; and that the tracts be committed to the stated clerk, for distribution, agreeably to the request of the donors.

The committee of Overtures reported overture No. 7, viz. an application from the Rev. Samuel H. M'Nutt, and the church of New Dublin, in the Presbytery of Lexington, in the Synod of Virginia, to be set off from that Presbytery, and attached to the Presbytery of Abingdon, in the Synod of Tennessee. This application was accompanied with information that the Presbytery of Lexington had consented to this transfer.

Whereupon it was resolved, that the Rev. Samuel H. M'Nutt, and the church of New Dublin, be, and they are hereby set off from the Presbytery of Lexington, and annexed to the Presbytery of Abingdon.

The committee appointed to examine the records of the Synod of Pittsburgh reported, and the records were approved with the following exceptions, viz.

Page 303, on which it is stated, that a report on the state of religion was adopted, and is as follows; but the report does not appear there:

And that at the opening of the Synod, no sermon was delivered, as the constitution requires, but on the following evening.

Mr. Blood had leave of absence from the remaining sessions of the Assembly.

Mr. Woodhull had leave of absence from the remaining sessions of the Assembly.

The Assembly had a recess to attend the anniversary of the American Sunday School Union.

Adjourned for business till Thursday morning; to-morrow having been set apart by the Assembly as a day of thanksgiving, humiliation, and prayer.

May 24.—Yesterday was observed by the Assembly, as a day of thanksgiving, humiliation, and prayer. Agreeably to the plan reported by the committee of arrangement, the Assembly convened at 10 o'clock in their usual place of meeting.

A number of ministers and elders, who were not members of the Assembly, met with them. The time, until near two o'clock, was spent together in prayer, praise, reading the Scriptures, and exhortation. The season was one of great interest, and there were evident tokens of the special presence of the Holy Spirit. At 4 o'clock, the Assembly met in the First Presbyterian Church, with a large congregation. The religious exercises were conducted in a manner similar to those of the forenoon, and the season was again one of great interest and solemnity. In the evening the members of the Assembly attended in different churches in the city, in which there was religious worship, under the direction of their respective pastors.

The committee appointed to examine the records of the Synod of Tennessee, reported, and their report was put on the docket.

The committee appointed to act with a committee of the Trustees of New Jersey College, to dispose of certain moneys in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, made a report, which was put upon the docket.

The ballots were received for persons to fill the vacancies in the Board of Directors of the Theological Seminary at Princeton, and were committed to Mr. John Blatchford, Mr. Linn, and Mr. Armstrong, to canvass them, and report the result to the Assembly.

The ballots were also received for persons to attend the several ecclesiastical bodies with which this Assembly holds correspondence, and were committed to Mr. Brace, Mr. Cone, and Mr. Harned.

A communication was received from the Synod of the Reformed Presbyterian Church, which was ordered to be entered upon the minutes, and is as follows:

*“Philadelphia, May 22d, 1827.*

To the Moderator of the General Assembly of the Presbyterian Church,

Rev. Sir,—I herewith present to the Assembly over which you preside a certified copy of the resolutions of the Synod of the Reformed Presbyterian Church, in reference to the proposed plan of correspondence between the General Assembly of the Presbyterian Church, and this Synod.

While the Synod cordially recognise the principle embraced in the proposed plan of correspondence, between the General Assembly of the Presbyterian Church and this Synod, yet, aware of the scattered state of the churches under their care, the duty of preserving their mutual confidence unimpaired, and their strength undiminished, and the importance of the subject

itself both to the present edification and the future operations of the people of God in their communion, they resolve to postpone indefinitely the further consideration of this question.

A true extract from the minutes.

Attest, JOHN BLACK,  
Stated Clerk of Synod."

Resolved, that a day be recommended by this Assembly to be observed by the Churches under their care, as a day of thanksgiving, humiliation, and prayer. This subject was committed to the Committee on the pastoral letter, to draught a suitable minute.

The committee of Overtures reported overture No. 8, viz. an application from certain ministers and churches in the territory of Michigan, to be constituted a Presbytery.

Resolved, that the application be granted, and a Presbytery is hereby constituted, to be called the Presbytery of Detroit:

And to consist of the following ministers, viz. Rev. Noah M. Wells, Rev. Eric Prince, Rev. Isaac W. Ruggles, Rev. William M. Ferry, and Rev. W. Page; and the churches of Detroit, Farmington, Monro, Pontiac, and Mackinaw.

Resolved, that this Presbytery thus constituted hold their first meeting in the city of Detroit on the first Wednesday in September next, at three o'clock, P. M., and be opened with a sermon by the Rev. Noah M. Wells, and in case of his absence, by the senior minister present, and that the Presbytery meet afterwards on their own adjournments.

Resolved, that the Presbytery of Detroit be, and it hereby is, attached to the Synod of the Western Reserve.

Mr. Walter Monteith, and Mr. Bredell, had leave of absence from the remaining sessions of the Assembly.

The Rev. Jacob William Dechant, a delegate from the *Reformed German Synod*, appeared in the Assembly, and, his commission being read, took his seat as a member of the Assembly.

The committee appointed to count the ballots for delegates to the several ecclesiastical bodies connected with the Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. Samuel Blatchford, D. D., the Rev. Robert G. Armstrong, and the Rev. John Chester, D. D., to attend the next meeting of the General Association of Connecticut.

The Rev. Samuel Blatchford, D. D., and the Rev. Robert G. Armstrong, to attend the next meeting of the General Association of Massachusetts, and the Rev. John Chester, D. D. alternate to either of them who may fall.

The Rev. Asa Hillyer, D. D. to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; the Rev. Daniel Dana, D. D. his alternate.

The Rev. Ashbel Green, D. D. and Mr. Alexander Henry, ruling elder, to attend the next meeting of the General Synod of the Reformed Dutch Church; and the Rev. E. S. Ely, D. D. was appointed alternate to Dr. Green.

The Rev. Ebenezer Dickey, D. D. and the Rev. Daniel Young, were appointed to attend the next meeting of the German Reformed Synod;—and the Rev. George Duffield was appointed alternate to either of them who may fall.

Agreeably to a standing order passed by the last Assembly, the Board of Missions made their report in the church. Several addresses were made by gentlemen invited by the Board of Missions; and the report was laid on the table.

The committee to whom was referred the resolution offered respecting the Commissioners' fund, made the following report, which was adopted, viz.

1. It is, in the opinion of this General Assembly, highly important that Commissioners should not be appointed, unless it shall satisfactorily appear to the several Presbyteries that they design to remain throughout the sessions. 2. That in order to procure as far as possible this desirable object, it be and it is hereby ordered, that no Commissioner who shall obtain leave of absence within the first six days of the sessions shall be entitled to receive any thing from the Commissioners' fund, unless the General Assembly shall order otherwise, when the reasons of the application are given.

The committee appointed to count the votes for Directors of the Theological Seminary at Princeton, made a report, from which it appeared, that the following ministers and elders were elected Directors for three years, viz.

*Ministers.*—Ashbel Green, D. D., William Neill, D. D., John M'Dowell, D. D., Ezra S. Ely, D. D., Henry R. Weed, Jacob J. Janeway, D. D., Joshua T. Russell.

*Elders.*—Benjamin Strong, Samuel Bayard, Robert Lenox.

And that John T. Woodhull, elder, was elected for one year to supply the vacancy occasioned by the death of Dr. John Van Cleve.

The committees appointed to examine the Records of the Synods of Albany and Genesee, reported respectively, and the records were approved.

The report of the Board of Missions made this morning, was committed to Dr. Fisk, Dr. Wylie, and Mr. Elliott; and the committee are empowered, on finding the

balances due to missionaries, to direct the payment of the same.

The Assembly took up the subject of the location of the Western Theological Seminary. Several proposals and communications in relation to different sites were read; after which prayer was offered for divine direction. A motion was then made to locate the Seminary at Alleghany Town—and after some discussion, the Assembly adjourned till to-morrow morning, at 9 o'clock.

May 25th, 9 o'clock, A. M.—Resolved, That the Board of Missions be requested to present the thanks of the Assembly to the Rev. Daniel Baker for the missionary sermon which he preached last evening.

The committee of Overtures reported overture No. 9, which was committed to Dr. Spring, Mr. Breckinridge, and Mr. Eaton.

The Assembly resumed the consideration of the location of the Western Theological Seminary.

The original motion was modified so as to read as follows, viz.

“Resolved, That a Theological Seminary be, and it is hereby declared to be, located at Alleghany Town, near Pittsburgh, in the State of Pennsylvania; and that the style or title of said Seminary be ‘The Theological Seminary of the General Assembly of the Presbyterian Church in the Synod of Pittsburgh.’

“Resolved, As the judgment of this Assembly, that a Theological Seminary, under the care of the General Assembly of the Presbyterian Church, ought to be located in some suitable place in the bounds of the Synods to the westward of the Synod of Pittsburgh, so soon as it shall appear that there is a reasonable prospect of obtaining funds adequate to its establishment and support.”

After considerable discussion, a motion was made and carried to postpone the above resolutions, and the following was introduced as a substitute, viz.

Resolved, That the Western Theological Seminary be located at Walnut Hills.

After considerable discussion a motion was made to postpone this resolution also, with a view to introduce the following, viz.

Resolved, That the roll be now called, and that each member be allowed to vote either for Alleghany Town or Walnut Hills. This motion was carried.

The roll was called, when it was decided that Alleghany Town be the site of the Western Theological Seminary.

The committee on mileage made a report which was adopted. Resolved, That the Trustees of the General Assembly be directed to issue a warrant for the payment of \$1764 78 to the Commissioners,

agreeably to the report of the committee on mileage.

May 26th, The committee to whom was referred overtures No. 4 and No. 5, containing resolutions of the Presbyteries of Richland, and Charleston Union, disapproving the practice of permitting members of the General Assembly, “at various stages of the sessions to resign their seats to others called alternates,” made the following report, viz.

These overtures present two points of inquiry:—

1. Whether the constitution of the church, according to a fair interpretation, permits the practice complained of by these Presbyteries.

2. If this practice is allowed by the constitution, whether it is expedient that it should be continued.

As to the first question; the only authority on this subject, as far as appears to your committee, is found in Form of Government, chapter xxii. section 1, in these words—“and as much as possible, to prevent all failure in the representation of the Presbyteries, arising from unforeseen accidents to those first appointed, it may be expedient for each Presbytery, in the room of each commissioner, to appoint also an alternate commissioner, to supply his place, in case of necessary absence.”

The first remark obviously presenting itself here is, that the language quoted, so far from making the appointment of alternates necessary, contains nothing more than a recommendation of the measure, expressed in very gentle terms.

In the next place, although the terms of the article may be so interpreted as to make it provide for the *necessary absence* of a Commissioner at any time during the sessions of the Assembly, yet it appears most reasonable to suppose that the intention of the framers of the constitution was to provide for those unforeseen events, which might *altogether prevent* the attendance of the *primary* commissioners. For it is not at all probable, that *wise men*, in drawing up a constitution for a church judicature of the highest dignity, whose business is often both very important and extremely difficult, would provide for a change in the members of the court, after it should be constituted, and become deeply engaged in the transaction of weighty affairs, and the investigation of perplexing questions. A measure of this kind is, the committee believe, without example; and therefore the construction, which would support it, is thought to be erroneous.

If in this case the committee have judged correctly, they are much more confident in the remarks that the Consti-

tution does not justify the practice, now very common, of the arrangements, for convenience, made by the primary commissioner and his alternate, according to which, the one, or the other, as the case may be, takes his seat for a few days in the Assembly, resigns it, and goes to his secular business.

But 2dly, if it should be determined that the constitution permits these changes in some instances, the committee are constrained to believe that the practice is, on the whole, entirely inexpedient.

1. Because it creates dissatisfaction among many brethren, as well those who have complained of it, as others who have held their peace.

2. It give an invidious advantage to the neighbouring Presbyteries, over those which are remote.

3. It may be the occasion of a number of abuses, against which the Assembly ought to guard; but which the committee do not think it needful to specify.

4. But chiefly, it often embarrasses and retards the proceedings of the Assembly, because members of committees resign to alternates, before the committees to which they belong have finished their business, or received a discharge from the house; because new members coming into the Assembly in the midst of business, often cannot possibly understand it sufficiently to decide on it wisely; and because, speeches made in relation to matters imperfectly understood, often shed darkness, and throw perplexity on them; and thus very much time is wasted in discussions which profit nothing.

Finally, the practice is thought to be derogatory to the dignity and usefulness of the General Assembly. For these reasons the committee recommend the adoption of the following resolution:

Resolved, that in the judgment of this General Assembly, the construction of the Constitution, Form of Government, Chapter xxii. Section 1, which allows commissioners, after holding their seats for a time, to resign them to their alternates; or which allows alternates to sit for a while, and then resign their places to their principals, is erroneous; that the practice growing out of this construction is inexpedient; and that it ought to be discontinued.

The above report was accepted, and the resolution with which it closes was adopted.

The committee appointed to draw up the narrative on the state of religion, made their report, which was read and accepted.

Resolved, That it be re-committed to the same committee, with the addition of Mr. Bush, Dr. Spring, and Mr. Linn; and

that said committee having availed themselves of any suggestions which may be made to them, have 1500 copies printed and distributed among the members.

The Assembly took up the complaint against the Synod of Virginia by the Rev. Samuel Houston, and Rev. Samuel B. Wilson, reported by the Judicial committee. The complainants did not appear: but a written communication, containing the reasons of their complaint, was laid before the Assembly. At the request of the complainants, Mr. Weed was appointed to manage their cause in their absence. The documents were read, when the further consideration of the complaint was postponed until Tuesday morning.

A nomination was made for directors of the Western Theological Seminary.

Resolved, That the election be made the order of the day for Monday morning.

The Judicial Committee reported an appeal by Mr. James Taylor, from a decision of the Synod of Pittsburgh, and that the communication of Mr. Taylor, gave information that by reason of ill health he was unable to attend to prosecute his appeal before the present Assembly.

Resolved, That Mr. Taylor have leave to prosecute his appeal before the next General Assembly.

The Judicial committee also reported a complaint by Mr. David McClure, against the Presbytery of Philadelphia, in relation to the mode in which certain ruling elders had lately been elected in the Second Presbyterian Church of Philadelphia.

The complaint with the reasons of it, the minutes of Session, and the minutes of Presbytery were read. The complainant was then heard in support of his complaint, and the Session was heard in support of the course complained of, and Mr. McClure in reply.

(To be continued.)

CONTINUATION OF THE JOURNAL OF MRS. GRAVES AT BOMBAY.

(See our last No. page 44.)

June 4th.—The school is going on well, notwithstanding the stratagem of the grand adversary to destroy it.

20th.—Commenced the Market School No. 6th, for the particular reception of the daughters of Brahmuns. Eight girls, five Brahmunees, and three others of respectable caste. The schools go on well considering the prejudices of the people. How strong is the power of caste! How deluded! How fallen! Oh when will a host of faithful missionaries, "come up to the help of the Lord against the mighty!" When will these wretched people "be given to the Redeemer for his inheritance."

and the uttermost parts of the earth for his possession?" The answer is at hand—In God's own best time. And again, He will make use of just such instruments as He pleases, for though many of his children manifest an unwilling disposition to labour in their Master's vineyard, yet He "can make them willing in the day of His power."

July 3d.—We have commenced the 7th School with twelve girls. The teacher is a respectable Brahmun, considerably advanced, but who will be more respected on that account. We are encouraged to hope that the time is not far distant, when the dark places of the earth will become the nurseries of piety! Oh may the Lord hasten his work!

In all the schools, the first thing to be learned is the alphabet of course, but at the same time, the children are all taught to repeat Christian Hymns, the Ten Commandments and a Catechism, which their teacher is required to repeat frequently to them, in order that they may learn them. It is very pleasing to hear them repeat so many hymns, commandments, &c. so accurately. As soon as practicable, we intend to introduce sewing into the schools, but at present, we think it desirable that they should get forward in reading and writing before they are allowed to sew, lest this branch of improvement, should draw off their minds from more important things.

July 18th.—The 8th School commenced. The place is an excellent one, and there are many children in the immediate neighbourhood, but I fear the teacher is wanting in energy.

When we engaged the teachers, we engaged to give them 15 Rupees for the first month, lest they should collect so few girls as to be discouraged, and after the first month, they were to be paid according to the number of girls, allowing two Rupees for every five girls. This is double what we pay for boys. However, in the present state of things we think it necessary. We likewise made an agreement with the teachers to attend meetings at the Chapel, one hour on the Sabbath, and one hour every Tuesday in the afternoon, to receive instruction relative to Christianity and their particular business. The instruction received on Tuesdays, is first a prayer, then a chapter previously selected from the translation of the New Testament, explained, and questions asked them; and then a suitable exhortation and prayer closes the exercises. Most of the teachers were averse to go to the Chapel, as they said it would expose them to the ridicule of the people. However they agreed to attend.

August 1st.—I visited the schools to-

day, and told the teachers that I should expect to see them all at the Chapel, it being Tuesday. I was told by one of the teachers that, he himself, was ready to go, but that the others would not consent to attend, and furthermore, that they had entered into an agreement not to return to their schools, unless we would give them, permanently, 15 Rupees per month. My reply was, just as they pleased, that I should stand to my engagements, and if they pleased to do the same, very well, &c. I clearly foresaw a revolt was determined upon, and I resolved to be as stubborn as they. Every one knew that 15 Rupees was a handsome reward for their services, had they attended meeting every day in the week; but they thought if they could make us think this was new work, and therefore they must have 15 Rupees permanently, it would be an admirable thing. Four o'clock came, when to my surprise, I found all the teachers at the Chapel. After the exercises were closed, they received their pay according to agreement, but went their several ways, and with the exception of two, agreed to quit their employments, expecting, no doubt, that we should recall them immediately. However, they found themselves much disappointed, for we were determined from the first, not to creep after them. One day passed away and all the schools were deserted of both teachers and scholars. We had one or two teachers who had not given us the best satisfaction, and we found *this* to be an excellent opportunity for getting rid of them. We went to those places from which we wished to dismiss the schools, and carried all the boards on which they write, books, &c. to our house, and those we wished to have continued their schools we let remain, being assured they would all return to their duty soon. The third day, early in the morning, they began to come, one by one, and ask pardon for their misconduct, begging to be put into their places again. We were not in any haste to pardon and reinstate them, as we wished to have full proof of their penitence, first. We found it hard getting rid of those we wished finally to dismiss, so great was their impotunity. This affair, in the end, has been of essential benefit to all the teachers. They saw our determination to abide by our engagements. We were not many hours without teachers to supply the places of the two we had dismissed. It however appeared necessary, after hearing the whole story of the revolt, to dismiss the ring-leader for good, as he appeared to be such a son of Belial, that all the other teachers were against him, and said he would do much mischief if we continued him in the school, &c. I accord-



ingly sent for him, and told him, though I had forgiven and received him to favour again, yet what I had subsequently heard respecting him, was of sufficient importance to procure a dismissal from our service, and that I *did now, formally dismiss him*. He replied, that what he had read from our Shaster (Bible,) he would keep in his heart and remember; "but one thing," said he, "you may depend upon, viz. that the girls in the place where I have taught school, will not go to another teacher." And for a few days, his prediction appeared to be verified. He was very diligent in doing his master's service, he went to every house telling the parents not to send to any other teacher; that he himself was going to teach another school near, and that they could send to him again. And to the children, he said, "do not go to that school, Madam will pollute you, &c." His threats have had amazing influence on many, who imagine, if they send their children to our school, that something evil will befall them. O when will Satan be bound, that he deceive the nations no more?

I ought to have mentioned before this, that our 9th School commenced on the 20th of last month, taught by a respectable female, by the name of Kuma.

August 10th.—Went into the school today, taught by the female, and found them engaged in an act of worship to one of their gods. As far as I could learn, it was an initiatory act. The girl for whom the act was performed, was about commencing her double letters, and though we were ignorant of this custom, yet we now believe, they frequently, if not always, perform it at such times, though in a secret manner. The girl on whom the ceremony was performed, was smeared over with red and yellow dust. They then brought parched rice and strewed it over the board on which she was writing, and likewise put a little on the portris (boards) of all the girls in the school, &c. I did not understand their object at this time, but understood that it was their custom, whenever any one commences the double letters. I expressed my disapprobation of the act—told them I was very much grieved that any thing of the kind should have occurred—that I had not seen such a thing in any school before, and hoped I should not see it again. I likewise told them that all English people would call it an idolatrous act, notwithstanding all they could say to the contrary. I felt the more grieved, as the female teacher had told me several times, she believed in the Saviour, and had often appeared very solemn and attentive.

Sept. 12th.—O how much patience and faith are necessary to get along com-

fortably with this people! So many holy-days—so many weddings and ceremonies to be attended, that much, very much, is lost, both in regard to time, and money! Four o'clock—Went to the Chapel to attend the Mahratta meeting, and was informed by the teachers, that Sudoba, the disaffected, dismissed teacher, is again endeavouring to do mischief where he first taught school, telling the people, that he is going to have a school near—that all their children can come to him, &c. I was not a little disturbed at this information, however I knew what to do, for the day previous, one of the Church Missionaries wrote us a note inquiring respecting Sudoba, saying he had offered himself as teacher, &c. We replied that he was capable of doing well, and we thought it might be best to employ him, if he promised well, though he had been guilty of misconduct. As soon, therefore, as I was informed of his intention of establishing his school in the immediate neighbourhood of others, knowing that Mrs. Steward, (the Church Missionary's wife,) was ignorant of his intentions, I resolved to see and converse with her upon the subject. When I returned home, I found both of the wives of the Church Missionaries at our house. We agreed, that if Sudoba did not desist from his purpose of mischief, he should be immediately dismissed from their service.

13th.—Very early this morning, Sudoba came running to me, and taking off his pagota, (turban) in a most humble manner, asked pardon for what he had done, and begged that I would allow him to put his school on the great Bunder road, near us, because he was acquainted there, and could collect many girls, &c. But I told him no—that I had seen too much of him already—that I pardoned him, but could not have him near any of the other schools. "Do you think," said he, "that I would do mischief to any of your schools? If I should it would be a great sin, and God would be very angry at me. No: no: I am your brother, and would not injure you for my life: but do show me favour, and let me put my school on the great road." No: you must not ask me again. After I had told him to take care and do his duty, or I should inform against him and he would be dismissed, he made his salam and went away. Though he has gone to the other side of the island, far away from me, he has gone very near one of the schools established by Mrs. Nichols, and we fear the result. However, Mrs. Steward is on most friendly terms with us, and has told him, if she finds one of the children from our schools in his, she will dismiss him; we have not much to fear, unless he deceives her.

14th.—A circumstance occurred in Ruma's school, to-day, which not only amused, but interested me *much*. A little girl of the age of 3 years and 3 months, who has attended school about 2 months, sat down in the course of the day and taught her mother, who was in the school at the same time, to read the five first letters wherever she saw them. Her mother, to repay her little daughter, sat down and nursed her. This little girl, can repeat nearly all the letters, 4 Mah-ratta hymns, 4 of the commandments, and 2 or 3 answers in the catechism.

Though we find much to encourage us to persevere in our good work, yet our hearts often faint within us, when we see "all this great city, wholly given to idolatry." On my return from one of the schools this morning, I found a woman worshipping the Toohisee (a shrub). She appeared in an attitude of the most profound reverence, having her eyes shut and her hands clasped, and uttering expressions which I did not perfectly hear. These are no uncommon scenes to us; notwithstanding they are not less odious in the eyes of Infinite Purity for being thus frequent.

Sept. 19th.—Our dear brethren, Knight and Woodward, having arrived from Ceylon, we must now, in all probability, be deprived of the assistance of our two widowed sisters. We have long acted in concert, and this separation will throw a great burden upon us who remain.

Oct. 12.—This day the marriage ceremony was celebrated between our dear brother Woodward and sister Trost, by the Rev. Mr. Clow, of the Scotch Kirk in Bombay.—Brother and sister Woodward intended to leave us immediately after their union, but on account of the impertinence of the other brother and sister who wished to accompany them back, if possible, they remain awhile.

Oct. 19th.—Was celebrated the marriage of brother Knight to sister Nichols, and the same evening brother and sister Woodward left us to return to Ceylon.

Nov. 8th.—Our school for Brahmun's daughters in the Market flourishes, though it is small. We would bless the Lord for the encouragement we have, from day to day, though our hearts are often pained at the abominations we witness.

Dec. 1st.—The "Missionary Union," commences to-day. Several Missionary brethren and sisters have arrived to attend it, with whom we anticipate much profitable intercourse.

Dec. 10th.—We have had a most pleasant meeting during the past week. The Mahratta man, of whom we have had strong hopes for a year or more, was examined, but it was thought best to suspend

his baptism a little longer, lest we should be deceived in regard to him.

21st.—Mr. Lillie, a Missionary from the London Society and destined to Belgaum, has come to Bombay to get a knowledge of the Mahrattalanguage. He will reside at our house for a time at least. He has just arrived at Colabat, four or five miles from us, and we have heard that he is deranged.

Dec. 22d.—Went to Colabat to see poor Mr. Lillie, and found him gone to the "Insane Hospital," he being in a most melancholy state. How mysterious are the ways of Infinite Wisdom!

25th.—Mr. Lillie having a desire to come to our house, and being much better, Mr. Graves went and brought him, and though he was considerably better, yet he had a wild incoherent look, and his case appeared to us nearly hopeless.

28th.—For 2 or 3 days past, Mr. Lillie has been very ill, and often quite deranged. How melancholy!

Jan. 12th.—Mr. Graves and Mr. Lillie left me this morning, for Goa, being convinced that he should not be able to attend to the study of the language. Mr. Lillie is too unwell to return alone.

Since writing the above, I have mostly been laid aside from visiting the schools, but we have a superintendent, a Jew, who we think is as faithful as any one we can find here.

*Letter to Robert Ralston, Esq.—to whose care the preceding Journal, and the letter in our last number to Mrs. McCalla, were addressed.*

Bombay, May 22d, 1827.

My Dear Sir,

I regret to say, that your letter bearing date January 20th and February 8th, and giving an account of a remittance of one hundred and fifty dollars, (\$150) from an association of ladies in Philadelphia, was received, only two days since. The letters, remittance, &c., directed to Dr. Cary, of Serampore, he chose not to take charge of, on account of his numerous avocations, and committed them to the care of the Rev. Mr. Boardman, Baptist Missionary, Calcutta, who wrote us immediately respecting them, but his letter likewise has been long delayed, having been nearly five months from Calcutta to Bombay. By this circumstance, we have appeared, at least, to be criminally wanting in attention to those ladies who have interested themselves particularly, for this station. But, my dear sir, the truth is,

that our faith and patience, are often put to the severest test, by such delays.

I ought to have told you before this, that, owing to the particular state of our Mission at this time, and my having had a slight acquaintance with you, is the only apology I shall offer for answering your two letters, addressed to our dear departed brother Hall. Long ere this, probably, you have heard the particulars of his sickness and death. We mourn, but "not as those who have no hope." We never, perhaps, needed his counsel and assistance more than at the time he was called to rest from his labours; however, it was not the hand of an enemy who inflicted the wound, therefore we would "be still and know that it is God," even our own God and Father, who "afflicts not willingly, nor grieves the children of men." We are left, as it were, "like a lodge in a garden of cucumbers; like a besieged city."—Since I returned to Bombay, not quite three years, there have been seven deaths in our Mission. Three adult male members, and four children. We must add to this number the removal of three adult females, and one child, since that period, making a diminution of eleven persons. We are now five in number. Mr. and Mrs. Garret (our printer) and one child, Mr. Graves, and myself. Of this small number I am doubtless, by far, the most healthy one. The pale countenances and relaxed frames of the few remaining members of our Mission—the many sudden deaths which are frequently occurring at this hot season of the year, are all calculated to make a solemn impression on our minds and teach us this important lesson, "be ye also ready." I cannot tell you the disappointment we have all experienced, in not yet welcoming our dear brethren and sisters, the missionaries, so long ago set apart for this station. But O, my dear sir, I am grieved—my soul weeps in secret places, when I consider the overwhelming cares of this station, and instead of a host, only two, designated for this mission!!! However, I think I should be thankful for these, could we welcome them here. You will see by the "Report of the Missions," something of the labour to be performed in superintending so many schools, but this is a light labour, when compared with the complicated business to be performed in the other departments of the mission, such as translating, correcting proof sheets, printing English and Mahratta tracts daily, preaching in Mahratta, three exercises every Sabbath, many public letters to be written, together with the pecuniary concerns of the station. All these things added

together make a ponderous load for the few who have them to perform.

On the 18th of January, brother and sister Garret were blessed with a son, and though he was extremely feeble at first, he soon began to thrive, and we entertained hopes of his being long spared to be a blessing to the Church of God in the world, but God sees not as man. For wise reasons he was pleased to remove him from his fond parents, on the 7th of this month. The fatigue and anxiety of our brother and sister, during the sickness of their child, were very great. She has likewise long been suffering from the "Taenia." Yesterday the Doctor gave her a newly discovered medicine, a composition of the root of the pomegranate and some other ingredient, and procured its removal. It was thirty feet long and half an inch broad in many places. She is greatly relieved, and we hope her health, which has been very delicate for a long time, will now be greatly improved.

Along with this hasty letter, I shall send a few extracts from my Journal, written when the schools were first established, and so forward, for a few months, till I was taken off by ill health, from visiting them. I hope, hereafter, to write something, as I have opportunity, for the encouragement of the "Society of Ladies." I hope, however, the ladies alluded to will require no such poor encouragement as I can give, for they have the Sacred Scriptures in their hands, and in them the infallible promises of Him who cannot lie, that all the nations of the world shall be given to our precious Redeemer. This is sufficient to excite them to action.

A Mahratta man by the name of Ooma, who has long since desired to be admitted into our Church, was baptized a few Sabbaths ago. O may this be but a drop before a more plentiful shower! Pray for us, my dear sir, that we may be faithful even unto death, and that God may be glorified by us. Accept for yourself and all your dear family, the united Christian regards of Mr. Graves and myself. Yours, very sincerely,  
MARY GRAVES.

#### ASIA MINOR.

#### VISIT OF REV. JOHN HARTLEY TO THE APOCALYPTIC CHURCHES.

*Preliminary remarks on Missionary Duty.*—A missionary, in visiting the Christian communities of the Mediterranean, finding the doctrines of Christianity either little understood by those who hold them, or greatly neglected or distorted, will feel it an unquestionable duty to illu-

misstate as many persons as possible, with the primitive light of the Gospel; and to teach them to discriminate between its genuine doctrines and the false and injurious additions of men. This I have felt to be my principal object during my sojourn in these countries; and I would testify, with gratitude to God, that, in every chief place which I have yet visited, I have found abundant opportunity of imparting such knowledge: not a few persons have been led to disclaim those errors in which they have been educated, and to join me in religious worship: of some I even venture to hope that it has pleased God to accompany the acquisition of knowledge with a considerable change in their moral character; and it is my earnest prayer that they may prove themselves true followers of Christ, by sincere devotedness of heart and by exemplary sanctity of life. When I am engaged, therefore, with only a few individuals, in reading the Scriptures, in explaining and enforcing their meaning, and in united prayer, I feel myself to be employed in my chief missionary duty, and it is my hope to spend much of my life in this manner.

*Smyrna.*—During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend Mr King found occasions of usefulness still more extensive; and I am persuaded that the Divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary missionary being appointed to this place: unless, indeed, the occasional endeavours of missionary visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very speedily to bestow on the church of Smyrna a faithful protestant minister, who may deem it his delight and his honour to emulate the example of Polycarp on the very ground on which that revered martyr lived and died.

*Ephesus.*—It was with feelings of no common interest that my eye caught, from a distance, the aqueduct of the castle; and, with still greater delight, that I afterwards proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Aiasaluck: but the principal ruins of that celebrated city are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect;

or which are built into the aqueduct and the Turkish structures.

No ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the church of St John. The front of the building is reckoned one of the finest specimens of Saracenic architecture: and, in the interior, are some stupendous columns, which there is no reason to doubt, once graced the celebrated temple of Diana.

I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins which are strewn on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller.—“It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk, and the shrill owl named from its note ‘cucuvaia,’ are flitting around the ruins, the scene awakens the deepest sensations of melancholy.” I was also much struck to observe how the stork appears at present to claim possession of these ancient edifices; you see this bird perching in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork, the ruins of Ephesus are her house.* There is a great peculiarity in the note of this bird; it reminds the bearer of the sound of a watchman’s rattle.

A large archway leading to the castle is generally called the Gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of primitive Christians: it is however believed, with more reason, that nothing else is signified, than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

We spent the night in one of the miserable cottages which are scattered amidst the ruins. These are all tenanted by Turks: we found only a single Greek, who inhabits the village of Aiasaluck. In a missionary point of view, therefore, Ephesus now offers no attractions: her ancient church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek village at no great distance, containing 400 houses: but that the number is overstated, there is reason to believe from the universal prevalence of exaggerating the population observable in this country.

March 31. This morning we crossed the plain, to the ruins of Ephesus. One

of the first objects which attract notice are the numerous places of burial, which are observed on the declivity of Mount Prion: they consist of excavations in the side of the hill, arched with stone work. It is here that tradition informs us, Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the stadium; but nothing at Ephesus was so interesting as the remains of the theatre; it was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion. The situation of the building affords illustration of that remarkable occurrence. The theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed in successive tiers on the slope of a lofty hill, and the whole building being open to the sky: I have no doubt that upward of twenty thousand persons could have conveniently seated themselves in the theatre of Ephesus. Before them, they had a view of the most striking description: across the Market Place, and at no great distance they beheld that splendid temple, which was one of the seven wonders of the world, and which was dedicated to the great goddess Diana, whom all Asia and the world worshipped: there can be little doubt that Demetrius would avail himself of the sight of this splendid object to inflame to the highest pitch the passions of the multitude: we may imagine their eyes fixed on this famous temple and their hands directed toward it, while they all, with one voice, about the space of two hours, cried out, *Great is Diana of the Ephesians!* The very situation of the theatre would add to the tumult: on the left-hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter: the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion, accounts also for the ease with which such an immense multitude was assembled: from every part of Ephesus on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the town clerk was excited, and that he felt himself called on to interpose his authority.

From the theatre we passed into the

"Agora," or Market Place. This public place was just below the theatre; and it was here that the law proceedings were going forward, to which the town clerk referred Demetrius and his companions.

*From Ephesus to Laodicea.*—At Ghuzel-hissar, capital of the Pachalic of Aiadeen. This is a place of considerable importance. Mr. Pascali, the English vice-consul, gave me the following information concerning it. The number of houses he estimates at 12,000: one hundred camel-loads of grain are daily consumed by the poor: the Mosques are 16 or 18: the Greeks and Armenians have each a church: the Jews are 3000, and possess ten synagogues, of which five or six are public; and there are eight or ten European families. Yusuff Pacha who has distinguished himself so much of late by his defence of Patras, presides over this district; a Mutselim resides at Ghuzel-hissar, in character of his representative.

April 2. We visited the hill which hangs over the town, and which exhibits various remains of ancient Tralles. From this elevation, a most magnificent view presents itself: beneath is the large town of Ghuzel-hissar, adorned with all its mosques and minarets: around, extending to an immense distance, is the beautiful plain of the Mæander, with the river pursuing its mazy course through the midst: beyond, are majestic mountains. I wonder not at the Turkish name of the town, Ghuzel-hissar, or "Beautiful Castle."

The Turkish village of *Schiosque* is three hours and a half from Ghuzel-hissar. Who ever expected to find England in Asia Minor! and yet the fine cultivation and the excellent road still seem to persuade us that we are in our native country. We spent the night in a large coffee house, surrounded, as usual, by smoking Turks. In one respect I cannot but wish that the labouring orders in England were on a level with Mussulmans: it would be happy indeed for them if they were as free from habits of intoxication: experience proves that coffee is incalculably better for the population of a country than intoxicating liquors.

At *Sarakeny*. We were agreeably surprised to find here Panaretos, bishop of Philadelphia: he was engaged in making a tour of his diocese, and had already spent a few days at Sarakeny. When we first called on him, he was engaged in the performance of evening prayers with some of his attendants: it was to us a subject of surprise and sorrow, to observe the manner in which the service was conducted: the hundreds of "Kyriceleesons" are repeated with a celerity which is perfectly amazing: in fact, you hear, in general, nothing more than "ke-

son," "leeson," "leeson"—till the last utterance of the petition, when, as if to make some amends for the haste of the preceding expressions, you hear a full and round enunciation of "Kyrie eleeson." One of the causes of this neglect of decorum is, doubtless, to be found in the immense length of the Greek services: I have heard of one of them, which actually continues five hours.

(To be continued.)

#### MISSION TO BUENOS AYRES.

At the close of an article in our last number, we intimated that it was our purpose to resume, at this time, the consideration of the importance, that a missionary should be sent by the Board of Missions of the General Assembly of the Presbyterian Church, to Buenos Ayres, to reinforce the infant establishment made by our church at that place. The Board have not yet so matured their measures in relation to this object, as to enable

us to state them definitely to the publick; and till this is done, we shall not go into much detail. We state, however, in general, that we believe there is no doubt that the services of more than one missionary of promising talents may readily be secured, if the necessary funds for their support can be obtained. And will they not be obtained? Is there not Christian liberality enough among the wealthy members of the Presbyterian church, to furnish promptly the amount that will be needed? We trust there is: and we call earnestly on those whom God has prospered in their worldly circumstances, to enable the Board to embrace the opportunity now offered in providence, for commencing operations, which, under the Divine blessing, may extend the pure gospel through the larger part of our own continent, where it has never yet been published.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.*

Of Rev. John W. Scott, a quarter's rent for Contingent Fund	\$87 50
Of Dr. W. Darrach, in part of his subscription procured by Rev. J. Breckinridge, for the same fund	10 00
Of Rev. Dr. E. S. Ely, from Messrs. Towar & Hogan, the second half of the premium for the privilege of printing 1000 copies of the Confession, &c. \$15—one half is for this fund	7 50
And the premium for a second thousand, \$30—half	15 00

Amount received for the Contingent Fund	\$120 00
Of Mrs. Jane Keith, of Charleston, S. C., for a particular student	150 00
Received also of Mrs. Keith, per F. Kohne, Esq., on account of her Scholarship	950 00
Of Rev. Dr. A. Alexander, from Rev. James Campbell, of Beaufort, S. C., in full of his subscription for the Scholarship of the Senior Class of 1823	70 00

Total received for the Seminary \$1290 00

The Treasurer has also received in aid of the operations of the Board of Missions, viz.

Of Rev. John Moody, per Mr. W. Snodgrass, a donation from the Missionary Society of Middle Spring, Pennsylvania	\$10 00
Of Silas E. Weir, Esq., from Mr. John Kennedy, forwarded by Rev. M. L. Fullerton, collections at their meetings on Monday evenings, in Hagarstown, Md.	25 00
And the half of the above premiums paid by Messrs. Towar & Hogan	22 50

Amount \$57 50

## Diets of Publick Affairs.

### EUROPE.

**BRITAIN.**—The latest London date which we have seen was of the 5th of December, that day included. Great anxiety was experienced to learn the decision of the Turkish Sultan, after hearing of the destruction of his fleet at Navarino—That decision, however, was not known. The following is a summary of the intelligence and rumours which had reached London on the 5th of December.

Despatches from the British ambassador at Constantinople, dated the 6th of Nov. reached London on the 30th, but had not been published. The private accounts from that place, in the French and German papers, were to the 10th of November. It appears from these, that the intelligence of the destruction of the Turkish fleet, reached Constantinople on the 1st of that month. The news caused great consternation, but the Porte had not resorted to any acts of violence against the European residents, and the ambassadors remained there at the last date. Further advices were hourly expected.

Among the rumours in circulation, was one that orders had been given to seize all ships of the allied powers in the Turkish empire, but the Courier considers the report as unfounded. The following are extracts from the private accounts.

*Constantinople, Nov. 7.*

“The receipt of the intelligence of the battle of Navarino agitated the Sultan to such a degree that no person, not even his most confidential advisers, could obtain access to him for twelve hours afterwards.”

The Reis Effendi was, however, at length admitted, and on the 3d the dragomans appeared in great consternation; he asked them why they had acted against all faith, and then added, that the Porte exceedingly regretted having listened for a moment to their insinuations, or the promises of the allied ambassadors. It is said that the treaty with the allied powers, as well as the convention of Akerman, has been declared null and void, and that the Porte has determined to break off all communication with the ambassadors. They have, however, expressed their conviction, that they, as well as the other Franks, resident in the Turkish capital, ought to be protected by the rights of nations, and had accordingly assured them of their safety. This fact was communicated to the Austrian ambassador.

Every moment an order is expected from the Sultan, commanding a general armament to be formed, and the standard of the prophet to be hoisted on the Mosque of St. Sophia.”

Another private letter from Constantinople of the same date (Nov. 7,) says, “Since the first of this month, when the burning of the Turkish fleet at Navarino was known, an indignation not to be described, has prevailed among the Turks. Tranquillity, however, prevails, and we look forward with impatience to the decision of the Sultan, after the great divan on the 5th. The ambassadors of the three powers are still here, but no intercourse is held with them, and the Austrian ambassador is in constant negotiation with the Reis Effendi. The Reis Effendi, answered the ambassadors of Prussia and Holland, who offered to express their condolence on the event, that the Porte would take a step suitable to its dignity.

The conduct of the Porte to the ambassadors has been hitherto entirely conformable to the law of nations, and seems to be a pledge that the Porte, even in the worst case, does not design any thing violent towards them. It is generally believed that the Sultan's decision will be of a warlike nature, and that a general arming in the whole empire will be ordered.”

All accounts agree that both at Constantinople and Smyrna, after much fear and agitation, the European and Christian residents had become tranquil, under assurances, which we hope may not prove deceptive, that in any event their personal safety should not be hazarded. It seems that the result of the grand Turkish Divan, which was held on the 5th of November, was not disclosed, and that the ambassadors of the allied powers were there on the 7th. Our own impression is, that the Turk will bluster but not fight.

We may as well mention here as elsewhere, that by advices received in Philadelphia, direct from Gibraltar, to the 30th of November inclusive, it appears that Admiral Codrington arrived at Malta with the British squadron, on the 7th of November, and that part of the squadrons of De Rigny and De Heiden were hourly expected. Preparations were making at Malta for the reception of the whole of the wounded sailors of

the combined fleet. We have seen Admiral Codrington's General Order, published on board the *Asia* on the 24th of October, before leaving the bay of Navarino, in which he commends in the highest terms the conduct of the whole of the combined squadron, in the bloody action of the 20th, and returns thanks to his colleagues De Rigny and De Heiden, and to their officers and crews. He says, "Out of a fleet composed of sixty men of war there remains only one frigate and fifteen smaller vessels in a state ever again to be put to sea."

It appears that under the same date (October 24th) the admirals of the combined fleet addressed a letter to the "Corps Legislatif" of Greece, in which they censure, in the most severe and pointed terms, the countenance given by the Greek authorities to the depredations of their piratical cruisers. They conclude with the following strong and menacing language—"There remains for you no pretext. The armistice by sea exists, on the part of the Turks, *de facto*. Their fleet exists no more. Take care of yours—for we will also destroy it, if need be, to put a stop to a system of robbery on the high seas, which would end in your exclusion from the law of nations. As the present provisional government is as weak as it is immoral, we address these final and irrevocable resolutions to the legislative body. With respect to the prize court which it has instituted, we declare it incompetent to judge any of our vessels without our concurrence."

We observe in the British papers no information of any importance, except what relates to the controversy with the Turks. An apprehension of war had produced a trifling depreciation of stocks, but no change in the price of articles of commerce.

**FRANCE.**—The king of France has conferred high military honours, not only on his own Admiral the Chevalier de Rigny, but on the British and Russian Admirals, and on all the captains of the combined fleet, who were concerned in destroying the Turkish fleet on the 20th of October.—The result of the elections for the chamber of deputies had disappointed the court party grievously. It appears, indeed, that there is a majority on the side of the court, but their opponents are numerous and influential: and of the eight deputies from the city of Paris, every one is a decided liberal—and when this was known the city was illuminated. General La Fayette is again elected. Report says that his son is also chosen, but this is not certain. It is believed that the French ministry will be changed. Royer Collard, an eminent liberal and a distinguished orator, has been chosen a member of the French Academy, in place of the Marquis de la Place, deceased.—Commerce in France is said to languish.

**SPAIN.**—In a circular, a copy of which (sent by the Spanish minister at Madrid to the Governor of Hispaniola) we have seen, it is stated that the rebellion in Spain is entirely subdued, and that great tranquillity is now enjoyed, not only at Madrid, but in the kingdom generally. This is doubtless an exaggerated representation of the quiet state of Spain. An article from Barcelona, of the date of the 10th of November, says, "the scaffolds are permanently in use at Tarragona, the executioners are busied there," and after mentioning by name five distinguished officers who had suffered death, it is added—"This severity will not accomplish its proposed object; for, as many of those executed submitted on the faith of an amnesty, it will inspire distrust into the other rebels, who will prefer dying with arms in their hands to perishing on the scaffold." Spain is yet in a very unquiet state, and utterly unable to satisfy the pecuniary claims both of Britain and France.

**PORTUGAL.**—The papers received in this city from Gibraltar, contain a letter dated at Vienna, October 19th, 1827, from Don Miguel to his sister, the present regent of Portugal, in which he apprizes her of his resolution to assume the regency of that kingdom, agreeably to the appointment of their august brother, and requesting her to make known this determination, and his "firm resolve to put down the factions which may, under any pretence, attempt to disturb the tranquillity of the country." It seems now to be understood, that Don Miguel is, as he avows in this letter, really disposed to carry the new constitution of Portugal into effect, and that on this account the old royalists are decidedly hostile to him.

**AUSTRIA AND PRUSSIA.**—These two great powers profess to be neutral, in the present controversy with the Turk. This character, whatever be their real wishes, they have motives enough to preserve; and their retaining it enables them to mediate, as they are said to be doing, between the Sultan and the ministers of the combined powers.

**GREECE AND TURKEY.**—The relation which these countries are hereafter to sustain to each other, time alone can unfold. What relates to the destructive war in which they have recently been engaged, we have mentioned under other articles. We may add, that accounts which have some appearance of authenticity, state, that Ibrahim Pacha, since the naval battle of Navarino, continues his unrelenting devastations in



Greece; and that, on the other hand, Lord Cochrane has landed three thousand Greeks on the island of Scio, and murdered all the Turks there, except about 400, who have shut themselves up in a fortress which they are still able to hold.

**RUSSIA.**—A St. Petersburg article of Nov. 3d, says—"News have just arrived that the important fortress of Erivan had surrendered to the Russian troops, and that the garrison, consisting of 3000 men, with Hassan Khan, the commander, were prisoners of war."

From **ASIA** and **AFRICA** we have nothing to report for the present month, except that it appears, by a letter from an officer of a British ship at Sierra Leone, that the English colony at that place is about to be removed to the island of Fernandez Po, which, says the letter, "is represented by some as a terrestrial paradise, possessing the delightful varieties of all the climates of the globe." The cause of this removal is the sickness of Sierra Leone. The death of the late Governor, Sir Neil Campbell, is announced.

#### AMERICA.

**Buenos Ayres.**—It appears that the states which compose what are denominated the **UNITED PROVINCES**, have refused to make themselves, in their collective capacity, a party to the war with the emperor of Brazil. This notwithstanding, the Provinces of Cordova and Buenos Ayres have entered into a treaty for prosecuting the war—Cordova to furnish a regiment of 6000 effective men, and Buenos Ayres to furnish pay and provisions. One account states that Lavaleja will probably soon have under his command, an army of nearly 12,000 men; and there is a rumour that he is likely to declare himself independent. We rather believe that both parties are exhausted and tired of the war, and that there will not be much more fighting.

**Brazil.**—The late session of the Brazilian Cortes has terminated by an adjournment. The emperor, on the 18th of November, had not given his sanction to an act passed by the Cortes to equalize the duty on foreign commerce. On the 10th of November, an army of 3000 men sailed from Rio, to reinforce the army in Rio Grande. An expedition to the Bay of San Blaz, on the coast of Patagonia, had wholly failed, by the wreck of the vessels in a storm. The currency of Brazil was greatly depreciated. A change of ministry was expected; and a personal quarrel had taken place, and acrimonious language had passed, between the Emperor and a Mr. Gordon, the British resident—The Emperor had purchased a fine house, which was in the occupancy of Mr. Gordon, who refused to leave it when required.

**Colombia.**—The last accounts represent Bolivar as having carried all his measures, and as possessing irresistible influence. A dreadful earthquake was experienced at Bogota, on the 16th of November. It lasted for twenty-four hours; the trembling was horrible, and from Bogota to Ibague, not a single church or brick house was left standing. The Liberator's house was one of the few that remained uninjured. The discontent and difficulties in Guyaquil had been happily terminated.

**Mexico.**—The tranquillity of this great republick has long been disturbed by the collision of two powerful parties; and for some time past, the agitation has been increased, by the question relative to the expulsion of the old Spaniards. The Congress of the Union had endeavoured to mediate between the incensed legislatures of the individual States and the Spaniards—but without success. The legislature of Vera Cruz adopted a law on the 4th of December ult. for the expulsion of all unmarried Spaniards under fifty years of age, within thirty days from the publication of the decree within the places of their residence severally, but with an allowance to remove all their property, and with the faith of the State pledged for the safety of that which they might leave in the hands of their agents.

**UNITED STATES.**—The Congress of our union has hitherto been less agitated by party differences, relative to the next presidential election, than was at first apprehended—We wish we could say that party views had no influence whatever on national questions. For ourselves, we belong to no party, unless to *belong to none*, constitutes a party. On every question, whether in Congress or the cabinet, we sincerely wish that all regard to any consideration but the good of our dear and common country, as it may be affected by the contemplated measure, could be kept entirely out of view. A number of laws have already been passed by Congress, and others are in progress. At the close of the session, we shall probably give the titles of those which relate to national concerns.

\* \* Several communications omitted this month, shall appear in our next.

# THE CHRISTIAN ADVOCATE.

MARCH, 1828.

## Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

*His Parentage, Education, and first Religious Exercises.*

THE name and virtues of JOSEPH EASTBURN have already been celebrated in the four quarters of the globe. The last ten years of his life were so disinterestedly, assiduously, and affectionately devoted to all the best interests of seamen, that a large number of them regarded him with the veneration and attachment which dutiful children bear to a worthy parent; and with their characteristic warmth of feeling, they have proclaimed his praise, in every region to which their vocation has called them. Not only in many of the seaports of our own continent, but on the coasts of Asia and Africa, and in various parts of Europe, they have extolled his piety, commended his benevolence, and exhibited him as an example. In Britain especially, the religious journals which are occupied with the concerns of mariners, give abundant evidence of the high estimation in which he was held in that country.

But the best evidence of a man's real character is derived from the public sentiment, in the place of his stated residence, and where of course he is most fully known. Of this sentiment there was a striking expression, in reference to Mr. Eastburn, when his obsequies were solemnized, in the city where he was

born, and where he had lived till he had entered his eightieth year. More than five thousand persons, it is believed, came to see, and many of them to weep over his remains, before the coffin was closed upon them. And although his funeral was of the plainest kind, without gloves, scarfs, pall or hearse; and although a copious fall of rain descended without intermission, while the procession was moving from his residence to the place of interment; yet a multitude of all characters, from the highest to the lowest, and of all ages and both sexes, produced such a throng, through five squares of the city, that it was frequently necessary to stop, till an opening could be made through the crowd for the passage of the corpse. The feeling of respect for the deceased, manifested on that occasion, taken in all its circumstances, was certainly of a very singular and most extraordinary character.

And how, it may be asked, was this celebrity and affectionate attachment obtained? Was it acquired by an illustrious parentage, by splendid genius, by great talents, by distinguished erudition, or by munificent donatives? Nothing, not an iota, of all this. The individual concerned was of humble birth, he had no pretensions to genius, no eminence of intellectual powers or attainments, little learning, and but a scanty property. The whole must be attributed to

simple, genuine, consistent, fervent, active, eminent piety. Of the influence and esteem which such a piety may secure to its possessor, by manifesting itself in all the forms in which it will, without seeking or expecting such an effect, become conspicuous, Mr. Eastburn was one of the most striking instances that the world has ever seen. To show what such a piety may effect, is a principal object of the present memoir; and what it has effected, has therefore been summarily stated at the entrance; that the whole of the subsequent narrative may illustrate and impress a fact, honourable to religion, and calculated to promote its influence and extension.

Autobiography, or a man's life written by himself, has become fashionable; and doubtless it has some advantages. An individual is not only able, but permitted, to say of himself, a number of things which no one else could, or ought, to say of him. Till the writer of this memoir had engaged to draw it up, he did not know or suspect that the subject of it had penned an account of the first part of his own life. It was however a very agreeable surprise when he found that this had been done; and as soon as the paper was perused, the resolution was taken to insert it, without the addition or suppression of a single thought, and with as little alteration as possible of the language. If the fastidious should censure him for this; he is willing to bear it. He believes that if he had new cast the whole, he would not have been able to present a view of Mr. Eastburn's early life, and especially of his first religious exercises, nearly so interesting or so useful to the pious reader, as that which he will now find. It was desirable, besides, to show, as far as practicable, this excellent man *precisely such as he was*; and this was partly to be done by letting the reader see how he spoke of himself,

and in what manner he expressed his thoughts in writing. He was in no respect an imitator; but he seems to have read the works of the inimitable John Bunyan, till he had unknowingly caught something of his manner. His narrative is as follows.

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 “At the pressing request of some of my religious friends that I should give some account of my life and religious experience, it is with reluctance I now make an attempt to comply—truly willing that my name should be buried with my body, as to the opinion of my fellow men; for I do know and feel that in all things I have come short.

As to my parentage, my father, ROBERT EASTBURN,\* came from old England when quite young, of a strict Quaker family, and continued for some time in that connexion, and was married in their publick meeting, in their way. My mother also belonged to the same denomination, and continued in their society until Mr. George Whitefield first came to America. My father had been under serious concern about his soul for some time before; but could get no relief, until hearing him preach. He went, as he said, with prejudice, to hear a young priest, but found he had been taught of the Lord, and could tell him the exercises of his heart; and his heart

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\* A memorandum found among Mr. Eastburn's papers, furnishes the following information.

Robert Eastburn was born in old England, in the year 1710. He came to America with his parents, when he was four years old. He was married in the year 1733, to Agnes Jones of Germantown. She was born in the year 1713.—Robert Eastburn died Jan. 22d, 1778; his wife, Sept. 27th, 1784. They had six children—Sarah, Hannah, Thomas, Robert, John and Joseph. Sarah lived to the age of 83 years, and died in Sept. 1818. Hannah died in 1773. Thomas in 1802. Robert in 1815. John in 1806.—We here add, Joseph died on the 30th of January, 1828,—having entered his 80th year on the 11th of the preceding August.

was now opened to attend to the preaching of the gospel by him, and this was the means of his spiritual comfort—Mr. Whitefield used to call him his first fruit in America. My mother, being of a meek and humble temper, and seriously disposed, and being also benefited by his preaching, left the Quakers and united with my father to follow him; which soon brought upon them severe trials from their parents and their former friends, which I do not wish to enumerate. Many of the followers of Mr. Whitefield united together, and erected a large building for worship, (now the old academy) and by his advice called the Rev. Gilbert Tennant to be their stated minister, and became a regular congregation. My father was chosen deacon, and was very active in promoting the interest of the society, and in attending religious meetings in many places through the city.

I was born, according to the date in my father's Bible, on the eleventh day of August, 1748, in Philadelphia, the youngest of his children; and experienced the tender care of my kind parents, and the watchful providence of my heavenly Father. When an infant in my cradle, a cat had nearly drawn out my breath, when she was caught by my father, and just saved my life: when beginning to walk, I had followed my brother to the river, and fell in and narrowly escaped being drowned. I was early put to school, and had serious impressions on my mind when young; so that I would retire from school and go to the garret of the house alone to pray, and would weep freely. My parents finding me at times serious, and like to make a scholar, were desirous that I might have an education; hoping I might be useful to my fellow men in the work of the ministry. But it was a time of war, and my father having been a prisoner among the Indians, brought their circumstances too low to afford me more

than a common English education. At fourteen years of age I was put apprentice to the cabinet maker's business, in a large shop of seventeen lads and young men—all thoughtless about eternal concerns, and making the Sabbath a day of idle amusement. I was tempted to go with them to skate on the Schuylkill; but had not gone far before my conscience so accused me of doing wrong, that I left them, ran back, hid my skates, and went to meeting. Thus I was an evidence of the truth of those words, "Train up a child in the way he should go, and when he is old he will not depart from it." I now quieted my conscience, and thought, by my regular conduct, praying in secret, and shedding a few tears at times, I should do well enough. But "evil communications corrupt good manners." I was by degrees drawn into vain company. I had committed many trifling, jovial songs to memory, and having something of a turn for singing, I was often pressed to sing in company. I found I was going fast to ruin, and that a horrid snare was laid for my destruction; but the Lord was pleased to pluck me as a brand from the burning, and through his blessed restraints I was preserved from all scandalous out-breaking sins.

I was now awfully alarmed with a view of eternity and the danger of losing my soul, which determined me to leave all vain company, and try afresh to seek salvation. But I found it hard to stand their solicitations, and afterwards their persecution; for they would come with great pretensions of friendship, and beg I would not leave them, or deprive myself of all the happiness of youthful pleasure; for Solomon, they told me, had said, there "was a time for all things;" and the time to be merry certainly was, when we were young; and they said I could not pretend to be more holy than David, and he danced. My reply was, that we had been merry, but as we did

not know how soon death might call us, as he did many as young as we, our time to mourn might soon begin, and never end; and I thought it high time for us all to cry for mercy, before it was too late. What made my alarm so great and lasting was, the views I now had of eternity, from one of Mr. Davis's Sermons. These words were fixed in my mind, "Oh! Eternity, Eternity! how will this awful sound echo through the vaults of hell"—It was upon my mind day and night. I thought if I could live as long as Methuselah, and be in as much misery as it was possible to bear, all the time, I would be willing to bear it, if I could have hope of happiness afterward. Finding they could not persuade me to return to them, they turned to be cruel persecutors, mocking and treating me with contempt: and if they found my place of retirement, they would be sure to disturb me, throwing stones where they only suspected I might be. For a long time I used to rise at midnight, when they were asleep, and spend the time in prayer for mercy. One of them happening to hear me, was so much affected, he could not conceal his cries; and said, if I was afraid of going to hell, what would become of him and the rest of them. From that time he ceased his opposition and became my friend till his death. But I had severe opposition, from a man in the shop, who had made a profession and turned back, and afterwards died in a bad way.

I had at this time no religious acquaintance, for my father had moved from the city to Neshaminy. I attended worship on Sabbath days, and every opportunity I could have, with great care. I worked hard, and was trying to gain a righteousness of my own. Having done over work in my trade, I had gained a day clear, which I devoted to fasting and prayer alone. About this time I received a letter from a brother in New York, in which he in-

formed me he had been under soul concern for some short time, and had obtained comfort. I thought he had not been so long nor so much engaged as I had been, and yet I had not the least comfort. I then began to think the Lord dealt hard with me, and I was displeased with his sovereignty. The ninth chapter of the Romans filled me with discouragement—that it was "not of him that willeth, or of him that runneth, but of God that sheweth mercy." I feared I was not elected, and therefore would be lost after all. I went to the Episcopal Church, and when they read prayers and thanked God for their creation, my heart replied, *I do not*; for I wished I had never been born, and often wished I was a brute, a stock, or a stone, rather than an accountable creature. I envied the little birds their happiness. I found fault with the imputation of Adam's sin, and that through his fall we were rendered helpless and yet condemned. My wicked heart rose in horrid rebellion, and would wish there was no power that could punish me in hell forever. I continued a long time in this awful state of mind, and found truly that "the carnal mind is indeed enmity against God." I thought I had the very spirit of Satan, and began to wonder that the Lord did not strike me dead, and fix my place among the fiends in hell, for my dreadful rebellion against his awful majesty. And I did expect that must be the case at last, for I thought so vile a creature as I saw myself to be, could never be admitted into his presence; and often have I feared to close my eyes in sleep, fearing I should awake in torment.

About this time my father returned to the city; but I could not for a long time open my mind to him; but he observing my distressed countenance, insisted upon knowing what was my trouble. I then made it known to him, and he did all he could to encourage me. He took

me to see pious ministers; a Mr. Strain was often in town at that time, to whom I made my case known. He gave the advice Paul gave to the jailer, and pressed me to believe in the Lord Jesus Christ, immediately; warning me against false resting places, and insisted upon it I was now doing so, and said while I hoped to be saved in any other way but through Jesus, I was practically calling God a liar, who declared there was no other way. That evening a strange minister preached upon the sin of unbelief. I determined then that I would never close my eyes in sleep again, until I had made the attempt; and I spent the night in a solitary place alone, trying to realize my need of a Saviour, as a guilty, polluted, lost sinner; and then thinking of the offices, fulness, and invitations of the Saviour—trying to give up myself to him, and praying to be accepted by him, but I could find no relief. I thought I could as easily clasp the moon with my hands, which was then shining over my head, as I could believe so as to obtain comfort to my soul; not realizing that faith was the gift of God. I wondered that ministers would press people to do what was impossible; or thought that I was not like any one else, for I could not believe. Here my carnal heart again began to find fault, that I was required to do what I could not; and therefore must be lost and could not help it. But my rebellious murmuring was silenced with a thought of *who* it was I was thus censuring; and I began to wonder he did not strike me dead, and send me to dwell among the wicked spirits in hell, which I often thought must finally be my place. But now that passage in the 9th of Romans came again to my mind, in quite a different way from what I took it up before—"It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," was now my only encouragement.

For if it was for any goodness or merit in the creature, I of all mankind must, it seemed to me, for ever despair; for I could deserve no favour from the Lord. But if he did it for his own mercy's sake, who could tell but I might yet experience his power to save me: and therefore I again resolved I would try to wait in the use of means, and not give over until he might please to reveal the way of salvation to me, a lost creature.

I now took much care to get spiritual instruction, tried to remember the sermons I heard, wrote down the texts, and what I could retain of them; but still found myself awfully stupid, and felt all to be a task and burdensome; yet I thought I must wait until the Spirit of the Lord would come powerfully, and then would be my time to strive. My apprenticeship was now expiring, and the man with whom I learned my trade, through improper conduct, had become bankrupt. I had a new place to seek, and the kind notice of Providence surprised me. I had friends raised up beyond my expectation. My master's brother presented me with a complete good suit of clothes; a place was provided for me to earn my living; I was favoured with health and plenty of business, and could work well. I wondered that the Lord should regard my mean concerns, and show me any favour; and as he had taken care of my temporal concerns, I thought it was an encouragement for me to cast my soul's concerns upon him. But my wicked unbelieving heart would not go to that kind and gracious Father, who was manifesting his tender pity for such a poor wretch as I was. Instead of this, my unbelief still increased, and the abominable corruptions of my vile sinful nature, seemed as if they would overpower all my resolutions to do any thing that was good. I confined myself to attend on the means of grace in publick, and also attended society

meetings, but found no pleasure in them; but awful hardness of heart, and vile thoughts would continually possess me. I thought there never was so hardened and yet stupid creature, as I was, which made me conclude the Lord had given me up; that I had so grieved the Holy Spirit that he would no longer strive with me; and that I had sinned the unpardonable sin, and there could be no mercy for me. Now I ceased to pray, for I believed that the Lord would strike me dead, if I dared to call upon him. I therefore looked for his judgments to follow me; and hardly dared to close my eyes in sleep, fearing I should awake in hell. I would dream I was there blaspheming, and awake in horror, but dared not ask to be saved from it: and now, as I feared I should become a scandal to my parents and family, I resolved to keep alone, or to go to places of worship only to keep out of the way of temptation; not daring to hope ever to have a word of encouragement spoken to me again. But I worked hard at my trade, to divert my mind, which I found was my best way. I said little to any one, and told no one of my dismal fears and horrors. I did once ask my father what he believed the unpardonable sin to be, without telling him my apprehension of my having committed it; and his explanation seemed to confirm my belief that it was really my case. I still went to places of worship, and when any encouragement was presented to distressed souls, I would think—there now, I might have some relief, if I had not sinned that sin, which is unto death, and cannot be forgiven. But one Sabbath evening, going to the Baptist meeting, a stranger of the name of Sutton preached, and remarked that some were tempted to believe that they had sinned the unpardonable sin, and were greatly distressed about it; which he declared was an evidence that it was not their case, or they would be hardened and careless.

This coming from one who I believed knew nothing about me, I did believe the Lord had directed it for me, and it greatly relieved my mind. I then resolved I would again betake myself to prayer, and if I perished, it should be at the throne of grace with the publican, crying as he did for mercy, and I was enabled to continue so to do, until at last, when just sinking, I was relieved; which was in the following way.

I frequently had a word of encouragement in sermons from my precious friend Dr. Sproat, and from dear Mr. Robert Smith of Pequea, who pointed out my convictions to be those of the Spirit of the Lord, which were commonly followed with manifestations of divine favour: also from several pious people, with whom I had now become acquainted, who were much interested in my case, and were, I believe, much engaged in prayer for me. But still my mind was overpowered with unbelief, until one Sabbath morning, about the break of day. I was then thinking about my miserable state of soul—guilty, filthy, wretched and helpless, and that a Saviour was appointed, and Jesus was inviting me to come to him, and if I did, I should obtain relief. I found the hindrance was in myself, and that none but the Lord could remove it. I then fell on my knees, crying to him to undertake for me. I tried to present all my wants to him, and besought him that whatever it was that hindered my closing with Jesus, he would remove it out of the way; and that he would be pleased to work true faith in me, that I might believe. And while I was thus pouring out my heart to the Lord for his grace, that blessed counsel of the precious Saviour was powerfully impressed on my mind, contained in the third chapter of the Revelations and 18th verse—"I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy naked-

ness do not appear; and anoint thine eyes with eye salve that thou mayest see." Now a perfect suitableness appeared in this blessed provision to answer all my wants; for I knew I was truly poor, and deep in debt to divine justice, and had nothing of my own to pay. But the white raiment was what I stood in particular need of, for I had often been filled with horror at the thought of appearing a guilty, vile, filthy, spirit, before the bar of a holy and just God; but if arrayed in this glorious white raiment I might appear there to divine acceptance, and all my filthy garments be cast away. The enlightening of the mind with this eye salve of the Holy Spirit, was what I was likewise deeply sensible I greatly needed; so that before I was aware of a change in my mind, my soul cried out—O Lord! I accept this gracious counsel, and do bless thee for it. My heart was filled with comfort, and I could now call the Lord my dear Father, and felt my very soul going out to him in love, whom before I had so much dreaded as my awful judge. I know not that any creature heard me, in all or any of my private exercises, or how long I continued in this; but when I came down to my father's family, with whom I then boarded, my father saw such a change in my countenance, that he directly desired me to lead in family worship, which I felt a willingness to do. But I did not mention any thing to any one of my joy, but went to meeting with great pleasure; when Mr. Caldwell from Elizabethtown, preached from the 73d Psalm, first part of the 28th verse—"But it is good for me to draw nigh to God." He showed that no one could draw nigh to God, in the sense of that text, without having experienced a change of heart, and a true heart-love to him; and then described how the soul was delighted with a sense of his gracious presence and fatherly love; and how it could call him *my Father*. I was fully satis-

fied that such had been the exercise of my soul that happy morning, and therefore did relate to my father what had passed in my mind. He then went with me to see Mr. Sproat, and desired me to relate the same to him, which I did, at their request. He inquired if I thought the Lord had shown me this favour for any goodness of my own; which I protested I did not, but only of his pure undeserved mercy. He then encouraged me to believe it was a work of divine grace, and now invited me to join in the communion of the Church, which I never dared to do before, although often desired to do it.

But my first comfort was of short duration. I soon began to fear I was deceiving myself with false hopes; and that it had been but a mere imagination of my own. Here I was much cast down, and feared I never should have a solid hope; and the loss of that comfort I had enjoyed for the short time I felt it, left upon me for a few days a most distressing sensation. I told my friends my distress, but could find no relief. I tried to pray that the Lord would satisfy me whether it was his work or not; and the cry of my heart was constantly through the day—O for faith! O for faith! when I did again experience a sweet confirmation that it was the Lord's work, and that he would bless me; and from time to time I had similar changes. I was very attentive to secret duty, and rose every morning before day, to read and pray alone, before I went to my work. At this time the Methodists came, and held worship before day, and in the evenings. I often attended both seasons, and was pleased to have so many opportunities. But one evening the minister spoke against the doctrine of the saints' perseverance, from those words in the 10th chapter of 1st Corinthians, 4th and 5th verses, "And did all drink the same spiritual drink, for they drank of that spiritual rock that followed



them, and that rock was Christ: but with many of them God was not well pleased, for they were overthrown in the wilderness." From which he undertook to prove that a person might be united to the Saviour and partake of his grace, and yet after this finally fall away. I thought there appeared great reason from his text, and what he said upon it, to fear it might be so; and therefore I was greatly discouraged, for I knew what a poor helpless creature I was, and my enemies were too powerful for me to withstand, if left to myself. I lodged at my father's, and went home distressed; his family Bible was on the table, I immediately opened it, and the first passage I saw was the eighth chapter of Paul's Epistle to the Hebrews, at the 9th verse—"Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord: For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people." Here I stopped with joy, and was filled with delight in that blessed covenant, well ordered in all things and sure. I saw that the Lord not only engaged to be all in all to his people, but resolved that they *should* be his people, and that he *would* accomplish his work in them, and bring them through. This I believe is the sealing of the holy Spirit of promise; and now my mind felt such a confidence in the unchanging love of God through Jesus Christ, in whom the promises are all "yea and amen," that I thought if all the ministers in the world would unite in speaking against the perseverance of those who are united to Jesus, they could not shake my comfortable hope. I now no longer depend-

ed upon my frames and feeling for my hope of eternal happiness, but upon the unchangeable covenant of grace, wherein the Lord has promised never to leave nor forsake his people, and that he will put his fear in their hearts, and they shall not depart from him; that sin shall not have dominion over them," being "not under the law but under grace;" and that where the Lord begins a good work, he will carry it on to perfection. Now for a long time I went on my way rejoicing, and was encouraged to unite with others in religious societies, and began one weekly in my father's house, led in prayer, and read sermons to the people, who filled the house every time. And when I could get ministers to come I did, and was much encouraged to go on. Mr. Robert Smith, the minister at Pequea, who kept a grammar school, and was earnestly engaged to promote the cause of his blessed Master, sent me an invitation to come to his institution; promising to assist me in every way to obtain a classical education. I did earnestly entreat the Lord to direct me, and having a desire to be useful to my fellow mortals, and hoping this was an opening, and the way to be more so than in private life, I immediately gave up my business and went. Now I thought no exertions could be too great to accomplish this object, and did study night and day, until I became so unwell that the most noted physician we had told me, if I did not quit my studies, and go to active business again, I would soon die. This was like a dagger to my heart; but I had good reason to believe it was so; and therefore had to give up, and attend to my business again; and now concluded I would attend religious societies, and do all I could in a private way."

Here Mr. Eastburn's narrative ends abruptly. He probably intended to continue it, but for some reason, which cannot now be disco-

vered, he never resumed his pen. His subsequent life, however, was so fully known to some still living, and for the greater part of the time, to the writer of this memoir, that there is no lack of the information necessary for continuing his biography.

(To be continued.)

TRANSLATION OF MARCK'S MEDULLA.

(Continued from p. 54.)

XIII. *Acquired natural Theology* is that which is obtained from observing the works of Creation; and this in a threefold manner, that is, in reference to *Causality, Eminence, and Negation*. Many passages of Scripture speak of some knowledge of God acquired in this manner. Ps. xix. 1, 2, 3—"The heavens declare the glory of God: and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." Acts xiv. 17—"Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xvii. 25-27—"Neither is worshipped with men's hands, as though he needed any thing; seeing he giveth to all, life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Rom. i. 20—"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse."

XIV. In acquiring this kind of Theology, we ought not to com-

mence with universal scepticism, so as to doubt even the existence of God; for however this method of proceeding may be palliated, it is useless, impossible, and impious; because it abstracts us for a time from the worship of God, and eventually proves very dangerous; since after a man has been accustomed to reason in this way, he will not easily perceive the force, nor admit the conclusiveness of the arguments, which establish the existence of a Deity or the being of God.

XV. If by the *Idea of God*, be meant that innate faculty by which, in whatever manner, we come to perceive that there is a God, the expression is admissible. But if it is intended to express an actual and adequate representation of God to the mind, even from infancy, it is to be utterly rejected. The argument, moreover, from the universal dictate of conscience in mankind, while it is sound proof for the existence of God, can scarcely be said to arise from any distinct perception, or definite idea, that any individual may possess; for the mind can imagine a variety of things, which have no existence, and may often attribute properties to things, which do not properly belong to them.

Note to Sect. XIII.

This distinction is usually ascribed to Dionysius the Areopagite, the same, who when in Egypt, saw an eclipse of the sun contrary to nature, at the period when the Saviour of the world was suffering on the cross, and remarked, "*Aut Deus naturæ patitur, aut mundi machina dissolvetur.*" "*Either the God of Nature is suffering, or the machinery of the world will be destroyed.*"

The process is thus: Whenever I think of any thing as dependent (so all creatures are dependent on the Creator) the principle of *Causality* next determines me to think that no perfection can exist in the dependent effect, which did not before exist in the independent cause. I then observe that there is no perfection of the creature with which there are not mingled many imperfections; but these can

never enter into the character of the independent Creator. I therefore deny these of Him. This is *Negation*. Every imperfection being removed, nothing but perfection is left. Whatever perfection then in God I can conceive of, I endeavour to amplify with all the powers of my mind, and ascribe it in the highest degree to God. This is *Eminence*, or *Amplification*—For example,

I observe that creatures have in them a principle of *Duration*. The Creator must therefore be enduring in his nature. But the duration of creatures is dependent, finite, and contingent. By *Negation* I judge that these qualities do not belong to the independent Creator. By *Eminence* therefore I infer that God must endure in an infinitely perfect manner, i. e. forever. Thus I establish the divine attribute of *Eternity*. Examples *via Causalitatis* may be found, Ps. xciv. 9—"He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Acts xvii. 28, 29—"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." *Via Negationes*, Num. xxiii. 19—"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" *Via Eminentie*, Matt. vii. 11—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Isaiah lv. 8, 9—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." 1 Tim. vi. 15—"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." The *Via Causalitatis* is indeed only another name for the *argumentum a posteriori* of theologians, contained substantially in the passages quoted in the section. Thus: marks of intelligence, wisdom, and design, abound in the visible creation. But every effect must have a cause. The visible creation must therefore have an intelligent, wise, and designing First Cause. See *Paley's Natural Theology*.

(Note to Sect. XIV.)

Des Cartes, not satisfied with the arguments commonly alleged for the existence

of God, invented a new mode of demonstration, the first step of which was *perfect scepticism*. "Should any one," says he, "propose to himself to doubt about God, with the intention of persisting in his doubts, he commits a great sin, so long as he desires to remain in doubt on so momentous a subject. But if any choose to doubt in order to prepare the way for arriving at a clearer knowledge of the truth, he does nothing inconsistent either with piety or honesty, for no one can will an end without willing also the means for attaining it. That man does not sin, who with this object in view removes temporarily from his mind all his knowledge of God," &c.

But such a mode of reasoning is 1. *Useless*, because doubting as such, suggests no manner of proof of a Deity, and doubt as long as we will, we do not thereby help ourselves to more or better arguments than we already had from the various sources of Conscience, the Senses, Reason, and Universal Consent; while the force and value of these arguments can be better estimated, if we first suppose that *God exists*.

2. *Impossible*, because the belief of the existence of God is an innate, radical principle, which can be destroyed only with the mind itself. By its very nature it precludes the possibility of doubting—Real atheism, if such there be, is partial insanity.

3. *Impious*, because for the time being, the sceptick must be a practical *atheist*. "The fool hath said in his heart, there is no God." To doubt the existence of God is to be practically "without God," and of course "without hope" of salvation. Our dependence on God and obligations to him, bind us to love, honour, fear, worship, and obey him *continually*; but this mode of preparing for argumentation sunders at a single stroke all these ties, and makes us the most wicked of beings. It is of no avail to say the *end* is good; we must not do evil that good may come.

4. It is *very dangerous*, for if we doubt of this fundamental truth, for the same reason and with equal right we may doubt of all other innate, fundamental truths; though so clear that nothing clearer can be brought to prove them. We should thus give the whole vantage ground to atheists and scepticks. They would erect on it an impregnable fortress, and fight us with the weapons which we have ignominiously surrendered.

Des Cartes himself, after perplexing himself with doubt for nine years, declared his fear that his undertaking was so arduous as to forbid to most men the expediency of imitation.

*Note to Sect. XV.*

Des Cartes' *Ideas* are very celebrated. The following are summarily his arguments for the existence of God. The first is one *a priori* :

*Whatever attributes are included in the clear IDEA of any thing, may with truth be considered as belonging to that particular thing, A PARTE SUI. But in the clear Idea of a supremely perfect Entity, among other perfections, there is included that of NECESSARY EXISTENCE. This attribute must therefore be ascribed to it; consequently, God exists necessarily.*

The argument *a posteriori* is thus: *Every Idea must have a cause, which contains in itself the perfections represented by the Idea. But we have an Idea of God as an infinitely perfect Entity. There must therefore be some cause in Him, comprising those perfections which are represented in such an Idea, i. e. Infinity. But infinite perfections cannot exist in a finite being. There must therefore be an infinitely perfect Being, in whom all these perfections are included, and who is consequently the cause of this Idea. This Being is God.*

But the first argument is, as De Moor maintains, a begging of the question. It takes for granted the point to be proved, the existence of God; and then only proves that he *exists necessarily*. Besides, the syllogism is a conditional one. The force of it depends on an *if*—If the thing exists out of my mind, and corresponds in all respects with the idea I have of it. That the attribute of Necessary Existence belongs to the Essence of the Entity, the Idea of which you have, the atheist would willingly grant. But you would not convince him of the error of his opinion, until you had proved the actual existence of the Entity itself, out of his mind.

If you affirm that in the clear Idea of a supremely perfect Entity is contained the quality of Necessary Existence, I may affirm that in the Idea of a mountain actually burning, of a candle actually shining, or of a horse actually flying, there is necessarily involved actual existence; for if they did not exist, the one could not burn, the other shine, and the third fly. But the ideal connexion will hold good, though out of the mind there should be no mountain to burn, candle to shine, or flying horse, for this is not the way to prove the existence of these things. The mere fact therefore that we can connect ideas in our minds by subject and predicate, proves nothing as to the external existence of the things represented by the ideas. The strangest phantasies might in the same way be proved to be real. Des Cartes was aware of the effect of his theory, anticipated the reception of it as a sophism, and doubted whether he ought

to maintain it, for this reason, that to understand it clearly, every particular position which he laid down must be remembered, otherwise a wrong impression would be made.

The *a posteriori* demonstration is no better; That the *Idea* which is a perfect representation of God, being itself infinite of course, must have an infinite Cause. But the human mind from its very nature is incapable of conceiving such an idea, because the power of conception can never exceed the measure of the mind itself. As therefore the latter is finite, the former must be so too. Hence it is impossible for the human mind adequately to represent to itself, by any "clear Idea," the infinite perfections of God. The only way in which it can proceed is by amplifying and multiplying finite perceptions indefinitely; by removing all limits and separating all imperfections from the objects of thought, and then considering that they are infinitely beyond the highest conceptions which the mind is capable of forming.

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 FOR THE CHRISTIAN ADVOCATE.

## PRAYER FOR THEOLOGICAL STUDENTS.

Mr. Editor—It has often been a matter of regret, that Theological Students are so seldom the subjects of prayer at our Monthly Concerts, and it is feared they are not often remembered in private. This omission, no doubt, has been in a great measure unintentional; for, surely, there are few objects which have a higher claim upon the church of God. My design, therefore, in this communication is simply to bring this subject before the Christian public—as I feel satisfied that every one will see the propriety and importance of frequently and fervently praying for Candidates for the holy ministry.

With the character of the ministry, the best interest of the Church is identified; and how can the Church expect that her ministers will be, what they should be, without her most devout prayers for those who are preparing for the sacred office. Allow me, sir, to make a short extract, in point, from

An Address to Theological Students, published in the Christian Advocate, Vol. I. p. 486.

“In general, those ministers of the gospel who have been most eminently useful and blessed, have been distinguished for their personal piety, while they were *preparing* for their publick labours. Such, I say, has been *generally* the fact; for I admit there have always been a few exceptions: but enough only, I think, to show the sovereignty of God, in the choice of his instruments and the communication of his grace. In almost every period, there has been an example or two, like *Scott* and *Chalmers*; and yet from the days of *Timothy*, to those of *Martyn* and *Mills*, it has been seen, as the *ordinary* dispensation, that eminent piety, and eminent usefulness, in a minister of the gospel, might be traced back to the state of his mind when he was preparing for his work. Is not this, my young brethren, worthy of your most solemn consideration and regard? Believe it, on the measure of your personal piety *now*—on the

*degree* in which your temper and affections are sanctified, the degree of your conformity in heart and life to the example of Christ and his apostles—you may rationally anticipate, whether you will be *comparatively* comfortable or uncomfortable, useful or useless, in the whole career that lies before you.”

If so much depends upon the character of students, while *preparing* for the ministry, it must be infinitely important that they receive the *most fervent* prayers of God’s people.

And there are many who are looking forward with a trembling solicitude to the sacred office, who *earnestly desire* the prayers of the church. It would greatly encourage their hearts, did they know they were frequently remembered at the throne of grace. M.

*Philad. Feb. 12, 1828.*

[We earnestly recommend to all our readers a particular attention to the important suggestions contained in the foregoing communication.—  
EDITOR.]

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## Miscellaneous.

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### PHILOSOPHY SUBSERVIENT TO RELIGION.

#### Essay XI.

#### *Of the Principles of Action in the Human Constitution.*

(Continued from p. 64.)

The first class of principles of action which I shall mention, consists of those appetites and desires which depend for their existence and exercise upon our bodily organization. It is the will of our Maker, that the life of man in the present state, and the continuance of the human race, should depend essentially upon the use of food and

drink, and upon the union of the sexes. For the accomplishment of these purposes, he has implanted in our nature the appetites of hunger and thirst, and the sexual propensity. Our Creator has indeed inspired us with the desire of continued existence, and of the preservation and increase of our race. But this is not all. He has implanted propensities in our nature which direct us, immediately and powerfully, to the means by which these important ends are secured. We shall have frequent occasion to notice instances analogous to this, in considering the principles of action in man. When the end is import-

ant, the infinitely wise Creator has implanted not only a regard to the end directly, but also to the means by which the end is best accomplished. This is manifestly the case with respect to the appetites which I have mentioned. With a force proportioned to the importance of the ends to be secured, they impel us to the use of the means necessary to secure them. Were we induced to take food, merely from our conviction of its necessity to the preservation of our lives, and from our general regard to this end, there can be no doubt that in many instances it would be neglected, to the injury of health and the destruction of life. To prevent this catastrophe, the appetite of hunger makes the most effectual provision; which, returning at stated intervals, at first gently admonishes us of the wants of our system; but if disregarded, it gradually assumes a tone of importunity, from which no business or amusement can divert our attention.

The desire of motion is an original principle of action. The incessant activity which we observe in children, and other young animals, seems to prove an original propensity to muscular exertion. There is a peculiar sensation connected with the motion of the limbs, which, when the body is in a healthy state, and especially in young persons, is slightly agreeable. Experience teaches us, that uneasiness and pain are the unavoidable consequences of keeping the body long in the same position. The desire of removing this uneasiness, and of reproducing the pleasant sensations connected with gentle exercise, is often the motive to those apparently trifling actions, which some have thought were performed without motive. This part of our constitution beautifully illustrates the goodness and the wisdom of God, inasmuch as it secures, in the most effectual and agreeable manner, that degree of activity which is neces-

sary to the health and growth and perfection of the body; and that too at a time of life when no other principle exists, in sufficient force to put out of hazard these important ends. It is also subservient to the growth of the mind, as it leads us to an acquaintance with the numerous and diversified objects around us. Children have every thing to learn, and their bodies need exercise: their propensity to motion, therefore, being the impulse of nature, and designed to answer these important purposes, ought indeed to be regulated, but not unduly repressed.

The desires of rest, and of sleep, are natural to all men in the present state of existence. Fatigue follows exercise, with a speed proportioned to its violence, and increases in painfulness, according as the exercise is protracted. It is a painful sensation, accompanied with the desire of rest. Its obvious intention is to warn us against the dangers of long continued exertion, especially if it be severe; and to induce us to take the relaxation which our bodies require.

When we feel disposed to sleep, we naturally place ourselves in a situation favourable to the indulgence of this propensity. We endeavour to remove every cause of uneasiness, and to abstract our attention as much as possible from external objects. These voluntary actions proceed from the desire of sleep; which, in our present state, returns at certain intervals, and is kindly intended to remind us when we need that repose and refreshment which sleep alone can give. Were it left to our own judgment to determine when it would be expedient to take repose in sleep, we have reason to think that amidst the anxious pursuits of life, it would be often neglected to the irreparable injury of health. To obviate this evil, the wise Author of our frame has given to us a propensity to sleep, which secures the necessary

repose, and which after some time becomes irresistible.

Among the principles of action connected with our physical organization, must be mentioned the desires which relate to the exercise of our external senses, upon their appropriate objects. All men delight in viewing what is grand and beautiful, new and striking, in the works of nature and of art. So strong is the desire of beholding the more wonderful works of nature, that men will often perform distant journeys, to contemplate the wide extended ocean, the lofty mountain, and the foaming cataract. Indeed, the endless variety of objects presented to our view in the earth and the heavens, furnishes a constant and agreeable employment to our organs of sight.

The love of musical sounds is likewise a principle of action in man. Melody and harmony are delightful in themselves, and they are capable of adding a stronger charm to most other agreeable objects. The influence which they exert over the actions of men is frequently powerful, and is susceptible of great variety, according to the nature and design of the musick. In like manner, the appropriate objects of the other senses, of touch, of taste and of smelling, are for the most part desirable, and a regard to them is often the principle, the motive, from which voluntary action proceeds.

In all this we may perceive the comprehensive knowledge, and the divine benignity, of the Author of our being. The desire of knowledge is an original principle of our nature; but this principle alone is not sufficient, especially in early life, to prompt us to acquire the information which is indispensable to answer the great purposes of our existence. To supply this deficiency, the Creator has rendered the exercise of our external senses naturally agreeable and desirable, independently of the important and

necessary information with which it furnishes us. Whilst we are intent only upon the gratification of our desires, we are, according to the wise direction of our Maker, rapidly acquiring that knowledge which is necessary for the important purposes of life.

Habit and instinct are sometimes enumerated among our principles of action; but so far as appears without sufficient reason. "Habit differs from instinct," says Dr. Reid, "not in its nature, but in its origin; the last being natural, the first acquired. Both operate without will or intention, without thought, and therefore may be called mechanical principles." If this statement be correct, it is evident that habit and instinct cannot, with any propriety, be classed among our principles of voluntary action. They belong rather to the involuntary motions of the body, like the contraction of the heart and the motions of the diaphragm. Operating without thought or intention, they cannot furnish motives to voluntary action, as all our other principles of action do, and which indeed constitutes the essential characteristick of a principle of action. It is very justly considered by Dr. Reid to be a part of our constitution, that what we have been accustomed to do, we acquire, not only a facility, but a proneness to do on like occasions. And it is no less evident, that habit can give a new direction, and in most cases a very pernicious one, to an original principle of our constitution. But that voluntary operations, when they exceed a certain degree of rapidity, become by the force of habit involuntary; that they are performed by the body without the thought or intention of the mind, is altogether incredible. The difficulty, or even the impossibility of recollecting every act of the mind connected with our habitual operations, will not prove that such acts have not existed. Many instances occur in which there can be no doubt that

certain thoughts passed through the mind, although from their rapidity, their frequent recurrence, or their unimportance, we may not have bestowed upon them that degree of attention which is necessary to memory. "I cannot help thinking it more philosophical to suppose," says Mr. Stewart, "that those actions which are originally voluntary, always continue so; although, in the case of operations which are become habitual in consequence of long practice, we may not be able to recollect every different volition."

When instinct is employed to denote an active impulse, which terminates directly upon its proper object, independently of any farther end, there can be no doubt that in this sense, instinctive principles belong to human nature. In fact every original principle of our constitution will, according to this description, be instinctive. But when the term is defined to mean a mechanical impulse, operating without thought, intention, or volition, there is no reason to believe that any such principle of action belongs to man, or indeed to any other creature. The extraordinary sagacity which the actions of the lower animals often discover, ought rather to be imputed to the superior acuteness and perfection of their senses, than to a blind impulse, such as instinct is sometimes described to be.

It is not my intention to enter extensively into the physiology of our principles of action. It is sufficient for my purpose to notice some principal facts, in relation to those which are most deserving of our attention. My chief aim is to render the facts which come under our consideration, subservient to the elucidation and defence of the important truths of morals and theology. We may remark the pleasing evidence, which the principles of our constitution furnish, of the infinite intelligence, and goodness of God. When acting from the ori-

ginal impulses of his nature, man provides, in the surest manner, for his own preservation, and the continuance of his race; although these ends may not be immediately in his view. The imperfection of our knowledge and experience is remedied by active principles, which directly excite us, with an energy proportioned to the importance of the end to be answered by them, to attain what is subservient to our preservation and welfare, and to abstain from what is injurious. The end is thus doubly secured; both by the desire of the end, and by the distinct and independent desire of the means which lead to it. The structure of our frame, and the circumstances in which we are placed, evince that the life of man was designed to be active: and the beneficence of our Creator has made the exercise of our original principles pleasant and delightful, in a degree proportioned to their strength, and to their importance in the economy of human life.

The principles of action, to which we have attended, are not in themselves of a moral nature; they are not essentially either right or wrong. Neither the principles themselves, nor the actions to which they lead directly and legitimately, are in their own nature either virtuous or vicious. No man considers himself deserving of commendation because he eats when hungry, or rests when weary; neither does he consider himself deserving of blame: unless indeed his conduct, in a particular case, was in violation of some moral obligation. These principles, and the actions which proceed from them, are common to men and to brutes; and according to the judgment of all men, they do not essentially involve any moral quality.

It cannot be denied, however, that these principles, although in their own nature indifferent, often become the motives from which numerous vices and iniquities proceed. When they are directed to unlaw-



ful objects, or when they are indulged in an undue and irregular manner, they become the source and spring of a great variety of the most debasing and ruinous crimes. This fact is unhappily too manifest to require either proof or illustration. Whence proceed the detestable vices of the glutton, the drunkard, and the debauchee? Certainly from the unrestrained and irregular indulgence of their animal propensities. The other principles which have been mentioned, from the nature of the actions to which they prompt us, interfere much less frequently with the principle of duty. When, however, they are exercised at the expense of duty, they then become the principles from which disobedience and sin take their origin.

These observations will assist us in understanding how sin entered into the world;—an event which, by many, has been thought incomprehensible. Besides holiness, or the principle of obedience to God, by which the nature of our first parents was adorned, and by which it was distinguished from that of their descendants, they undoubtedly possessed all those appetites, desires and affections, which are justly looked upon as constituent and original parts of human nature. Were a regard to the will of God their sole principle of action, the commission of sin would indeed have been impossible; but surely there is no extraordinary difficulty in believing that their natural principles might receive a wrong direction, or be exercised irregularly, and that from this source disobedience might arise. The Scriptural account of the first sin perfectly accords with this statement; “And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat.” The principles from which she acted are distinctly mentioned. In-

fluenced by the desire of food, of what was beautiful to the eye, of knowledge, and by the suggestions of satan, the sinful purpose of indulgence was formed and accomplished. Adam, according to his own account, was induced to transgress by a regard to his wife; “The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.” Perhaps other motives, such as influenced Eve, concurred with this. The history of angels and of men shows that the finite mind of creatures, even the most exalted, is not proof against temptation, if not sustained by the power of God. Good men, in whom the religious principle is not weak, are sometimes surprised into sin by the influence of desires and affections, which in their own nature are very remote from blame. A very superficial acquaintance with the nature of man, and with human affairs, will convince every person, that by far the greater part of the crimes and wickedness which we witness in human conduct, proceeds from the operation of mere natural principles, directed to forbidden objects, or indulged intemperately and irregularly upon such as are lawful.

From this view of the subject we may perceive the falseness, as well as profligacy, of the opinion which represents as innocent the unrestrained indulgence of every propensity of man, simply because they are natural. This opinion, were it possible to reduce it fully to practice, would quickly lead, in consequence of its setting aside all laws human and divine, to the subversion of society, and the destruction of human life. It would soon defeat the aim even of libertinism itself. That our desires are natural proves indeed that they were designed to be gratified; but most assuredly not without proper restrictions and regulations. It also deserves to be remarked, that in many instances the desires and inclinations, the

indulgence of which is contended for as innocent, because natural, are really no better than corruptions of the original principles of our constitution. They are in themselves criminal perversions of natural and innocent propensities.

From the preceding details we may perceive the futility of those theories which resolve the essence of virtue and holiness into propriety, fitness or utility, or into the nature of things. All these descriptions, so far as they have any meaning, will apply to the exercise of the natural principles we have considered, which, notwithstanding, no man regards as virtuous or holy. The man who eats when he is hungry, acts according to *his nature*; his action is perfectly *proper*, and highly *useful*; and it has all the *fitness* which the adaptation of means to an end can confer, yet he does not regard himself, nor is he regarded by others, as entitled to the praise of moral goodness and holiness. The same things may be said of the actions which legitimately proceed from the other appetites and natural desires which have been mentioned. They all come up fully to the account which these theories give of moral goodness; and yet no man considers them as possessing essentially any thing of a moral nature. Such accounts must surely be very lame and inadequate.

Finally; all the principles of action to which we have attended, furnish, or rather constitute, motives to voluntary action. This is truly the essential characteristic of a principle of action: it incites to volition,—to voluntary action. According to this criterion, nothing can be stated as a principle of action which does not influence to volition: and a complete enumeration, if such were possible, of all our principles of action, both original and acquired, would embrace every propensity, desire and affection, of every kind, from which volition and voluntary action proceed. This I

cannot undertake to give. Indeed the field is too extensive to be fully delineated, within the limits to which I must confine myself. But my object will be sufficiently attained, if I shall succeed in affording some aid to others, whose investigations have not heretofore been directed to it, in finding their way with greater readiness, safety and delight.

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OBSERVATIONS ON THE GENERAL ASSEMBLY.

LETTER VI.

(Continued from p. 209, Vol. V.)

*Character of the Last Assembly.*

Dear Sir—It was originally my design to have submitted some further remarks for your consideration—but other urgent engagements have occasioned the postponement much beyond my expectation.

Let me now recur to an illustration of several things already stated. I have said *the body itself is too large*. So said the Assembly of 1818, when there were present *one hundred and thirty-five* members. This I repeat is the *principal evil*—the origin of all others, which I have named. The evil has been constantly increasing—and as the church shall increase must soon be appalling. By looking over the printed minutes of the last Assembly, you will perceive that there were *one hundred and forty-six* attending members. But the seats actually liable to be claimed, according to the imperfect reports, were *two hundred and seventy-four*. You will recollect it has often been repeated on the floor, that it was impossible to deliberate, with profit or pleasure, on any important subject, with such an unwieldy number—some cannot hear—others cannot speak because they do not understand technicalities—some are weary—others are impatient—and altogether there is much confusion and profitless delay.

To me it seems necessary only to be acquainted with the character and proceedings of the last Assembly, to find an illustration of all the evils which I mentioned to you in my former letters.—That the court was too large is perfectly certain—that there was much waste of time in the political concerns of the meeting, admits of no doubt. But here it should be conceded that less time was actually lost by the last Assembly, than has been known in any year since the number of members exceeded one hundred. Time was saved by omitting to read the minutes of the last previous Assembly—time was also saved by punctuality, and the rapidity with which the roll was daily called—I say not at how much expense of order and decorum. Hereafter some time may be saved by omitting to read the commissions of members; but it remains yet to be tried whether, on the whole, this will be worth the change. After all, there will remain an evil; but if this had been the only one, or even a principal evil, I should never have written you a sentence on the subject. I can say the same of several others—such as the *unnecessary expense—burdening the hospitality* of the Christian population in the place where the court meets—*secular character* of the proceedings—and the influence of *technicalities*. But of the last two I wish to say, if they increase, they may become formidable evils.

In regard to the *waste* of time in useless debate—the last Assembly must have convinced any impartial member, or spectator, that it is possible to debate long and earnestly, without increasing the wisdom, or changing the opinions of any member, or even securing a more just decision. It is undoubtedly right that an ecclesiastical court should deliberate well, examine carefully, and discuss fully every important subject, which comes up for adjudication. But it will be recollected that

discussion was often protracted for hours after nothing was to be gained, except a repetition of the same things, which had been repeated hours before. Beside, members of the highest ecclesiastical court should not debate as parties before the body; pleading against each other, as was often done, and as will often be done, when the court is so large. It seems to me out of place for a member of a court of Christ to rise and deliver a speech, as though he were an advocate anxious to display his eloquence. The court sits for business—not to hear declamation.

Recur now for a moment to the *inequality* of representation in our last Assembly. This, if I do not very much mistake, was greater than has ever appeared in any previous Assembly, since the Synods united in organizing that highest court. In casting my eye over the list of that body, I observe that *twelve* ministerial delegates represented only *thirty-nine* ministers—*twenty-seven* besides themselves—that *ten* of those represented *twenty-eight*—that *seven* represented *sixteen*—that *three* represented *six*—that is, three besides themselves—and *one* represented himself alone. These are the most prominent disproportions of the representation. I attach no blame to the delegates, or to their Presbyteries—it is the ratio, so lately introduced, which leads to this inequality, that I would expose. Had all those *thirty-nine* ministers been in one Presbytery, they would have been entitled to *three* delegates instead of *twelve*, leaving a fraction of *three* members—had *twenty-four* of them been in *one* Presbytery, they would have been entitled to *two*, instead of the *nine* actually on the floor. I know it is not practicable to establish any ratio, that shall make the delegation perfectly equal; but the present inequality deserves notice, because one argument, used in favour of altering the ratio, was—that the representation might be more equal—and it was stated on

the floor of the Assembly in 1825, while the subject was under discussion, that in this respect the evil would be increased—the statement, however, was called in question, denied and disregarded. A very slight inspection will readily convince any man, that the more the representation is lessened, on the plan of delegates from Presbyteries, the greater will be the fractional inequality. But the fact, that this was not seen, nor at all appreciated when suggested, furnishes another proof that a body so large and so composed is liable to overlook the bearings and relations of principles, that might be supposed exceedingly plain.

But the inexperience of a very large proportion of the members, gave visible illustration of the evils resulting from the combined influence of the *rotation* system and the large number of the body. It is true the last Assembly had some men of age and experience, who were an honour to the judicatory—and there were doubtless present many young men of talents, who will become conspicuously useful, both as preachers of the gospel and members of the highest ecclesiastical court. But the fact was evident, that a large majority of that most responsible judicatory were men inexperienced in judicial proceedings, and unacquainted with ecclesiastical law. I need not mention circumstances, which must be familiar to the recollection of all who were present on that occasion, and which confirm the statement now made.

But I must insist that this is a radical evil, and if it be not soon removed, it will work a dissolution of the court itself. It needs not the spirit of prophecy to foretel, that the more the confidence of the church becomes weakened in the decisions of the highest court—and the less respectability the judicatory may have in general estimation—the greater and more immediate

the danger of dissolution. It will not be found that complaints, appeals, and principles to be decided by the Assembly, will lessen in number, as the respect and confidence of the church in her highest court diminishes. It is to be expected, for a time at least, that there will be a great increase. Litigious men will quite as soon carry their case before a body, wanting the respect and confidence due to its station, as before one composed of more grave and judicious men.

It is often repeated by men, not very friendly to Presbyterianism, that the present character of the Assembly cannot bind together the church—that there must be, and that there will be, a schism in the church before long—that the sentiment of independency is fast gaining ground within the bosom of the Presbyterian Church—that the General Assembly must fall to pieces by its own weight—that it is useless to attempt a reform, or to save it from such a catastrophe—and I know not what else, of similar character, may be said.

But, sir, I do think something should be done, and that something must be done, to save the Assembly from division, animosity, and dissolution. I freely admit that there is much lacking in the present character of the General Assembly—it is not so grave, intelligent, and judicious a court, as it should be—not as much so as it once was—nor as much so as I trust it will become, at no very distant day.

That the sentiment of *independence* in church government is fast gaining in the bosom of the Presbyterian Church, I doubt entirely. I have thought the principles of Presbyterianism were fast gaining upon the affections and practice of those Independents, who settle within our bounds. As an evidence of correctness in this impression, I find the Synods of Albany, Geneva, and New York, and New Jersey, con-

tained in 1814, *two hundred and forty-nine churches*—in 1827, there were five Synods in the same region, containing *six hundred and twenty-five churches*—giving an increase of *three hundred and seventy-six churches in thirteen years*. This does not look like a diminution of attachment to Presbyterianism. But lest it should be supposed that I include too long a period for the comparison, I examine the reports of 1819, and find the same region then contained *three hundred and seventy-two churches*, which leaves an increase of *two hundred and fifty-three churches, in eight years*—in 1825 the reports state *five hundred and seventy churches*, which gives an increase of *fifty-five in two years*. I have taken what was in 1814, three Synods, because they are more immediately in the vicinity of independent churches, and most likely to feel the influence of their principles. It is well known that of this increase a large portion of the churches were originally organized in connexion with the independent, or congregational churches, of New England—and of the rest, almost the whole have been formed from New England emigrants. If we go still farther west and south, we find large accessions to the Presbyterian connexion from emigrants of the same character. Such are the facts, and if I mistake not, they tell the general sentiment respecting Independency and Presbyterianism. But I will not undertake to say that all those churches are yet thoroughly Presbyterian in their principles, or practice. I know that many of them have connected with Presbyteries under a special provision of the General Assembly, allowing them to retain certain peculiarities of independence, in their internal regulations. But I also know that many churches, which availed themselves of this provision, have laid aside those peculiarities, and adopted the Presbyterianial principles of organization.

Others are fast losing their prejudices, and becoming more favourable to Presbyterianism. Here again, although, from the circumstances just mentioned, there may be more individuals and churches of the character alleged in the Presbyterianial connexion, than there were ten years ago, yet there is a vast increase of Presbyterianism and decrease of Independency.

There is still another fact, which supports the correctness of my opinion—In the midst of the orthodox churches of New England, an increasing number of Ministers and intelligent Laymen would prefer Presbyterian government. Remarks, to this purport, are so often and so publicly made, that I suppose the fact will not be doubted.

Take all these facts together, and I think you will be satisfied, that all the clamour about the increase of Independency in the bosom of the Presbyterian church, is made by a small minority, and without sufficient reason. At the same time, it is matter of regret that any argument should be furnished by the General Assembly, to excite or extend dissatisfaction. But a few facts of adverse character—a few real evils in that Judiciary, will give stability and currency to a host of prejudices. They will be studiously propagated and tauntingly echoed, with a design, if possible, to break down the influence and respectability of that court. It avails nothing to ask such malcontents the *quid pro quo*? They seek not to build up but to pull down.

But is there reason to apprehend that the Assembly must fall to pieces by its own weight?

I think not immediately—but without some remedy for the existing evils, there will be danger at some future period. That time may not be very far distant, should those evils increase as they have done, and in a ratio of the church's increase in numbers. The great and immediate danger lies in un-

settling the radical and scriptural principles of Presbyterianial government. The beginning of an encroachment upon these, will be like letting out water. There is no danger so great to any good government as to unsettle its constitutional principles. Better far for our civil government, that armed legions should encamp against us, than that our legislators should lay hands on the radical principles of our constitution. Secondary provisions, by-laws and temporary regulations, may be changed, as circumstances require, but touch those principles, on which the government is built—and it is like removing the corner stone, on which the building rests. So as a church, we had better breast an external foe, than change one radical principle of our government. But it is difficult to legislate when there is a clamorous opposition to principle, without yielding something of the point, or in opposite measures going beyond the legitimate influence of the principle. In either case the evil is increased.

I wish you to look seriously at this point of danger. Take the *spirit* of the times, and examine, with it in view, the interesting, enterprising *spirit* of improvement, which hesitates at no obstacle, and stops in its aim at no result, short of the illumination and happiness of an entire world. It is a daring, glorious spirit. I love to feel its impulse and see its triumphs, in the cause of human happiness, truth, and righteousness. The objects are so grand, and the measures so identified with the objects, that none can oppose the impulse without contending against the cause of God. It is an impulse of charity—which is beginning to assume its wonted, primitive plan, in warming the human affections—stimulating the human intellect—and taking the lead of all human enterprise. By it, the icy barriers of prejudice are dissolved—the good, the wise,

and the great of every name, are all united, not only in object but in measures—not only in one army but in one corps, and under one banner. Now I like all this, in its proper character and place. So long as the impulse acts upon the sphere of human wisdom, I am charmed with it; but when the influence is misdirected, in an unhalloed attempt to improve the revelation of God, or to remodify the order of Christ's house, I must stand against it. Be it even so, that revelation and church order are widely different—and I am no very great stickler for the unqualified *divine right* of Presbyterianism—but so long as I think the radical principles of Presbyterianial government are clearly discoverable in the New Testament and primitive church, I must consider it dangerous to the peace and prosperity of the church to invade those established principles.

But there is a tendency in the spirit of the age—not necessarily resulting from its enterprise, but shrewdly interwoven along with it—to remodel every thing in church and state—in the laws of God and man. Of this tendency we ought to be aware. It should be firmly and perseveringly resisted, in its application to God's revealed truth, and to the wholesome scriptural regulations of the church. I would have the General Assembly avoid two extremes in this case—neither oppose the spirit of united charitable enterprise—nor under the specious name of reform, submit her constitutional principles to the sweeping influence of expediency. Far from opposing, I would have that judicatory cherish the spirit of enterprise and improvement, but never unsettle radical principles of truth and order.

In the next place, take the influence of such evils as necessarily grow out of the unwieldy number and the character of the Assembly, and examine the danger in view of

them. Under the guidance of such an improving age and spirit, every meeting will furnish new matter of discontent, and awaken an increasing desire to cure the evils—some at the expense of one principle and some of another, until the whole basis of the Assembly will be gone. But the reforming operation will not stop when the Assembly is gone—Synods, Presbyteries, and Sessions must be remodelled, until confusion and deformity will be the result.

I confess that I was seriously alarmed when I saw the proposition, mentioned in my former letter, sent down for the concurrence of Presbyteries, to set aside a radical principle of the Assembly's constitution. It told home upon my feelings the startling fact, that a majority—and I had reason to fear nearly the whole—of that court, were willing, and even desirous, to abolish one of its vital functions, and sacrifice one of its most important principles. But on this, and the result of some remedies tried, I propose to make some remarks in my next letter.

Yours truly,      ☩

January, 1828.

#### Editorial Remarks.

We solicit from all our readers, especially from those who are members of the Presbyterian church, a particular attention to the latter part of this letter. We yield to none in our attachment to the missionary cause, and a desire to promote it. We yield to none in the joy which we experience, when we hear that this precious cause is prospered and blessed—whether it be among the heathen, or among the destitute population of our own country. But we earnestly wish that in doing good we may not, as has too often been seen, do something that is not good. We think there is imminent danger of this at the present time, especially in the Presbyterian church—imminent

danger that her form of government, and her institutions also, may eventually be subverted and swept away, by putting the management of missions and education out of her own hands, into the hands of those over whom she has not, and cannot have, any control. Missions and education are, most deservedly, very popular objects at present; and there are many who care little, if these objects be promoted, whether it be done in a manner favourable, or unfavourable, to the order and stability of the Presbyterian church. It is to this that we beg the attention of our readers. These objects may be as well, and even much better promoted, by the church, *as a church*, taking them into her own hands, and keeping them under her own direction, than in any other way—by applying the pecuniary contributions of her own members *chiefly*—we say not *exclusively*—to the support of such missions and education as are superintended by herself. Is this bigotry? Then we avow ourselves to be bigots. But it is not bigotry. It is no more than is done by all other churches in our country and in Christendom; and if the Presbyterian church refuse to do it, she will, before many years, not be a church at all—or one only in name. The Episcopal church, the Lutheran church, the Baptist church, the Methodist church, the Moravian church, all manage these concerns *as churches*—And they act rationally, so long as they believe their church order to be worth preserving. And so must the Presbyterian church act, if she is not willing to sacrifice her existence to a mistaken liberality. We firmly believe that with proper zeal, mingled, as we wish it to be, with real liberality, more good might be done in this way than in any other; and that infinite evil, at a future, and not distant day, might be prevented. We would wish that neighbourly assistance should be afforded to all who are labouring in the same good

cause, and that kind and catholick feelings should be cherished toward all; but that the mass of contribution and effort in our own church, should be applied to promote missions and education under the direction and control of our own judicatures, and by no other associations whatsoever. This is an important subject, and we intend to resume its discussion, as soon as we can find leisure for the purpose.

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THE PRESBYTERIAN.

No. III.

The maxim can hardly be too often repeated, that "the Bible, and the Bible only, is the religion of Protestants." Depart from this ground—depart from it ever so little, and the danger becomes imminent. If the sacred oracles do not contain, *in themselves*, a sufficient and *the only authoritative rule* of faith and practice, in vain shall we seek elsewhere for such a rule. Let us not be misunderstood. We do not say that common sense, reason and experience, are never to be called into exercise in matters of religion; but we do say, that they are never to be pleaded in opposition to plain revealed truth. We do not say that creeds, articles, and confessions of faith, are of no use; but we do say, that they are not by themselves authoritative; nay, that they are worse than useless, when every sentence of them cannot be sustained by a clear scriptural warrant. We do not say that *the Fathers* cannot be read with considerable benefit; for we freely admit that a knowledge of the true state of the church in their day, can best be gathered from their writings; and that in regard to facts and circumstances which fell under their personal observation severally, and of which they could therefore speak as matters of *their own knowledge*, their testimony is of the highest value. But

we do say, that what they give as only the report of others, ought to be regarded as mere *hearsay evidence*, by which nothing of importance can, with any propriety, be considered as established or verified: and we farther say, that the opinions they delivered and the doctrines they taught, are of no higher authority than those of many other good and honest men, in every age of the church—We may well say this, because in several points the Fathers contradict each other, and in some are inconsistent with themselves; and because their interpretations of Scripture are, in a number of instances, exceedingly crude, and in a few manifestly erroneous.

Having made these remarks, that our views may not be misapprehended in relation to this subject, we declare it to be our firm conviction that the apostles of Christ, as a pre-eminent order of men in his church, were to have no successors; but that all their peculiar powers and endowments were forever to terminate with their lives. We also believe that it may be clearly and conclusively shown from the New Testament, that an entire parity or equality of rank and office, among those who are permanently to preach the gospel and dispense all its ordinances, is a divine appointment; and in reference to the gospel ministry, the only divine appointment, which is apparent in the sacred records. If we succeed in showing this, as we trust we shall, then it will appear that the Presbyterian church, in which parity or equality of rank in all its ministers is held as a fundamental principle, is not only a true church of Christ, but in this particular, nearer to the apostolick model, than any church in which the parity in question is denied and disregarded. It will likewise appear, that the members of the Presbyterian church, so far from being left to the uncovenanted mercies of God, may not only be



truly in covenant with the Father of mercies, but have the seals of his gracious covenant dispensed to them, in the manner and form most accordant with his own institution.

In the *Encyclopædia Britannica*, under the article *Presbyterians*, we have found about as good a *summary*—yet let it be remembered that it is only a *summary*—of the arguments in favour of the sentiments we have just expressed, as we think could easily be made. Agreeably therefore to our purpose, as heretofore announced, of making quotations, as often as we shall find such as we deem pertinent and satisfactory, we now give the following—only requesting our readers to turn to the passages of the New Testament referred to, and read them carefully; and if read in the original, so much the better.

“The Presbyterians believe, that the authority of their ministers to preach the Gospel, to administer the sacraments of baptism and the Lord’s supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbytery; and they oppose the independent scheme of the common rights of Christians, by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters; that all ministers being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established, upon the primitive practice of making the *moderator* or speaker of the presbytery a permanent officer.

These positions they maintain against the Episcopalians by the following scriptural arguments.—They observe, “That the apostles planted churches by ordaining bishops and deacons in every city; that the ministers which in one

verse are called bishops, are in the next perhaps, denominated presbyters; that we no where read in the New Testament of bishops, presbyters, and deacons, in any one church; and that, therefore, we see under the necessity of concluding *bishop* and *presbyter* to be two names for the same church officer. This is apparent from Peter’s exhortation to the *elders* or *presbyters* who were among the Jewish Christians. ‘The *elders* (presbyters) which are among you I exhort, who am also an *elder*, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the *oversight* thereof (*επισκοποιεις* acting as *bishops* thereof), not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.’ 1st Pet. v. 2, 9. From this passage it is evident that the presbyters not only fed the flock of God, but also governed that flock with episcopal powers; and that the apostle himself, as a church officer, was nothing more than a presbyter or elder. The identity of the office of *bishop* and *presbyter* is still more apparent from Heb. xiii. 7, 17, and 1st Thess. v. 12; for the bishops are there represented as governing the flock, speaking to them the word of God, watching for their souls, and discharging various offices, which it is impossible for any man to perform to more than one congregation.

“From the last cited text it is evident that the bishops (*επισκοποι*) of the Thessalonian churches had the pastoral care of no more souls than they could hold personal communion with in God’s worship; for they were such as all the people were to *know*, *esteem*, and *love*, as those that not only were *over them*, but also ‘closely laboured among them, and admonished them.’ But diocesan bishops, whom ordinarily the hundredth part of their flock

never hear nor see, cannot be those bishops by whom that flock is admonished; nor can they be what Peter requires the bishops of the Jewish converts to be, *ensamples to the flock*. It is the opinion of Dr. Hammond, who was a very learned divine, and a zealot for episcopacy, that the *elders* whom the apostle James desires (Jas. v. 14) the sick to call for, were of the highest permanent order of ecclesiastical officers; but it is self-evident that those elders cannot have been diocesan bishops, otherwise the sick must have been often without the reach of the remedy proposed to them.

“There is nothing in scripture upon which the Episcopalian is more ready to rest his cause, than the alleged episcopacy of Timothy and Titus, of whom the former is said to have been bishop of Ephesus, and the latter bishop of Crete; yet the Presbyterian thinks it as clear as the noon-day sun, that the presbyters of Ephesus were supreme governors, under Christ, of the Ephesian churches, at the very time that Timothy is pretended to have been their proper diocesan.

“In Acts xx. 17, &c., we read, that ‘from Miletus Paul sent to Ephesus, and called the elders (presbyters) of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. And now, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (*ἐπισκοπους bishops*), to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter

in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace,’ &c.

“From this passage it is evident, that there was in the city of Ephesus a plurality of pastors of equal authority, without any superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock. Dr. Hammond, indeed, imagines, that the elders whom Paul called to Miletus were the *bishops of Asia*, and that he sent for them to Ephesus, because that city was the metropolis of the province. But, were this opinion well founded, it is not conceivable that the sacred writer would have called them the elders of the church of *Ephesus*, but the elders of the *church in general*, or the elders of the *churches in Asia*. Besides, it is to be remembered, that the apostle was in such haste to be at Jerusalem, that the sacred historian measures his time by *days*; whereas it must have required several months, to call together the bishops or elders of all the cities of Asia; and he might certainly have gone to meet them at Ephesus in less time than would be requisite for their meeting in that city, and proceeding thence to him at Miletus. They must therefore have been either the joint pastors of one congregation, or the pastors of different congregations in one city; and as it was thus in Ephesus, so it was in Philippi; for we find the apostle addressing his epistle ‘to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.’ From the passage before us, it is likewise plain that the presbyters of Ephesus had not only the *name*

but the whole *power* of bishops given to them by the Holy Ghost; for they are enjoined to do the whole work of bishops—*ποιμαίνειν την εκκλησίαν του θεου*—which signifies, to rule as well as *feed* the church of God. Whence we see that the apostle makes the power of *governing* inseparable from that of *preaching* and *watching*; and that, according to him, all who are preachers of God's word, and watchmen of souls, are necessarily rulers or governors of the church, without being accountable for their management to any prelate, but only to their Lord Christ, from whom their power is derived.

"It appears, therefore, that the apostle Paul left in the church of Ephesus, which he had planted, no other successors to himself than *presbyter-bishops*, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first bishop of Ephesus, was present when this settlement was made, Acts xx. 5; and it is surely not to be supposed that, had he been their bishop, the apostle would have devolved the whole episcopal power upon the presbyters before his face. If ever there were a season fitter than another for pointing out the duty of this supposed bishop to his diocese, and his presbyter's duty to him, it was surely when Paul was taking his final leave of them, and discoursing so pathetically concerning the duty of *overseers*, the coming of ravenous wolves, and the consequent hazard of the flock. In this farewell discourse he tells them that 'He had not shunned to declare unto them all the counsel of God.' But with what truth could this have been said, if obedience to a diocesan bishop had been any part of their duty, either at the time of the apostle's speaking, or at any future period? He foresaw that ravenous wolves would enter in among them, and that even some of

themselves should arise speaking perverse things; and if, as the Episcopalians allege, diocesan episcopacy was the remedy provided for those evils, is it not strange, passing strange, that the inspired preacher did not foresee that Timothy, who was standing beside him, was destined to fill that important office; or, if he did foresee it, that he omitted to recommend him to his future charge, and to give him proper instructions for the discharge of his duty?

"But if Timothy was not bishop of Ephesus, what, it may be asked, was his office in that city? for that he resided there for some time, and was by the apostle invested with authority to ordain and rebuke presbyters, are facts about which all parties are agreed, and which, indeed, cannot be controverted by any reader of Paul's epistles. To this the Presbyterian replies, with confidence, that the power which Timothy exercised in the church of Ephesus was that of an evangelist, Tim. ii. 4, 5, and not a fixed prelate. But, according to Eusebius, the work of an evangelist was, 'to lay the foundations of the faith in barbarous nations, and to constitute among them pastors; after which he passed on to other countries.' Accordingly we find that Timothy was resident for a time at Philippi and Corinth (Phil. ii. 19. 1st Cor. iv. 17. 1st Cor. xvi. 10, 11) as well as at Ephesus, and that he had as much authority over those churches as over that of which he is said to have been the fixed bishop. 'Now, if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do. Let no man, therefore, despise him.' This text might lead us to suppose that Timothy was bishop of Corinth as well as of Ephesus; for it is stronger than that upon which his episcopacy of the latter church is chiefly built. The apostle says, 1st Tim. i. 3, 'I besought thee to abide still at

Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.' But, had Timothy been the fixed bishop of that city, there would surely have been no necessity for beseeching him to abide with his flock. It is to be observed, too, that the first epistle to Timothy, which alone was written to him during his residence at Ephesus, was of a date prior to Paul's meeting with the elders of that church at Miletus; for in the epistle he hopes to come to him shortly; whereas he tells the elders at Miletus that they should see his face no more. This being the case, it is evident that Timothy was left by the apostle at Ephesus only to supply his place during his temporary absence at Macedonia; and that he could not possibly have been constituted fixed bishop of that church, since the episcopal powers were afterwards committed to the presbyters by the Holy Ghost in his presence.

"The identity of the office of bishop and presbyter being thus clearly established, it follows, that the presbyterate is the highest permanent office in the church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were indeed some things peculiar and extraordinary, such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole world. These powers and privileges could not be conveyed by imposition of hands to any successors, whether called presbyters or bishops; but as rulers or office-bearers in particular churches, we have the confession of 'the very chiefest apostles,' Peter and John, that they were nothing more than presbyters or parish ministers. This being the case, the dispute, which has been so warmly agitated concerning the

validity of Presbyterian ordination, may be soon decided; for if the ceremony of ordination be at all essential, it is obvious that such a ceremony performed by presbyters must be valid, as there is no higher order of ecclesiastics in the church by whom it can be performed. Accordingly we find, that Timothy himself, though said to be a bishop, was ordained by the laying on of the hands of a presbytery. At that ordination, indeed, St. Paul presided, but he could preside only as *primus in paribus*; for we have seen that, as permanent officers in the church of Christ, the apostles themselves were no more than presbyters. If the apostles' hands were imposed for any other purpose, it must have been to communicate those *charismata*, or miraculous gifts of the Holy Spirit, which were then so frequent; but which no modern presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most frantic enthusiasm."

Since our last number was published, it has twice been noticed, in "a respectable periodical of this city" which is issued weekly. We had prepared a reply to the first notice, before we saw the second. On the appearance of the second it occurred, that there might be a third and a fourth, before our present number could meet the publick eye. It also occurred, that we should lose our main object in writing, which is to show our Presbyterian readers that *theirs is the true apostolick church*, if we permitted ourselves to be drawn aside, by every petty attack which we might receive in our progress. We have therefore resolved to let these things, with but little notice, take their course, while we take ours. Perhaps we may devote a whole number to a reply, when we think them of importance enough to require it. At present we only remark that the

extracts from "the unanswerable work of the late Dr. Bowden—an invaluable work," have already been both answered and confuted by Dr. Miller, and Dr. B.'s statements shown to be scarcely more than a tissue of blunders and misrepre-

sentations from the beginning to the end. We say this that our readers "may be guarded against error and seduction," till we can find space to republish Dr. Miller's replies.

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## Review.

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LETTERS ON CLERICAL MANNERS AND HABITS; *addressed to a Student in the Theological Seminary, at Princeton, N.J.* By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government, in the said Seminary. New York: published by G. & C. Carvill. 1827. pp. 476.

WE feel that an apology is due, both to our readers and to the author of this excellent volume, for suffering it to go to a second edition, before we have noticed the first. The truth is, we hoped that some of our correspondents would long since have favoured us with a review of the work—a review worthy of its subject. For ourselves, we read about a hundred pages of the publication when it first appeared; and till within a week, we had not been able to command the time requisite to go carefully through the remainder, and to review what we had before perused. In the mean time, the book has been reviewed in other periodicals, and the public approbation of it decisively manifested. We have indeed, since we finished the perusal of the volume, seriously doubted whether there is not a weighty reason, why we should altogether abstain from a review of it in our Miscellany. It contains—what we certainly did not expect to find—a reference to some former publications of the editor of the Christian Advocate, and in a strain of approbation, which he may be supposed only to

reciprocate, when he awards to the author of these letters, even less commendation than he conscientiously believes to be due.

We have nevertheless determined to make some remarks on the letters before us, and to give our opinion of their general merits as impartially as we can. This we believe is expected from us; and some of our distant readers may not otherwise become as speedily acquainted with the nature of the work, its publicity notwithstanding, as we think will be to their advantage.

The title page indicates generally the contents of the volume to which it is prefixed; and the author observes, in his introductory letter, that "no popular adequate treatise on this subject, so far as he knows, is to be found." We certainly know of no such treatise; although from a number of publications that we could mention, many of the most important advices which are here embodied might be collected. But there is much in this volume, and much that we deem important, which we have never elsewhere seen; and the excellence of Dr. Miller's work, in our judgment, much consists in this—that it supplies a great *Desideratum* to theological students and young ministers of the gospel. There certainly was a most urgent necessity for a discreet, connected, and popular discussion of the topics which form the subjects of these letters. Had such information, cautions, and

counsel as we here find, received the early and attentive consideration of many ministers of the gospel whom we have known, we confidently believe that their comfort, their respectability, and their usefulness, would have been greatly augmented; and that the entire loss of character by some, and the consequent reproach brought upon religion, might probably have been prevented. We sincerely rejoice that the candidates for the gospel ministry, who are now coming into publick life in our country, will have an opportunity to avail themselves of instruction and admonition which was wanting to their predecessors; and their negligence will be inexcusable, if they do not make their advantage of this opportunity. Indeed, while we would particularly recommend a careful and repeated perusal of this volume to Theological students and the junior clergy, we have no hesitation in giving it as our opinion, that it may be read with sensible profit by all ministers of the gospel, whatever be their age or standing. We venture to conjecture that the author himself has derived benefit from his own work; and we are sure that if it has not been productive of benefit to his reviewer, the fault is his own.

Much of the compositions of Dr. Miller, which he has hitherto given to the publick, is in the form of letters. The subjects which he has thus discussed were of a character to be advantageously handled in this manner; and it is a manner to which his style is well adapted, and to which the cast of his thoughts, feelings, and habits, seem to be peculiarly favourable. In the volume under review, the letters, although manifestly written for the press and the publick, are supposed to be addressed to a Theological student, in the Seminary of which the Dr. is a professor. The character of a personal and private correspondence is in general well sustained; but in

some instances there is, for a time, an apparent forgetfulness of this appropriate character, and the writer seems as if he were directly addressing the publick. This however is usually well covered, by applying what was said generally, to the peculiar circumstances of his pupil. But, this, as a mere matter of composition, was the most difficult point which the writer had to manage; and in a few instances, particularly at the beginning of some of his letters, we think he has not managed it with entire success.

We shall go on to point out a few other blemishes, and to state wherein we dissent from the writer in one or two particulars—We confess we would do this, were it only to show that we do not blindly admire or indiscriminately applaud this author. But we have other and higher objects in view. If our remarks shall be found of any value, they may enable Dr. M. to improve his work in a subsequent edition; and they may also be of some use to those of our young brethren, who are, or ought to be, cultivating style and composition—For their sakes chiefly, we intend to indulge in a little verbal criticism; a business for which we have no great fondness. We have no apprehension that our friend, the professor, will take umbrage at our criticisms. He will recollect how, when we were near neighbours, we used to solicit and receive each other's remarks, before some of our compositions were published: And we believe that neither of us would have had much objection, that all the remarks made on these occasions should have been heard by the world.

Dr. M.'s grammatical accuracy is commonly unimpeachable. The following sentence, page 285, is an exception. "And more than once it unfortunately happened, that a portion of the lectures thus lost, were [was] precisely, the most radical and indispensable of the whole number, the loss of which imposed

upon them the most serious disadvantage through all that came afterwards." It is true that the exchanging of *were* for *was* in this sentence, without any other alteration, would injure the sense. But how easily and advantageously might it be altered thus—"And more than once it unfortunately happened that the lectures, a portion of which was thus lost, were precisely the most radical," &c. The error of making the verb agree with the noun, whether singular or plural, to which it is nearest in a sentence, when one more remote is its proper nominative, is too often found in writers generally correct; but it ought to be carefully avoided, inasmuch as it not only violates grammar, but sometimes puts obscurity or confusion into the whole sentence.

In page 350, Dr. M. writes—"Never allow yourself on any occasion, except one of the *extremest* urgency, to go into a deliberative assembly, and call out a member in the midst of a debate." The word we have put in italicks is not grammatical—It is in fact a double superlative. Murray says, "Adjectives that have in themselves a superlative signification, do not properly admit of the superlative or comparative form superadded: such as, chief, extreme, perfect, right, universal, supreme, &c.; which are sometimes improperly written, chiefest, *extremest*, perfectest, rightest, most universal, most supreme," &c. We recollect that Dr. Campbell, in his Philosophy of Rhetorick, is extremely severe on Bishop Lowth, for having justified, or pleaded an excuse for, a double superlative in the English Liturgy.

We have remarked no other grammatical inaccuracies than the two we have now mentioned, in Dr. M.'s book of 476 pages: and this is more than we could say of most books, of the same size, which we peruse.

We find the word *revolt* applied

several times in these letters, as an active and passive verb. Johnson gives it only as a neuter verb, although one of his examples exhibits its use in a passive form. But we think it is far too frequently used by Dr. M., and would, in most cases, rather have seen the words *repulsive*, *offensive*, *repelling*, or *shocking*. But "*rely upon it*," and "*depend upon it*," are the favourite phrases of Dr. M.; as much so at least as *esse videatur*, was a favourite with Cicero. To say the truth, we became somewhat annoyed, by these little intrusive phrases coming upon us so often. Their frequency seemed to us to deprive them of all their force; and at least in three instances out of four, we thought the sentences where we found them would have been more forcible, and in all respects better, if these hortative monitions had been omitted altogether. In other instances, we wanted to see in their place such phrases, as *be assured*, *doubt not*, *nothing more certain*, *beyond a question*, &c.

Dr. M. likewise, in our opinion, too often uses the word *then* instead of *therefore*, in cases where the former term has precisely the same signification as the latter. When a conclusion is to be drawn, or an inference made from some previous statement, we almost uniformly find *then*, in the place of *therefore*. We could not help thinking of the representation and petition, in the Spectator, of injured *who* and *which*, against the usurper *that*.

"I have long thought (says Dr. M. page 113) that the practice of RETAILING ANECDOTES, was by far too much indulged [in] by clergymen." We have Johnson's authority for the word we have here inserted. He says under the word *indulge*, as an active verb,—"*If the matter of indulgence be—a habit, it has in: as he indulged himself—in shameful drunkenness.*"

We have marked the following sentence in page 373 as one unhap-

pily constructed—"If you should be chosen Moderator of the General Assembly, or of any of the higher judicatories of the church," &c. Would not a reader, unacquainted with the Presbyterian form of church government, suppose, on reading this sentence, that there were judicatories of the church *higher* than the General Assembly? We think it should have been said—"If you should be chosen Moderator of any of the higher judicatories of the church, especially of the General Assembly," &c. We have now done with errors of language, and if they had been much more numerous than they are, we would not have thought it worth while to attempt to specify them. It is only when a writer commits but a few errors of this sort, that any reasonable critic takes the trouble to point them out.

In some criticism on this volume which we have heard or read, Dr. M. was charged with being too minute or particular in his specifications, especially in his third letter, where he treats of "offensive personal habits." We confess that for a while we thought this a just charge; and we still think that a considerable part of page 81 is scarcely compatible with that *dignity*, which the professor so frequently and justly recommends, as an attribute of character that a clergyman should at all times be careful to sustain. Minute specification, moreover, in relation to any class of actions, has this inconvenience, that it is scarcely possible to render it complete; and if left incomplete, what is omitted is apt to be regarded as unimportant, if not innocent. We do not find in the chapter to which we have referred, or any where else, a word said

against the practice, too frequent, both among theological students and ministers of the gospel, of *wearing too long a beard*. Now, we do think that too great a visibility of beard, is quite as indecorous as a number of the practices which are severely and justly censured, in the chapter to which we have adverted. But after all, we cannot on mature consideration, think that Dr. M. has been too minute in his details; or that he is justly chargeable, as some have thought, with being too repetitious. General statements usually make but a slight and evanescent impression on any, and they make the least of all on the young. Young persons must be told of *individual things*, and have line upon line and precept upon precept, if we would hope to do them good. We do not say that these letters might not be improved by a little pruning, here and there, and by the supply of some omissions—Where is the composition of which this might not be said with truth? But a prime part of these letters consists in their adaptedness to make every transgressor feel the share of reproof which belongs to himself; and we would protest against any diminution of this effect. We have ourselves felt deeply the conviction, as we were reading this volume, that the author while writing it was swallowed up, if we may so express it, by a *desire to do good*—Aiming at this, he disregarded every consideration that seemed to interfere with his main object. At a book thus written, and ably written, the critic may carp and the witling may sneer, but the wise and the good will commend, and many who receive benefit will bless the writer.

(To be continued.)



## SHORT NOTICES OF RECENT PUBLICATIONS.

**A REVIEW OF A DEBATE ON CHRISTIAN BAPTISM**, between Mr. John Walker, a Minister of the Secession, and Mr. Alexander Campbell, a Baptist Minister, published by Mr. Campbell; in a Series of Letters, addressed and dedicated to the United Presbyterian Congregations of Mingo Creek and Williamsport, by their affectionate pastor, Samuel Ralston. Second edition, corrected and amended. To which is now added, a Reply to Objections made by both Mr. Campbell and Mr. Walker. "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."—Solomon. "Search the Scriptures."—Christ. Washington, Pa. Printed by John Grayson. 1825.

SEVERAL of these letters made their first appearance in the Presbyterian Magazine, about seven years since. They are however considerably altered and enlarged, as they are here republished; and the latter part of the volume is entirely new. We suspect that the controversy about the subjects and the mode of Christian baptism, is likely to continue, if not to the end of the world, at least till the commencement of the Millennial age. The subject of the controversy, however, is one on which the mind of every Christian, and especially of every minister of the gospel, ought to be made up and settled: And to aid both laity and clergy in forming a correct opinion on this subject, the little volume before us may, in our judgment, be read with considerable advantage. The letters are written without acrimony, and with no inconsiderable share of learning and talent—They are perspicuous, full of scriptural argument, and close reasoning. We do not mean to say, that our views of baptism are in all respects exactly those of this writer; but we do not differ from him in any thing so material as to require a specification. Those who hold that other infants than those of parents one or both of whom receive the sacrament of the Lord's Supper, may be admitted to baptism, will find, in Dr. Ralston's third letter, the best defence of their system that we have ever read: And those who oppose that system may here find the strength of the argument which they are called to answer.

We cheerfully recommend this small and cheap volume (the price is 75 cents) to the readers of our work, as one from which they may receive instruction and edification.

PRIVATE JOURNAL OF A VOYAGE TO THE PACIFIC OCEAN, AND RESIDENCE AT THE

SANDWICH ISLANDS IN THE YEARS 1822, 1823, 1824, AND 1825. BY C. S. STEWART, LATE MISSIONARY AT THE SANDWICH ISLANDS. New York, John P. Haven, 142 Nassau St. 1828. pp. 406.

THE greater part of this Journal has already appeared in our Miscellany. Before the author left his country, he engaged with the editor, to furnish him with such information relative to the Sandwich Islands, and the missionary operations there, as might appear to be useful or interesting. He did so—in letters addressed to one of his nearest relatives, Mrs. John M. Bowers, but of which it was understood that the editor should have the perusal. The readers of the first four volumes of our work, will probably recollect Stewart's Journal, and some extracts from that of his humble friend Betsy Stockton, as among the most interesting articles of those volumes. Since his return to this country, occasioned by the dangerous illness of Mrs. Stewart, he has at the instance of his friends, reviewed and corrected, and made some additions to his journal, and published the whole in the volume before us: And a most entertaining and instructive volume it is. We can truly say, that although we have become familiar with its contents, we cannot yet begin to read it, without finding it difficult to stop. We know that it contains verities; and Mr. Stewart, while we are sure that his high sense of duty would not permit him to mix any fiction, or connect any disguise or exaggeration with these verities, has possessed the talent of exhibiting them in such a vivid and interesting manner, as to produce in many instances almost an ideal presence of them.

We can assure our readers, that although they may have seen in the Christian Advocate the substance of Mr. Stewart's narrative, they will not regret a purchase of this volume. The narrative is here not only given in an unbroken form, but as already intimated, some additions are made to what was before published; and a chart is given of the Sandwich Islands, and engraved views of some of the most interesting objects which fell under the writer's observation—among the rest, of the tremendous Volcano in the island of Hawaii. The volume is dedicated to the Honourable Mr. Southard, the present Secretary of the Navy of the United States.

## Literary and Philosophical Intelligence, etc.

*Ti Plant of the Sandwich Islands.*—At the close of Mr. Stewart's volume, there is an account of two beautiful species of *Achatina*, brought from Oahu by the missionaries on their return to this country, and presented by them to Prof. Green. The following account of the plant which these little animals inhabit, and which is not published by Mr. S., will perhaps be interesting to some of our readers.

"This shrub, called by the natives *Ti*, (often improperly spelled *Tee*) is no doubt the *DRACENA terminalis*, (Jaquin) and seems to have been first noticed by Captain Cook. Sir. J. E. Smith, in the *New Encyclopedia*, remarks that the Islanders consider this a sort of sacred shrub, planting it about places of worship and burial. I am informed, however, by Mr. Stewart, who has resided for some years at the Sandwich Islands, that it is held in no superstitious reverence whatever. The shrub, from its peculiar growth, is pretty well adapted for hedges, and is thus used not only as a kind of fence about their sacred places, but for every kind of enclosure. Like our olive branch, it is, as has been stated, their emblem of peace. The root of the *Ti* may be considered as one of the luxuries of Oahu and most of the South Sea Islands; besides being useful in making a kind of beer, when baked it is exceedingly sweet and luscious—much more so even than the sugar cane, so that very small quantities only can be eaten at once. When taken in this way, its effects on the system have been said to be narcotic; this, however, is probably incorrect. As before hinted, an intoxicating liquor was formerly made from the juice of this root by distillation; but at present, by the influence of the missionaries and the good sense of the chiefs, this process has been *tabooed*, or prohibited."

*Beet-root.*—At a dinner recently given by the town of Amiens to the King of France, was placed on the table, opposite to his majesty, an immense column composed of sugar manufactured from beet-root, at Franvillers, near Amiens. The column consisted of four different qualities of refined sugar, and crystals of raw sugar formed the pedestal. The manufacture of sugar from beet-root seems to be making great advances in France.

Mr. Champollion, jun. is at present employed in having the Roman obelisks accurately drawn and engraved on copper. In this, he is supported by the Papal government. The hieroglyphics he purposes to explain in the text of the work.

VOL. VI.—*Ch. Ad.*

*Steel.*—A Mr. Mackintosh, in Scotland, has lately taken out a patent for a new process of making steel, by impregnating the iron, at a higher temperature than heretofore, with carbon in a gaseous form.

*Macao.*—The island of Macao is about 6 miles in circumference. The appearance of it is naked and sterile. It is inhabited by 45,000 individuals; of whom 40,000 are Chinese, and live chiefly in the town of Macao; the remaining 5000 are Portuguese and English. The climate is very healthy, and the heat very endurable. It contains a great number of Chinese temples; fourteen Catholic churches, to which nearly a hundred priests are attached; and one Protestant chapel, belonging to the East India Company.

A twenty-fourth share in the *London Courier* was lately sold for *five thousand guineas*—an instance of prosperity in a public journal without any parallel. The *whole* of the *Morning Chronicle* was sold for *forty thousand pounds*, about *one-third* of the value of the *Courier*. The purchaser of the share alluded to has upwards of *ten per cent.* for his money.—*Dublin Correspondent.*

*Antiquities.*—There is a fine collection of Egyptian antiquities at Leghorn, sent thither by M. D'Anastasy, the Swedish and Norwegian consul at Alexandria. The manuscripts on papyrus are a hundred and twenty-six in number. One of them, in particular, is exceedingly interesting. It is in Greek, and is a treatise on metallic chemistry; containing nearly a hundred recipes for purifying or combining various metals. This collection also comprises about three hundred articles in gold and silver: comprehending necklaces, bracelets, ear-rings, rings, small figures, amulets, and other ornaments. Among them are three large and beautiful bracelets; one of which, in perfect preservation, belonged to King Toutmosis the Third, the fifth sovereign of the eighteenth dynasty, called by the Greeks *Mæris*. Among the scarabæi, which are about a thousand in number, is one of a large size, rendered very remarkable by the inscription upon it, which refers to the marriage of Aménophis the Third, the eighth of the eighteenth dynasty, with Queen *Taïa*. There are also some bas-relievs in stone, admirably finished.

*Canton.*—This city contains about 800,000 inhabitants, including those who live in boats. It occupies about five miles on one side of the river, and three miles on the other. The business carried on in

it is *prodigious*. Every thing is in perpetual motion; and yet perfect order reigns throughout. The factories belonging to the East India Company are very extensive; although they are comprehended in the space of about a quarter of a square mile. In the island of Hainan is one of the most ancient of the Chinese

temples. It occupies a large plot of ground; and the duties of it are discharged by a hundred priests. In one part of it are kept twelve hogs, of extraordinary size, which are fed and attended to with the greatest care. Some of these animals are, they say, sixty years old.

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## Religious Intelligence.

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### MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(Continued from p. 86.)

May 28. A letter was received from the Secretary of the American Board of Commissioners for Foreign Missions, presenting 150 copies of their last report, and several previous reports and Missionary papers. These reports, &c. were ordered to be distributed among the members.

The consideration of the complaint of Mr. McClure was resumed. The Presbytery of Philadelphia were heard in support of their decision, complained of. The parties then withdrew, after which the roll was called, to give each member an opportunity to express his opinion. The Assembly having made some progress in this business, resolved to suspend it for the present, to take up the order of the day, viz. the election of Directors for the Western Theological Seminary.

The ballots were received, and committed to Mr. Harned, Mr. Steel, and Mr. Morrow, to count them, and report the result.

The subject of the complaint of Mr. McClure was resumed. The further calling of the roll for an expression of opinion was arrested, and a resolution was introduced, which, after some discussion, was committed to Dr. Fisk, Mr. Armstrong, Mr. Weed, Mr. Speer, Mr. Wilbur, Mr. Kelly, and Mr. Bayard.

Resolved, That the Assembly will proceed to-morrow afternoon to elect a professor of Theology for the Western Theological Seminary. The Assembly then had a season of special prayer for divine direction in this important choice.

The committee on Overture No. 9, viz.—

A communication from the American Society for the promotion of temperance, made a report, which was accepted, and laid on the table.

Resolved, That agreeably to a recommendation of the committee in their re-

port, the agent of that Society be heard before the Assembly this afternoon at 5 o'clock.

Mr. Hay had leave of absence from the remaining Sessions of the Assembly; and the Rev. Alan D. Campbell was appointed temporary clerk in his room.

Reports were called for from the agents, appointed by the last Assembly, to solicit donations for the Theological Seminary at Princeton, when the following report was received from the Rev. Joshua T. Russell, viz.

That he had attended to his agency in the city of New York, and had collected for the Synodical Professorship, something on subscriptions of the preceding year, and that he had recently obtained, besides some smaller donations, twenty subscriptions of \$200 each, payable in one and two years. These twenty subscribers the agent reported as belonging to the following congregations, viz.

Cedar Street, 11; Wall Street, 3; Blacker Street, 2; Rutgers Street, 1; Murray Street, 1; Pearl Street, 1; Brooklyn, 1;—Total 20.

The committee to which was referred the report of the Directors of the Theological Seminary at Princeton, and the report of the Trustees of said Seminary, reported the following resolutions, which were adopted, viz.

1. That the sum of \$5050 be placed at the disposal of the Board of Trustees of said Seminary, for the payment of Professors' salaries.

2. That the Rev. John McDowell, D. D., the Rev. Henry R. Weed, the Rev. Samuel S. Davies, and the Rev. Joshua T. Russell, be, and they hereby are appointed general agents to solicit funds for said Seminary.

The committee to whom was referred the report of the Presbytery of Hanover, respecting the Theological Seminary under their care, made the following report, which was adopted, viz.

From the communication of the Presbytery of Hanover, it appears, that the ar-

rangements proposed by the General Assembly of the last year, respecting the Theological Seminary under the care of said Presbytery, have been ratified on their part.

It likewise appears, that for the purpose of enlarging the foundation, and extending the usefulness of the Seminary, the Presbytery of Hanover have made proposals to the Synods of Virginia and North Carolina to take the institution under their immediate care and joint direction; which proposals have been adopted by the said Synods respectively; and a plan of government for the Seminary arranged on principles agreed on by the contracting parties.

In view of the whole subject, your committee would respectfully recommend to the Assembly the adoption of the following resolutions, viz. Resolved,

1. That the General Assembly approve and ratify the arrangements which have been made for placing the Theological Seminary heretofore confided to the care of the Presbytery of Hanover, under the immediate care and joint direction of the Synods of Virginia and North Carolina.

2. That the Assembly will sustain the same relation to the Seminary, and exercise the same species of control over it, under the recent arrangements, as they proposed to do by their act of the last year, in its state as then existing.

3. That, hereafter, the Seminary shall be denominated, *The Union Seminary of the General Assembly, under the care of the Synods of Virginia and North Carolina.*

4. That the General Assembly cordially recommend the high interests of this rising Seminary to the active patronage and support of the churches at large, and especially of the churches within the bounds of the Synods which have it under their management and care.

5. That the General Assembly request their Board of Trustees to consider and determine on the expediency, under existing circumstances, of continuing the permanent funds of the Seminary, either in whole or in part, within the state in which they have been raised, in such manner as may be deemed safe and proper.

The committee appointed to draught a memorial to the General Associations of Massachusetts, and New Hampshire, and the General Convention of Vermont, in regard to some changes which the Assembly have deemed necessary to be made in the plan of correspondence and intercourse between the said ecclesiastical bodies and the Assembly, reported the following memorial in the form of an address to the aforesaid ecclesiastical bodies, which was adopted and ordered to be signed by the moderator: viz.

The General Assembly of the Presbyterian Church, to the General Associations of Massachusetts, and New Hampshire, and the General Convention of Vermont.

Christian Brethren, beloved in the Lord,—

It appears that in the plan of intercourse between the Congregational Churches of New England, and the General Assembly of the Presbyterian Church, an article was adopted, which is now believed to be inconsistent with a sound construction of the Constitution of the latter church. This article, it is due to truth and candour to remark, was proposed by the Presbyterian Church, without any overture from the Congregational Churches, and in regard to which, they did nothing more than accede to the proposition submitted to them. The article to which we allude, relates to the powers granted to the delegates of the Corresponding Churches, to vote as well as to deliberate on the various subjects that may come before the representatives of these churches respectively. The right of voting in the General Assembly, cannot, it is believed, be constitutionally granted to any, but to the Commissioners appointed by the Presbyteries, whose representatives compose that Assembly.

We have therefore respectfully to request, that the plan of intercourse between you and us may be so modified, as that the delegates to each body may hereafter be empowered to sit and deliberate only, but not to vote. It is believed, that the modification here contemplated, if it shall be consented to on your part, will not only place the Assembly on constitutional ground; but by placing your Association on the same footing with other religious communities, with which we hold a friendly correspondence, will destroy the appearance of an invidious distinction which now exists; and thus be calculated to promote extensively that mutual friendship and harmony, which it is desirable to maintain and perpetuate, among all who love the truth as it is in Jesus.

With christian salutations,

Signed in behalf of the General Assembly,

FRANCIS HERRON, Moderator.

Resolved, That the Stated Clerk furnish the delegates to the several bodies addressed in the preceding memorial, with a copy of the same, signed by the Moderator.

The committee appointed to examine the Records of the Synod of New York, reported, and the Records were approved.

The committee to whom was referred the Synodical and Presbyterial reports,

made a report, which was accepted, and referred to the Stated Clerk, to assist him in making out the Statistical report to be published.

The Rev. Nathaniel Hewitt, agent of the American Society for the promotion of temperance, addressed the Assembly.

The report of the committee on the communication from the American Society for the promotion of temperance, was taken up and adopted, and is as follows, viz.

It is unnecessary to adduce evidence of the increasing prevalence of intemperance in our beloved country, to convince this Assembly that vigorous and united efforts ought immediately to be made, to restrain and prevent this most ruinous of all vices. For several years past, this subject has occupied the attention of our Presbyteries and Synods, as well as that of the religious bodies with which we are connected. Patriotic and philanthropic men also, without distinction of sect or party, have long ago observed the growing ravages of this national evil, and anxiously inquire what can be done to check and suppress it.

Your committee, therefore, are persuaded, that the Presbyterian Church in the United States will, with all readiness of mind, co-operate with their Christian brethren of every denomination, together with every other friend of our country and of humanity, in one great national effort to accomplish a universal change in the habits and customs of our country, relative to the intemperate use of intoxicating liquors.

A national Society of this character was formed in Boston, a year ago last February, under the name of "the American Society for the Promotion of Temperance." Its members are elected from the Northern and Middle States; and as soon as practicable, many others will be added from every section of the land, without distinction of religious denominations or political party.

Having carefully examined the Constitution of this Society, and having also heard a more particular exposition of its principles, plans, and prospects from the Agent, who is now in this City, your committee are prepared, earnestly to recommend it to the prayer and support of our brethren.

For this purpose, we submit, for the consideration of this Assembly, the following resolutions:

1. Resolved, that this Assembly approve the object of the American Society for the Promotion of Temperance.

2. Resolved, that it be earnestly recommended to the Presbyteries and congregations under our care to co-operate with

the friends of this society in extending its principles throughout our country.

The committee appointed to count the ballots for Directors of the Western Theological Seminary made a report, from which it appeared that the following ministers and elders were elected, viz.

*Ministers.*—Francis Herron, D. D., Obadiah Jennings, Matthew Brown, D. D., Samuel Ralston, D. D., Ashbel Green, D. D., Elisha P. Swift, Elisha M'Curdy, for three years. William Speer, Thomas Barr, William Jeffries, Robert M. Laird, Robert Johnson, Thomas E. Hughes, Charles C. Beatty, for two years. Joseph Stockton, Joseph Treat, Randolph Stone, Andrew Wylie, D. D., Thomas Baird, James Graham, Francis M'Farland, for one year.

*Elders.*—Matthew B. Lowrie, John Hannen, John M. Snowden, for three years. Samuel Thompson, George Plummer, Benjamin Williams, for two years. Aaron Kerr, Reddick M'Kee, Thomas Henry, for one year.

The committee to whom was referred the reports of Presbyteries on the proposed alterations in the Confession of Faith, and Form of Government, reported the result of these reports. Their report was accepted, and committed to Dr. Fisk, Mr. Elliott, Mr. Breckenridge, Mr. Wilkins, and Mr. Maxwell, to consider and report to the Assembly what ought to be done in consequence of this result.

The committee to whom was referred the report of the Board of Missions, made a report which was accepted, and laid on the table.

The following extract from the minutes of the Presbytery of Philadelphia, was laid before the Assembly, viz.

"Whereas Mr. James F. Irvine, a licentiate of the Presbytery of Route, in Ireland, has undergone all the trials prescribed by the rules relating to the reception of foreign ministers and licentiates, and adopted the Confession of Faith, and the Form of Government of the Presbyterian Church; and whereas he has been under the inspection of this Presbytery for more than two years, and the Presbytery are satisfied with his conduct during his probation, therefore, resolved, that they will, with the permission of the General Assembly, receive him as a regular licentiate under their care; and that his papers be laid before the General Assembly for their inspection and approbation."

The above extract, with the papers of Mr. Irvine, were committed to Mr. Culbertson, Mr. Bush, and Mr. Graham.

The committee on Psalms reported that they have made considerable progress in the business referred to them, and hope to present a definite and detailed report

to the next General Assembly. The committee were continued.

Whereas the chairman of the committee has expended for books for the use of the committee, the sum of \$15.—Resolved, That the Trustees of the General Assembly give a warrant on the Treasurer for the payment of the same.

The committee to whom was referred the resolution offered in relation to the complaint of Mr. McClure, made a report, which, after considerable discussion, was postponed for the introduction of a substitute, which after being read and amended was adopted, and is as follows, viz.

Resolved, That the decision of the Presbytery of Philadelphia, in relation to the election and ordination of elders in the Second Church in Philadelphia, complained of by Mr. David McClure, be affirmed.

And while the Assembly would recognise the undoubted right of each congregation to elect their elders in the mode most approved and in use among them, they would recommend that in all cases where any dissatisfaction appears to exist, the congregation be promptly convened to decide on their future mode of election: And they are inclined to believe that the spirit of our constitution would be most fully sustained by having in all cases, a direct vote of the congregation in the appointment of their elders.

The Assembly proceeded agreeably to the order of the day to elect a Professor of Theology for the Western Theological Seminary. The ballots were taken, and committed to Mr. Linn, Mr. Baker, and Mr. Seward, to count them, and report the result to the Assembly.

The Assembly took up the report of the committee to which was referred the report of the Board of Missions, and discussed it at considerable length.

The committee appointed to count the votes for a Professor of Theology in the Western Theological Seminary, made a report, from which it appeared that the Rev. Jacob J. Janeway, D. D. was elected to this office.

May 30th, Mr. Speer and Mr. Culbertson were appointed a committee to wait on Dr. Janeway, the Professor elected yesterday, and inform him of his election.

The committee to which was referred the case of Mr. James F. Irvine, a licentiate from Ireland, and at present under the inspection of the Presbytery of Philadelphia, reported;

1. That they have examined the documents committed to them relating to the character and standing of Mr. Irvine, and find them entirely satisfactory, and

2. That they have examined the pro-

ceedings of the Presbytery of Philadelphia, and find them regular.

Your committee therefore recommend the adoption of the following resolution:

Resolved, That Mr. James F. Irvine be, and he hereby is, received into connexion with the Presbyterian Church in the United States.

The report of the committee was accepted, and the resolution recommended by them was adopted.

Resolved, That instead of reading the minutes at the close of the sessions of this Assembly, they be committed to a committee of two for a revision.

Dr. Dana and Dr. Wiley were appointed this committee.

The Assembly resumed the consideration of the report of the committee on the report of the Board of Missions.

After some discussion, the Assembly engaged in prayer for divine direction in relation to this report.

The Assembly resumed the consideration of the report; which after having been read by paragraphs, and amended, was adopted, and is as follows, viz.

1. That the report of the Board of Missions be approved.

2. That the following items require the consideration of the Assembly, viz. the diminution of congregational collections; the enlarged operations of the Board, and the questions forwarded to the Assembly by the Presbytery of New York.

On the above items, your committee submit the following resolutions, viz.

1. Resolved, that it be recommended, and it is hereby earnestly recommended to all the churches under our care, to take up and forward one annual missionary collection for this purpose, and that Presbyteries take order on the subject.

2. That Synods and Presbyteries be required to report annually to the General Assembly, what they have done on this subject.

3. That the Board of Missions, in addition to the powers already granted to them, be authorized to manage, appoint, and direct the whole concerns and business of the Assembly's missions definitively, and report annually their doings to the Assembly.

4. That the Board be authorized to appoint, if they think proper, an executive committee of their own number to carry into effect the details of their plan; and that they also be authorized to appoint and employ an agent or agents at their discretion.

5. That with reference to the question sent to the Assembly by the Presbytery of New York, it appears from examination, that a part of what is called the permanent fund of the Assembly, has arisen

from legacies; and the remainder from donations received by agents appointed by the General Assembly to solicit contributions; which donations, as appears from the early minutes of the Assembly, and from information given by some of the fathers, who acted as agents in collecting this fund, were given for the purpose of establishing a permanent fund, the interest of which only was to be used.

The committee appointed to examine the Records of the Synod of Virginia, reported, and the records were approved.

The committee appointed to wait on Dr. Janeway and inform him of his election as professor of Theology in the Western Theological Seminary, reported that they had performed the duty assigned them; and that Dr. Janeway informed them he would take the matter into serious consideration, and requested the prayers of the Assembly that he might have divine direction to come to a right conclusion.

Resolved, That this request be particularly attended to in the prayer at the adjournment this morning.

The complaint against the Synod of Virginia, by the Rev. Samuel Houston, and Rev. Samuel B. Wilson, was taken up. Mr. Weed as counsel for the complainants was heard in support of the complaint.

The consideration of the complaint of Mr. Houston and Mr. Wilson was resumed. The Synod of Virginia was heard in defence of their proceedings; and Mr. Weed in reply. After which the vote was taken; when it was resolved, that the complaint of Mr. Houston and Mr. Wilson be, and it is hereby dismissed.

The committee appointed to draught a pastoral letter, reported one, which was adopted, and ordered to be signed by the moderator, and committed to Dr. Rice and the Stated Clerk to have the same published and sent to the churches.

The same committee also recommended that the General Assembly should set apart the *second Thursday in November next* as a day of thanksgiving, humiliation, and prayer, to be observed in all our churches. The above recommendation was adopted by the Assembly; and all the churches under the care of this Assembly are hereby earnestly requested to sanctify said day unto the Lord.

The committee to whom was referred the report of the committee on the returns of the Presbyteries in relation to the proposed alterations and amendments of the constitution, that they might report what ought to be done in consequence of the state of these returns, made the following report, viz. That there are con-

nected with the Assembly, eighty-eight Presbyteries: forty-five, therefore, are necessary to make any alteration in the constitution of the church.

In regard to the proposed erasure of the 4th Section of the 24th Chapter of the Confession of Faith, sixty-eight Presbyteries have reported; fifty of them against the erasure, and eighteen in favour of it. The section, therefore, is not to be erased.

In relation to No. 7, of the proposed amendments to the Form of Government, it appears that *fifty-three* Presbyteries have voted in favour of the alteration, and *thirteen* against it. Wherefore, resolved, that the proposed amendment, viz. That in the Form of Government, Chap. xii. Sect. 7, the words "*publicly read*" should be exchanged for the word "*examined*," be and the same is hereby adopted as a part of the constitution of this church.

In relation to No. 8, *thirty* Presbyteries have voted in favour of it, and *thirty-seven* against it. This amendment, therefore, cannot be adopted, a majority of the Presbyteries not having approved of it.

In relation to the first six of the proposed amendments to the Form of Government, the committee made the following report, which was adopted, viz.—

That on examining the proposed amendments of the Constitution, sent down to the Presbyteries by the last General Assembly, as they stand on the printed minutes, page 37, it appears, that the whole of them from Nos. 1 to 6, inclusive, were framed with such reference to each other, and to their common object, as that they ought to have been either adopted or rejected altogether: and further, that the Presbyteries by rejecting the *sixth* have in effect defeated the very end which they must have intended to secure by the adoption of the rest; and have otherwise involved the whole subject in difficulties, which, from the peculiar nature of the case, it is but fair and reasonable to suppose they could not have distinctly designed or foreseen. In this state of things your committee beg leave to submit the following resolution, as in their judgment proper to be adopted by the General Assembly, viz.—

Whereas the Presbyteries have failed to report their decisions upon the subject of the proposed amendments, Nos. 1, 2, 3, 4, 5, 6, as recorded in page 37 of the printed minutes of the Assembly of last year, in the full and distinct manner contemplated in the Overture, submitted by that Assembly, the General Assembly do not deem it desirable to renew the said overture at the present time:—Therefore, resolved, that the consideration of the said

proposed amendment be, and the same is hereby indefinitely postponed.

The committee appointed by the General Assembly to act with a committee of the Trustees of New Jersey College to dispose of certain monies in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, made the following report, which was adopted, viz:—

That they met a committee appointed by said Board of Trustees, and that on investigation it appeared, that in the year 1755, there was placed in the hands of the Board of Trust of said College *five hundred pounds*, which had been collected in Great Britain by Messrs. Tennent and Davies for the education of pious youth, which sum, probably owing to the depreciation of money during the revolutionary war, is now equal to \$406 19: And that in 1756, the same Board received through Messrs. Tennent and Burr, from an unknown person in Scotland, £337 15s. for the education of an Indian Missionary, &c. &c.; and that owing to a like depreciation, the sum is now equal to \$272:—That the present amount of the above mentioned sums is \$678 19—for which the Board of Trustees have paid since the year 1775, five per cent interest. The appropriation or right of nominating the person or persons to whose use the interest of the above sum was to be applied, was vested originally in the Synod of New York, and the Synod of New York and Philadelphia. But at present, as your committee suppose, the right belongs to the General Assembly as successors of those bodies.

They further report, that on inquiry, they find that the above mentioned sum of \$678 19, is not, and cannot be distinguished in the Treasurer's accounts of said Trustees from other charitable funds under the control of said Board; but forms with them one common principal, the interest of which is applied to the support of indigent young men, while receiving their education in said College.

From the above considerations, it does not appear that a joint committee should be annually appointed to appropriate the interest amounting to \$32 91, to any particular person, inasmuch as the same amount is deducted from the sum which would otherwise be allowed such a person by the Board of Trustees.

Your committee would therefore recommend the adoption of the following; viz.

Resolved, That the appropriation of the annual interest arising from monies in the hands of the Board of Trustees of New Jersey College, subject to the direction of the General Assembly, be, and it here-

by is, for the present, entrusted to said Board.

The committee appointed to examine the Records of the Synod of Tennessee, reported, and the records were approved, with the exception of a proposal to establish a plan of intercourse between said Synod and the Cumberland Presbyterians; of which proposal the Assembly disapprove, on the ground that it belongs to the Assembly to correspond with foreign churches on such terms as may be agreed upon by the Assembly and the corresponding body.

The Board of Education presented their report, which was read and accepted.

The following persons, whose term of office had expired, were re-elected members of the Board of Education for four years, viz.—

*Ministers.*—Rev. Samuel Blatchford, D. D., Rev. Ezra Stiles Ely, D. D., Rev. Charles Coffin, D. D., Rev. Joseph Caldwell, D. D., James Blythe, D. D.,

*Elders.*—Mr. James Wardlaw, Mr. John M'Mullin, Mr. Andrew McCalla, and William Maxwell, Esq.

Resolved, That the Assembly enjoin on all the Presbyteries under their care, and it is hereby enjoined on all the said Presbyteries, to be particularly careful to send up in due season, accurate statements to the Board of Education of the amount of the funds which they have raised within the year, for the important purpose of education, and also the number of beneficiaries to whom they afford aid. And likewise, that wherever Presbyteries have surplussages of funds, not needed for the support of the beneficiaries, whose education they are actually superintending, they carefully and speedily forward such surplussages to the Treasurer of the Board of Education, John Stille, Esq. of Philadelphia.

The Rev. James Blythe, D. D. of Lexington, Kentucky, was appointed a member of the Standing committee, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian church, in the room of the Rev. John Breckenridge, who has removed out of the bounds of the Synod of Kentucky.

The Permanent Clerk was ordered to settle the account for stationary, and the Janitor's bill, by a draft on the Treasurer of the Trustees of the Assembly.

The committee appointed to revise the minutes, made a report, which was adopted.

The Assembly having completed its business, the roll was called, agreeably to a standing rule, and it was found that the following members had left the Assembly without leave, viz.—Mr. Gray and Mr. Kennedy, of the Presbytery of Newton,



and Mr. Danforth,\* of the Presbytery of Newcastle.

Resolved, That this Assembly be dissolved, and that another Assembly, chosen in the same manner, be required to meet in the First Presbyterian Church, in this city, on the third Thursday in May, 1826, at 11 o'clock, A. M.

Concluded with prayer, singing, and the Apostolic benediction.

#### ASIA MINOR.

##### VISIT OF REV. JOHN HARTLEY TO THE APOCALYPTIC CHURCHES.

(Continued from p. 93.)

I have never met with a Greek ecclesiastic of more pleasing address than the bishop of Philadelphia. He is young, probably not more than thirty-five: and exhibits an energy and warmth of character, which, under favourable circumstances, would lead, I should imagine, to very happy results. I was sorry to find in him a degree of coldness on the subject of the Bible Society: he said that they had conversed on the subject, in the Synod at Constantinople; and I understood him that they considered the circulation of the Romæic Scriptures to be impracticable for the church as a body, but that it might be left to the exertions of individuals. He also hinted his fears, that harm might result to the people, from an undirected use of the Scriptures: he brought forward as an instance, the passage of St. Matthew (i. 25). *And knew her not till she had brought forth her first-born.* Here, he remarked, the common reader might be led to suppose that Mary did not remain a virgin after the birth of Christ, from the acceptance in which we at present take the word *sac till*. Past intercourse with Greeks had already taught me the inexpediency and inutility of contending hastily on this subject: to the doctrine of the perpetual virginity of Mary, they are bound by such adamantine prejudices that a missionary will find it better to direct their attention to more important subjects, than hastily to shock their feelings on a point of minor importance. It was the parting advice which I received from a well-meaning inhabitant of Ithaca: "Attack not the perpetual virginity of the

Panagia!" and, except when I have discovered a previous preparation of mind, I have not deemed it advisable to say much on this subject. With these feelings I did not contravene the idea of Panaretos; but contented myself with showing, that whatever difficulties might be contained in the scriptures, those points which were essential to salvation, were obvious and intelligible. He very gladly received a New Testament and other books.

I cannot describe how much I was struck with *Hierapolis*. There are three objects, all of which cannot fail to arrest attention. One is the superb situation of the city: it is placed on the slope of Mount Messogis, which rises behind, to a considerable elevation: in front, is the vast plain of the Mæander: beyond, are stupendous mountains, covered half down their sides with brilliant snow: there are only two principal features in the landscape; but though so few, they are grand beyond description. The second object which creates amazement is the frozen cascades: by this name I denote the four or five cataracts, which have been petrified in their course, and which display the whiteness of the purest snow: I question if the world elsewhere exhibits so surprising an instance of this phenomenon: the appearance is precisely that of roaring cascades, having been metamorphosed in an instant into Parian marble: the size, too, of these snow-white water-falls is such, that they are visible at an immense distance. The third subject of surprise is the ruins of the city: here we see the most magnificent remains of antiquity covering an extent of three or four miles in circumference—we wander among massy walls—we are surrounded by inscriptions, stuary, and columns—we pass under stupendous arches—we repose on marble seats of the theatre: the theatre is certainly the most striking relic of the ancient Hierapolis: not only the seats, but great part of the proscenium still remains: such a spectacle speaks, in very powerful language, the transient nature of earthly grandeur—*See what manner of stones, and what buildings, are these!* and yet a ruin little less than that of Jerusalem has befallen them: neither the beauty of its situation, nor the salubrity of its waters, nor the strength of its buildings, has preserved Hierapolis from utter destruction: may we then ever set our affections on that heavenly residence which is the only true Hierapolis (sacred city); may we be denizens of that city which hath foundations, whose builder and maker is God!

The works of God remain, though the labours of man have gone to decay. The

\* Mr. Danforth assures us that his name is placed here without just cause. He says—"I never meant to, nor did I ever, treat an ecclesiastical body in this manner."—EDIT.

waters for which Hierapolis was famous still retain their quality; we found them hot, even at some distance from their fountain; and having had our faces inflamed with the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid streams.

To a Christian, Hierapolis is interesting, from the mention which is made of it in the sacred writings. In the epistle to the Colossians (iv. 13.) St. Paul bears record to Epaphras, that he had great zeal for them in Hierapolis. Its vicinity to Laodicea and Colosse would naturally lead to the conclusion, that it enjoyed the privilege of the labours of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two churches are still visible. It is delightful, then, to reflect, that, amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians; and that the last trumpet will call forth from beneath the incrustations of Pambouk-Kalasi many a glorified body to heavenly mansions. At present, no Christian resides even in the vicinity. There is only a miserable Turkish village, situated beneath the most eastern of the cascades.

*Laodicea.*—The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest, that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea; we know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures: that solid and serious felicity which the gospel imparts would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to

inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth who awakened the best hopes, has been utterly ruined by these entertainments!

*From Laodicea to Philadelphia.*—April 6, arrived at *Degnizlu*. This is a large and flourishing town; and, as we happened to visit it on the market-day, every thing wore an aspect of bustle and activity. There is a considerable number of Greek residents: they assert that they occupy 60 houses: and I was glad to find Romain still spoken by them: they have one church, and we heard of another of the Armenians. After continual exposure to observation for so long a time, it was to me quite a treat to find an opportunity for prayer. Here, also, I was permitted, in some degree, to exercise my proper office. I had much conversation on religion with a Greek from *Konich* (the ancient *Iconium*,) and with three or four others. The missionary who would aspire to revive the ancient churches of Hierapolis, Laodicea, and Colosse, must plant himself at *Degnizlu*: here he would be in the neighbourhood of them all. But he would have a difficult post: the union of the medical with the clerical character would probably remove some obstacles.

On the way to *Chonos*, we traversed a beautiful wood, in which the vines were climbing to the summits of the trees, and suspending themselves in a very elegant manner from the branches. On the right, we had romantic mountain scenery: *Mount Cadmus* was close at hand, crowned with forests, and the snow was glittering amidst the trees.

We approached *Chonos* with feelings of no small excitement. Where is the ancient Colosse? What remains of the church of Epaphras? Are any individuals still to be found who have been made meet to be partakers of the inheritance of the saints in light, delivered from the power of darkness, and translated into the kingdom of God's dear Son? (Col. i. 12, 13.) The answer is a melancholy one. The very spot on which Colosse stood is still uncertain: but, what is most afflicting, the condition of Christianity in this region has undergone a change, as total as the overthrow of the city.

Here we were sorry to find a total ignorance of modern Greek: a native of Cyprus is the only priest, and the only individual who can speak that language.

Whenever Turkish has supplanted Greek, of course the Romaick scriptures are of no value: nor does the Turkish Testament supply the deficiency: for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Greeks are jealous of the introduction and use of this volume, it has become necessary for them to prepare Turkish scriptures in the Greek letter. Whatever publications they possess are of this description; and I noticed, that their inscriptions on tombs are of the same kind. It is a natural inference, which is unhappily too well confirmed by fact, that where the Greeks are only acquainted with Turkish, their knowledge of the New Testament will be proportionably less: indeed, they are almost ignorant of it. Where Romaick is spoken, its similarity to ancient Greek still enables the attentive to have some knowledge of the lessons of the gospel which are read at church; but here, such a degree of light is impossible."

On the morning after their arrival at Chonos, Mr. Hartley and his companion wandered to a place which Mr. H. supposed to have been the site of the ancient Colosse. His reflections while standing on this interesting spot, were as follows:

"Here reposes whatever was mortal of the church of Colosse; with the exception of Epaphras, Archippus, Philemon, and Onesimus, their very names are forgotten. But, in truth, very different has been their end, from the death of those who are unconnected with their religion: *When Christ, who is our life, shall appear, then will they also appear with Him in glory.* (Col. iii. 4.) The place on which I tread is a sacred spot of earth. Here have been deposited the seeds of immortality. Here is concealed a treasure which ere long will adorn the very courts of heaven. The place where the remains of a believer rest must be precious in the eye of God himself: with the eye of sense, I view nothing here but scattered stones, adorned by violets, anemonies, and hyacinths; but, by faith, I foresee the exertion of Divine power amidst these ruins. *Those who sleep in the dust shall awake*—such as rejected the message of mercy declared to them by Epaphras, *to shame and everlasting contempt*—the happy number, who gave it a welcome reception, to *everlasting life*. That the actual situation of Colosse should still be a subject admitting of further investigation, is a melancholy evidence of the utter ruin which has befallen that ancient city: long since have disappeared, not only all the pious labours of Epaphras and his successors, but the very buildings, amidst which they resided: at present, the ground is for the

most part cultivated, where we supposed the city to stand; and no remains are visible, which are either calculated to excite curiosity or to gratify taste.

*Philadelphia.*—As we drew near this place, April 23d, I read with much interest the Epistle (Rev. iii. 7—13) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who kept the word of our Lord's patience is gone by; and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous Christian population: they occupy 300 houses: divine service is performed every Sunday in five churches, and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the word of our Lord's patience?—it is conveyed in sounds unintelligible to those who hear: when the very epistle to their own church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more familiar to their ears. And where is the bright exhibition of Christian virtues?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity, which has been the bane of the East.

But, though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the eastern churches. This is not the place for detailing the grounds of such an opinion: but I state with confidence this result of my observations, during my intercourse with oriental Christians. Nothing is wanting, but perseverance in imparting instruction on every favourable occasion: and, ere long, we shall see the fruit of our labours. The English mission-

aries, who visit these countries in a zealous and affectionate spirit, will find the language once addressed to Philadelphia applicable to themselves. *Behold, I have set before thee an open door, and no man can shut it.*

Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief: and I was astonished to hear him say, that he knew of no other confession of Christian belief, than the creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as *the only name given among men by which we can be saved*; I introduced a remark on the atoning efficacy which too many appear to attach to fasting. "It is," he replied, "the universal idea." After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words—"Abuses have entered into the church, which former ages might endure; but the present must put them down." Other topics of conversation were, justification by faith, indulgences, the prophecies concerning popery, and the seventh general council. Conversing on the last-mentioned subject, I was surprised to find, that he did not know that protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages: the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening we attended the Metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion, would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos. His house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian bishop; nor did I witness that fawning and perpetual kissing of the hand, which I have deplored in some other episcopal residences. From the verandah, we had a view over the whole town by day; and, at night, we observed the illuminated minarets spreading their light over the city, as is customary during the fast of Ramazan.

*Sardis.*—April 26th. This morning I have visited Sardis—once the splendid

capital of Lydia, the famous residence of Cræsus, the resort of Persian monarchs, and one of the most ancient and magnificent cities of the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the virgin, the theatre, and the building styled the palace of Cræsus: but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice which are still remaining: they are silent but impressive witnesses of the power and splendour of antiquity."

(To be continued.)

#### LAST HOURS OF DR. PAYSON.

Few men, probably, have been carried through sufferings so severe as Dr. Payson's. His health had been declining many months. For most of the year past, the nature of his complaints was such as to preclude any confident hope of his recovery: and during the few last weeks of his life, he may be said almost literally to have *died daily*—so excruciating were his sufferings, and especially at the seasons of their periodical return. Yet 'the joy of the Lord was his strength.' His spiritual comforts and antepasts of heaven were so rich and abundant, as greatly to outweigh his agonies. Instead of uttering a single complaint he was continually speaking the praises of the Lord, and resting in joyful assurance on the supports which the divine presence and promises afforded him. It was a favourite expression, and one often quoted in seasons of the greatest agony, "I will bless the Lord at *all times*," &c. He could speak of his extreme sufferings, as *light afflictions, not worthy to be compared with the glory to be revealed*; nor indeed with that which he actually experienced; for, to use his own vivid language, "he could find no words to express his happiness; he seemed to be swimming in a river of pleasure, which was carrying him on to the great fountain."—"God is literally now my all in all. If he is present with me, no event can in the least diminish my happiness, and were all the world at my feet trying to minister to my comfort, they could not add one drop to the cup."—"My happiness is too great—it will wear me out; and I do long to say a few words to my dear people."

The following sentences show the rapid enlargement of his conceptions of the

adorable God, as the time drew near when he should "see Him as he is."

"Hitherto I have viewed God as a *fixed star*, bright indeed, but often intercepted by clouds; but now it is coming nearer and nearer, and spreads into a Sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain."—That his was not a blind adoration, and that his mind was aware to every view of the subject, may be seen by the expressions which follow:—"I see clearly that all these same glorious and dazzling perfections, which only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an *impenitent sinner*."

It is remarkable, that, notwithstanding the amazing power of his disease to torment the body, his mind, so far from suffering any abatement of its wonted vigour, seemed to increase in strength and the activity of its operations, and retained its balance perfectly. The imagery of the following expressions descriptive of the pantings and aspirings of the new born soul to rise to her God, is not surpassed by that of Pope's "Lend, lend your wings," &c. To Mrs. P., who, while ministering to him, had observed, "your head feels hot and seems to be distended," he replied, "It seems as if the soul disdained such a narrow prison, and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high."—Again: "It seems as if my soul had found a pair of new wings, and was so eager to try them, that in her fluttering she would rend the fine network of the body to pieces."

His *humility* increased with his joys:—"I find no satisfaction in looking at any thing I have done: I want to leave all this behind—it is nothing—and fly to Christ to be clothed in his righteousness: All my joy comes from looking at him." Again: "I have done nothing myself. It seems as if I had not fought, but Christ had fought for me—I had not run, but Christ had carried me—that I had not worked, but Christ had wrought in me. Christ has done all."

His views of the obligations and privileges of the Christian, he was heard to express in the following soliloquy.

"What an assemblage of motives to holiness does the gospel present! I am a Christian—what then? Why I am a *redeemed sinner*—a *pardoned rebel*—all through grace, and by the most wonderful means, which infinite wisdom could devise.

"I am a Christian—what then? Why I am a temple of God, and surely I ought to be pure and holy. I am a Christian—what

then?—Why I am a *disciple* of Christ, and must imitate him, who was meek and lowly in heart, and pleased not himself. I am a Christian—what then? I am a *child* of God, and ought to be filled with filial love, reverence, joy and gratitude. I am a Christian—what then? Why I am an *heir* of heaven, and hastening on to the abodes of the blessed, to join the full choir of glorified ones in the Song of Moses and the Lamb; and surely I ought to learn that song on earth."

He repeatedly expressed his continually deepening conviction that the happiness of heaven was a *benevolent* happiness, and consisted in *imparting* as well as receiving. He compared the saint to a mirror, which reflects as it receives the beams of the sun. This conviction was greatly strengthened by his own experience. "In proportion as my joy has increased," said he, "I have been filled with intense love to all, and a strong desire that they might partake of my happiness." The sincerity of this avowal was abundantly verified, by his increasing efforts to do good to all to whom he could gain access by any medium. During his last sickness, and after he was confined to his bed, he often saw and conversed with from 40 to 50 of his pastoral charge in a day. At his request, notice from the pulpit was given on the Sabbath, from time to time, as he had strength to bear it, inviting one class after another of his parishioners to come to him at a given hour, at which they received his farewell counsel, and blessing.—These seasons were tender and affecting beyond description.

With great effort, he was able for the last time, to meet his Church at the table of the Lord, on the first Sabbath in August, when he took a most affectionate leave of them in their collective capacity, exhorting them, that with purpose of heart they would cleave unto the Lord.

We have seen some additional accounts of the last sayings of this eminent man of God: Never was there, we think, a more complete victory over the king of terrors than he exhibited; and never have we read sentiments and remarks more replete with heavenly wisdom and sublime piety, than he uttered in the closing scene of life. We had once the opportunity of passing a few days in his company, some ten or twelve years since; and had the privilege to join with him in family prayer—In that exercise we then

thought and have frequently since said, that he excelled all the men we have ever known. There was an originality, a simplicity, and a holy unction in his prayers, that seemed to be rather angelic than human. It savoured of the very spirit of heaven.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.*

Of Rev. Dr. Samuel Miller, a donation received by him in a letter from "A young man of New York," for the Contingent Fund	\$10 00
Of Rev. Dr. E. S. Ely, the donation of Rev. Henry R. Wilson, Shippensburg, for the Philadelphia Synod's Professorship	55 00
Of Rev. Robert W. James, Indiantown, S. C., \$22, which, with what was included in a former remittance by Mr. James, is considered as in full of the subscription of \$25, of James Sydney Flemming, Esq., for the Southern Professorship	22 00
<b>Total</b>	<b>\$87 00</b>

The Treasurer has also received of Rev. Dr. Green, per Rev. Dr. Janeway, on account of the collections of Rev. Samuel Bryson, Agent of the Board of Missions, for the Missionary Fund	40 00
And of Rev. John H. Kennedy, collections in the Sixth Presbyterian Church, for ditto	34 24
<b>Amount</b>	<b>\$74 24</b>

## View of Publick Affairs.

### EUROPE.

The latest European dates which we have seen are, from Britain of the 8th of January, and from France to the 5th of the same month.

**BRITAIN.**—Nothing decisive, in relation to peace or war between the allied powers and Turkey, was known in London, at the date of the last advices. Information had been received of the departure of the allied ambassadors from Constantinople, on the 8th of December. Mr. Stratford Canning had gone to Smyrna, and expected to go from thence to Corfu; the Russian minister had set out for Odessa, and the French ambassador had taken passage in a Greek vessel for Toulon. Up to the time of their departure, they had been treated with the greatest courtesy, and even kindness, by the Turkish Divan, and by the inhabitants of Constantinople generally. Nor were there any indications that the Christian residents there would be treated with the severity which had been apprehended. On the contrary, distinct intimations had been given from the Sultan, that they should remain unmolested. In the mean time, however, the most vigorous preparations for war were going forward—probably with the view of being able to negotiate more advantageously, or else to be able to contend with the greater effect, when the temporizing policy of the Sultan could no longer be continued.—Nothing of great importance in Britain itself is announced. There had been a considerable defalcation in the revenue for the last quarter of the year reported. Lord Goderich had resigned his office as premier, and his successor was not appointed. The great Tunnel under the Thames was in progress, and likely to be eventually completed. The notorious Cobbett had addressed a letter to the king, offering himself for prime minister, as the only man that could save the nation.

Since writing the above, an arrival at New York from Havre has brought Paris papers to the 15th, and London papers to the 11th of January. The whole of the late British cabinet is likely to be changed. The Duke of Wellington has received his

majesty's commands to form a new cabinet, of which it is generally believed Mr. Peel will be the head. As usual, there are many speculations among the *quid nuncs*, on the subject of the new ministry and the members who will compose it. Some believe that the Duke of Wellington will be premier; but the truth is, nothing certain on this interesting topic was known, and cannot be known by us, till another arrival.

**FRANCE.**—It is now ascertained that a large majority of deputies to the legislative chamber, recently elected, are Liberals or antiministerialists. The rejoicings in Paris, on account of the success of the liberal party in carrying the whole of their electoral ticket, was highly offensive to the court. An armed force was called out to disperse the multitude collected in the streets, and a scene of tumult and bloodshed ensued. A considerable number of citizens were killed, and some of the military. Much popular excitement and indignation ensued. The whole of the late French ministry have gone out of office, and a new ministry has not yet been settled—M. Villele, it appears, is ennobled, and will take his seat in the house of peers. It is not expected that men who are avowed liberals will be appointed to the high offices of the government; but the particular friends and adherents of the Dauphin, who form a kind of middle party, will, it is believed, come into power. M. Cuvier, the distinguished naturalist, and a protestant, is made minister of religion, so far as the protestants are concerned. It is clear that the late high toned measures in relation to the press, the patronage of the Jesuits, and the arbitrary claims of the court, can no longer be sustained in France. It seems remarkable that the French and British cabinets should be entirely unsettled at the same time.

**SPAIN.**—The following article, which we extract from a newspaper, contains the most recent advices from Spain—"The council of Castile have been warmly discussing the project of an act of amnesty. A majority is said to be in favour of full amnesty to all parties, and all opinions since 1808, but they say nothing about restoration to posts and honours. An extract from a private letter from Barcelona of 2d January says: 'A new expedition of exiles has just left this port. It consists of four transport vessels, escorted by an armed corvette, and has on board 37 secular or regular ecclesiastics, and 256 other persons, all destined for the different galleys that we have in Africa.'"

**PORTUGAL.**—We have not heard of the arrival of Don Miguel in the kingdom of which he is the destined monarch; nor can we add any information of importance, in relation to Portugal, to that which we gave in our last number.

**AUSTRIA AND PRUSSIA.**—It appears that these great powers have given assurances, which are considered satisfactory, that they will not withstand the efforts of Britain, France, and Russia, to settle the quarrel between the Greeks and Turks. If this be so, we can hardly conceive that the Turk will proclaim war.

**GREECE.**—Military operations are still carried on in Greece, and yet no events of much moment have taken place, since the destruction of the Turkish and Egyptian fleet. Ibrahim Pacha appears to have abandoned Tripolizza, and recalled the most of his troops from Patras and other places, with a view to concentrate the whole in the neighbourhood of Navarino. His supplies of provisions are falling short, and we think it probable that he will ere long know something of the famine by which he has endeavoured to destroy the poor Greeks. A small corps of Turkish troops remains at Patras, besieged by general Church, who has been joined by a reinforcement from Epirus and from the Peloponnesus. Rumours have been spread of the besieging and of the abandonment of Scio by the Greeks; but the state of facts is not ascertained. Lord Cochrane is said to be in the vicinity of Scio, and his naval operations appear to have been partially successful. But what is now of the greatest importance to Greece is, the suppression of piracy. The number of their piratical vessels is such, that it is difficult for merchant vessels in the Mediterranean to escape them; and they plunder all without discrimination—Even a vessel from this country, laden with supplies for their starving population, has been plundered. Nothing we have heard of is so much calculated to injure the Grecian cause as this predatory warfare. But it should be remembered that the pirates are not countenanced, but proscribed, by the Grecian authorities; and that Lord Cochrane, under their direction, is doing all that he can to restrain these freebooters. They ought to be chastised without hesitation by every vessel of force, of whatever nation; for they are the worst enemies of their own country, as well as depredators on the peaceful citizens and subjects of other countries. We have been glad to observe that they have received a severe castigation, in several instances, from the armed vessels of the United States.

**TURKEY.**—Nothing decisive is yet known in regard to the decision of the Sultan and his divan, on the subject of peace or war. It cannot be denied that the Porte is acting with a discretion and deliberation which it has not often manifested; and this is among the reasons which lead us to believe that open warfare will not take place. In this however we may misjudge. Musselman pride and arrogance have been so sorely wounded by the affair at Navarino, that it may be necessary for the Sultan to make war, even against his own judgment and inclination. Although Mahmoud is a despot, he well knows that he keeps his throne and wears his head, only on condition that he does not go beyond a certain point in contravening the wishes of his slaves. They are pleased with the vigorous preparations he is making for war, and perhaps he hopes that while this is doing, their thirst of vengeance may so abate, that he may make peace with safety—He is at present extremely popular, and this popularity he is careful to cherish and increase. He confers marks of distinguished honour on Turkish chiefs; and has lately adopted the extraordinary measure of calling together the heads of trading companies and corporations, and has engaged them by oath, that in case of war, they will collect together the Musselmans in their different quarters, and march to battle at their head—Seven hundred pieces of iron cannon, it is said, have been sent to the Dardanelles to increase the force of the batteries and forts erected there; and military apparatus of every description is forwarded to the most vulnerable points of the frontiers of European Turkey.

**RUSSIA.**—It appears that a preliminary treaty of peace has been signed between Russia and Persia. The Russians are to retain in full territorial possession, all the country to the north of the Araxes, and a small portion of that lying to the southward; that all the expenses of the war are to be borne by the Persians, part of which was to be paid down on the signature of the treaty, and the remainder by instalments; and that the Russians were to hold certain fortresses and additional territory, as guarantee for the fulfilment of this part of the treaty. This preliminary treaty had been sent for ratification to the Persian capital.

A London paper of the 10th of January contains the following article: "Letters from Petersburg, of 24th Dec. state that, after the arrival there of the news of the departure of the allied ambassadors from Constantinople, the Russian cabinet expedited couriers to all the courts of France and England, to renew the assurance that Russia still holds herself bound by the treaty of 6th July, and that her army would only act in conformity with the wishes of the allies. A letter of 4th January, from Vienna, confirms these details. There too, intelligence was received that Russia meditated no aggression, and would only act in the affairs of the East in conformity with the wishes of the allies. This news caused a rise in the Austrian funds."

#### ASIA.

In Arabia the Weechabites, Wahabees, or Wahabites (for they are called by all these names) are again threatening the birth place, and burial place, of Mahomet. They once had possession both of Mecca and Medina, and after an arduous struggle, were expelled by the Pacha of Egypt. They have seized the opportunity, when the Pacha's best troops are in Greece, to make head against him once more, and as it would seem, with the prospect of success; since their army is now much more numerous than that to which it is opposed. Both parties are Mahometans, but they denounce each other as hereticks, and the hatred and hostility between them are of the most envenomed character. The temple and tomb of their false prophet is the great bone of contention; and if the Weechabites should gain it, the omen will be considered as of the most inauspicious kind, not only to the Egyptian Pacha, but to his master, the Sultan of the Turks.

In Central Asia, the latest accounts represent the British authorities at Calcutta, as being exceedingly unpopular with the native population. We rejoice, however, to observe, that the various Christian missions, in almost every part of that populous region, are increasingly successful, and that their prospects are of the most encouraging kind.

#### AFRICA.

We have nothing of moment to report from this quarter of the world.

#### AMERICA.

Among our sister republicks, in the southern part of our Continent, the state of publick affairs is much the same as we exhibited it in our last number. The war is



continued between the United Provinces and the emperor of Brazil, and no occurrence of importance, in regard to it, has recently, so far as we know, taken place. *Bolivia* is represented as being in a very happy and prosperous state—the most so, by far, of any of the new republicks. In *Mexico* agitations are still felt, but seem to be subsiding—The same may be said of *Colombia*. But the republick of *Central America* is torn by intestine feuds, more deplorably than ever. It does not seem easy to prognosticate the issue, except that it must be calamitous.

UNITED STATES.—It is with unfeigned regret that we observe the tardy movements of our Congress in the despatch of publick business. Concerns of the greatest moment to the community at large are not decided on, while questions of a party character occupy the time and attention of the national legislature. We had hoped it would be otherwise, but we forbear. Our representatives are responsible to their constituents, and by them let them be judged—The winter which has closed has been mild, almost beyond a parallel, and the goodness of God in granting health and general prosperity to our population, demands our notice and our warmest gratitude.

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### To our Readers.

We think it not improper to state, that although the publication of Lectures on the Shorter Catechism, will be suspended till the close of the Memoir of Mr. Eastburn, there is no design entertained of abandoning the publication. It will be resumed, so soon as the place heretofore occupied by the Lectures, shall no longer be needed for the Memoir. In regard to that Memoir, we also wish to state, that by an agreement between Mr. Eastburn's executors and the Editor of the Christian Advocate, it is first to appear in this miscellany; and then, with probably some addition, to be republished in a separate form; and that the executors have taken out a copy-right to the publication, the whole avails of which are to be applied to aid in the extinguishment of a pretty heavy debt which is yet due on the Mariners' Church. The writer of the Memoir desires to say further—that in making statements, it is his opinion, that a difference ought always to be preserved between probability and fact, even when the probability is such as to leave no doubt of the fact; and that he is sorry to observe, that this was not duly considered in writing the first three sentences of the Memoir, nor till the form containing them had passed the press. He cannot satisfy himself with the purpose of altering these sentences in the republication contemplated; but wishes them to be considered as containing errata, to be corrected so that the sentences may read as follows:—

The name and virtues of JOSEPH EASTBURN, have probably been already celebrated in the four quarters of the globe. The last ten years of his life were so disinterestedly, assiduously, and affectionately, devoted to all the best interests of seamen, that a large number of them regarded him with the veneration and attachment which dutiful children bear to a worthy parent; and with their characteristic warmth of feeling, there is little reason to doubt that they have proclaimed his praise, in every region to which their vocation has called them. Not only in many of the sea-ports of our own continent, but on the coasts of Asia and Africa, and in various parts of Europe, we may believe that they have extolled his piety, commended his benevolence, and exhibited him as an example.

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We confidently expected to give a handsome engraved likeness of Mr. Eastburn, with the commencement of his memoir, in our present number. But the engraver has still the work in hand.—We hope to be able to place the likeness in our next number.

THE  
**CHRISTIAN ADVOCATE.**

AUGUST, 1828.

**Religious Communications.**

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

(Continued from p. 294.)

LECTURE XXXIV.

“Q. What benefits do believers receive from Christ at the resurrection? A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.”

The doctrine of the resurrection of the dead, is derived wholly from the Bible. The heathen had some notions of a future state of rewards and punishments, where the souls of good men would be happy, and those of bad men miserable. But they had not, in all their systems, a single trace of the doctrine, that the body is to be raised and rendered immortal. Hence we are told that when Paul discoursed on Mars' hill, at Athens—the most distinguished city of Greece, and the most renowned for science in the pagan world—“when they heard of the resurrection of the dead, some mocked.” That there should be a resurrection of the body, was an idea that had never been presented to their minds before; and as they believed themselves far superior in knowledge to a barbarous Jew—which was the character of Paul in their estimation—they could not restrain the

expression of their contempt and scorn, at the promulgation of this novel, and, as they esteemed it, extravagant and absurd notion. Yet it will be found, my children, that this doctrine, which human reason, of itself, never glanced at, commends itself to our reason, now that it is revealed: that is, it may be shown to be correspondent to those notions of the perfect equity of the Deity, which reason teaches. The whole of every human being, both body and soul, has been concerned in all the good or the evil done in this life: And although the body has been no more than the servant, or instrument of the soul, yet it may serve to illustrate the goodness of God on the one hand, and the strictness of his justice on the other, when even that which was *instrumental* to good, or evil, is connected with the proper agent, in glory or in dishonour.

As to the possibility of a resurrection, none can refuse to admit that Almighty power, by which matter was formed out of nothing at first, and by which our bodies were organized and animated before their dissolution, can reorganize and reanimate them anew, after they shall have been dissolved. There is one analogy in proof and illustration of this, constantly occurring in nature, which is noticed in scripture, first by our Lord himself, and afterwards by the Apostle Paul—It is, that grain, or seed, which is sown, perishes utterly, be-

fore a new growth arises. Speaking of his own death and resurrection, our Lord says—"Verily, verily, I say unto you—Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." St. Paul, speaking of the general resurrection, goes more at length into the illustration. Attend to the following passage, 1 Cor. xv. 35—44:

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

A question has sometimes been asked on this subject—how can the same particles of matter which compose the bodies which die, belong, in all cases, to the bodies which shall be raised? Human bodies, it is said, turn to dust, and are converted into vegetables, on which other human beings feed: Or they are devoured by beasts, which furnish food for man: Or they are sometimes devoured even by men them-

selves. Hence it must happen that certain portions, or particles of matter, must have belonged to two different bodies—perhaps even to a hundred—and how, it is demanded, can each of these bodies severally claim those portions or particles which have belonged to all equally? Is the thing not an absolute impossibility? We readily admit that it is, and have with design stated the objection in all its force; because it is sometimes represented as very formidable, although in reality there is no weight in it at all. We call a tree the *same tree*, when it is ten years old, and when it is a hundred; and a man the *same man*, when he is twenty, and when he is fourscore: Yet, probably, neither the tree nor the man, has, at the latter period, half of the identical particles of matter, that constituted either at the former period. Some parts, however, are probably never entirely changed. The scripture no where says that the same numerical particles of matter which are deposited in the grave, shall belong to the body that shall rise. Without this, may it be truly said, that the same body rises, as the illustrations I have mentioned sufficiently show. Some essential parts of each will rise;—enough, when united to the conscious spirit, to denominate it, in the usual acceptation of language, *the same body*. And this is all that any passage of scripture requires, to satisfy its full import.

The matter of which our bodies are composed will, it is manifest, undergo a wonderful transformation. "It is (says the apostle) sown a natural body—It is raised a spiritual body. There is a natural body, and there is a spiritual body." This spiritual body, as the apostle denominates it, will not be subject to the laws of the natural body. It will subsist without material sustenance—It will need no supplies or repairs. It will be incorruptible and indestructible; capable of pleasures, or of pains, which our bodies,

at present, could not endure. It will plainly not be subject to the usual laws of gravitation—which probably is a part of what the apostle intends, by calling it a *spiritual* body. The laws of matter, and all those which are called the laws of nature, are nothing more than another phrase for the appointment and will of God. He can change, suspend, or alter those laws, at pleasure; and, in some respects, certainly will do so, in regard to the bodies both of saints and sinners, at the resurrection.

The difference between the natural and the spiritual body, has a most beautiful illustration, in a very common process of nature; which I have sometimes thought the great Author of nature, might have appointed on purpose to illustrate this very truth. A large part of the insect tribes, are, in one period of their existence, unsightly, inactive, or crawling reptiles. In another period of that existence, they are among the most beautiful and active beings, in the animal creation. Myriads of torpid moths and worms are, in winter, sleeping in the earth, or on its surface, which, in a few revolving weeks, are transformed, and assume bodies which shine in all the colours of the rainbow, and wing their flight through every region of the air. Now, the transition of man, from the natural to the spiritual, or glorified state, is scarcely greater or more wonderful. The soul, like the vital principle of the insect, never dies, and at the resurrection, "God giveth it a body as it pleaseth him." Accustom yourselves, my young friends, to observe and trace these analogies, between the appearances of nature and the truths of revelation. The employment is pleasing, and it tends to piety.

Thus have I led you to consider, at some length, the general subject of the resurrection, because it does not occur again in the compendious

system of theology, contained in our catechism. The remainder of the lecture will be employed in discussing, more closely, the particular points presented to us in the answer before us.

"At the resurrection, believers shall be raised up in glory."—At the resurrection, the scriptures inform us, "the dead in Christ shall rise first;" and that they shall come forth out of their graves with unspeakable joy—"Awake and sing, ye that dwell in the dust." This precedence in the resurrection, and the unutterable joy with which the souls and the bodies of the saints shall be united, will be one glorious distinction, which they will possess over the wicked;—who will rise after them, with unutterable distress and horror.

But when it is said that the saints shall be raised up in glory, there is no doubt a reference to the nature of those incorruptible, active, powerful, and spiritual bodies, with which they shall arise, and of which we have already taken some general notice; but especially to the resemblance which these will bear to the glorified body of their Redeemer. It is expressly and particularly stated in scripture, in regard to true believers, that Christ "shall change their vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The glorified body of believers, resembling that which their Lord has carried into heaven, will not only be in itself beautiful and splendid, but incapable of all weariness or weakness; capable of bearing an eternal weight of glory; of serving God without intermission day and night in his temple above; and of an activity and energy which shall not hinder, but help, all the exercises and exertions of the soul.

(To be continued.)

Much is now said, and too often loosely said, on the approach, and even the appearance, of the millennial glory of the church. The following paper appeared in the London Evangelical Magazine for April last. It seems to us to contain about as good a view of the subject, as can be given in a condensed form.

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A SCRIPTURAL EXPLANATION AND EXHIBITION OF THE MILLENNIAL REIGN OF CHRIST.

Great and eventful are the times in which we live. Great are the doings of the Church of Christ, to facilitate the knowledge of the Redeemer throughout the world. The various religious institutions which are in operation to propagate Divine truth, at home and abroad, indicate that a great and glorious æra is near at hand; certifying that shortly will be realized the ancient promise which God made to Abraham, "In thy seed shall all the families of the earth be blessed." The expectation of the Church is more than usually awakened, to a consideration of those predictions which relate to the glory of the latter day, when Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession:"—when, with the fulness of the Gentiles, the Jews also shall be gathered into the Gospel church, and there shall be "one fold and one shepherd." And as this glorious event approaches, the means by which it is to be accomplished are more clearly seen and understood. Just before our blessed Lord's ascension, he delivered his charge to his disciples, "Go ye into all the world, and preach the Gospel to every creature." "And behold, I send the promise of my Father upon you." They were the *instruments*; the *power* was His. They understood their commission, and went forth planting the Gospel far and wide;

"the Lord working with them, and confirming the word with signs following." The foundation of the Gospel church was laid upon that immoveable basis, which neither earth nor hell was able to overturn. Still however, soon after the primitive age had elapsed, "wolves entered into the fold, not sparing the sheep." Gross apostacy and persecution prevailed, and a long night of tribulation afflicted the followers of the Lamb. Those times of darkness and distress to the Church were the subjects of prophecy, both with respect to their severity and duration. Our Lord himself gave intimation to his disciples of the trials his Gospel should occasion to his followers; and afterwards, by visions, more fully revealed to his beloved Apostle John, for the information of the Church, the circumstances of its future condition. A long succession of ages, therefore, according as it was predicted, the Church has been suffering, and the Old and New Testament Scriptures have borne their testimony in sackcloth. But the times are fulfilled. The 1260 years reign of the Apocalyptic Beast, and of the little Horn in Daniel, are numbered and ended. Light has broken in upon the Church, and primitive zeal and unanimity have succeeded to the contracted bigotry and spirit of sloth of the times that are past. Although, for ages, the people of God had been praying, "*Thy kingdom come,*" and had entertained the belief that all the ends of the earth would see the salvation of our God,—it hardly entered into their minds the manner how the great work would be accomplished. No effort was made, nor means devised, for the salvation of the heathen. The stupendous work seems rather to have been left, in expectation of some extraordinary interposition of Divine Providence, accompanied with new revelations and miraculous gifts of the Holy Spirit. Even so lately as the latter end of the

last century, it had not occurred to the religious publick, that the simple mode of sending out missionaries, would become the efficient agency of converting the heathen world; nor, indeed, was the Church, at that time, in a fit state to engage with any effect, in so important an undertaking. This could only be done by one great simultaneous movement; and the various denominations of which the Christian world was composed, still adhered with such tenacity to their own sectarian prejudices, that nothing could be done in concert.\* It is truly astonishing that the genius and spirit of the Gospel was so little understood. Glory to God! this darkness is past. The day-spring from on high has dispelled the mists of ignorance, and knowledge is increasing. The wonderful success that has attended the labours of the Missionaries amongst the heathen nations, draws forth the exclamation, "*What has God wrought!*" and infallibly proves that the original command of Christ comprises the most effectual means of evangelizing the world.

The notion entertained by some, of the personal reign of Christ, and of the resurrection of the saints to live and reign with Him a thousand years on the earth, is a doctrine quite at variance with the general tenor of the prophecies, and of the express declarations of our Lord and his Apostles. Those who maintain this opinion, suppose that the earth itself will undergo such a physical revolution as to make it a fit residence for Christ and his glorified Church; and they found their

\* The great mistake on this subject seems to have been, that there could not be concert, without amalgamation. This, in our judgment, is a radical error. We do not believe that amalgamation is either practicable or desirable. But with a true Christian liberality, all evangelical denominations may most harmoniously act in concert, in the great enterprise of evangelizing the world.—*Editor of Christian Advocate.*

doctrine upon Rev. xx. 4, 5, and xxi. 1—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." If this passage refers to that kind of renovation, the earth must necessarily undergo to make it a fit paradise for the glorified Church, with Christ, as their king, to bear royal rule; that is, if it must *literally* become a *new earth*; there was no need of the mention of a *new heaven*. This cannot refer to that state of spotless purity, the glorious heaven above; for the heaven here mentioned, has a manifest connexion with the earth: and there is an evident inconsistency in giving these and similar passages a literal meaning; because it is contradictory to those prophecies of both the Old and New Testament which are declaratory of the glory of the latter days. The error must have arisen in bringing preconceived notions to the study of certain parts of Scripture, and putting upon them that forced construction which will favour a particular hypothesis. Scripture never contradicts itself. The right and only method to understand the prophetick parts is, by diligently and devoutly comparing Scripture with Scripture. Again, the various terms and phrases of the prophetick parts have often different significations, and must be judged of according to their connexion, and from the relation they bear to the subjects introduced. This rule must be strictly attended to, to come to a clear understanding of the matter and spirit of prophecy. Some passages, upon their very face, bear a literal construction, and others are veiled in highly figurative and metaphorical language; but by a careful and diligent examination, one portion will explain another: and there will arise such an easy and natural solution of difficult parts, as to commend itself to the judgment of the truly pious and judicious mind.

The first verse of the twenty-first chapter of Revelation, referred to, is a figurative description of the spiritual, moral, and political condition of the world during the Millennium. The language here made use of, is similar to that which describes the altered condition of a person who believingly receives Christ into his heart. The change is termed a *new creation*. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. v. 17. So here, "He that sat upon the throne said, Behold, I will make all things new."—Rev. xxi. 5. "A new heaven, and a new earth: and there was no more sea." In this first verse, these three figures are made use of, heaven, earth, and sea. By *heaven*, here, is to be understood that *sphere* in which royalty moves; the *element of the powers that be*.—Matt. xxiv. 29. By the *earth*, the *mass of mankind*.—Gen. xi. 1. And by *sea*, wars, commotions, and tumults.—Jer. li. 42; Luke xxi. 25. As then the *conversion* of a sinner to God makes him a *new creature*, so, by parity of reasoning, when that blessed period shall arrive, wherein the earth shall be full of the knowledge of the Lord, and the blessings of the Gospel universally enjoyed, then will this vision of John be fully realized—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Ever since there has been a nation, the political heavens and earth have been filled with disorder. The unbridled passions of men, producing oppression, slavery, wars, and devastation, have filled the world with misery and crime. The Scriptures of the New Testament, whose effulgent and healing beams were designed by its Great Author to renovate the condition of man in the various relations he sustains, have been wickedly perverted to subserve the worst of purposes.

Fundamental laws, simple yet comprehensive, for the conduct of governors and the governed, are explicitly laid down; the literal observance of which would infallibly produce benignity and justice on the part of governors, and subordination, peace, and good-will, on the part of the governed.—Rom. xiii. 1—10. But whatsoever government that answers not to the description given in this chapter, though *permitted*, is yet *not ordained*, of God. From the days of Nimrod, however, to the present time, with very few exceptions, the governments of kingdoms and states have but little answered to this description. And the exploded doctrines of *passive obedience* and *non-resistance*, in violation of this Scripture, have been continually urged in support of civil despotism, and to uphold the usurpations of papal domination. But new heavens and a new earth are promised; and there are numerous prophecies of the Old Testament, of a literal construction, which allude to this happy state of things, tending to elucidate this highly figurative language.—Isa. ii. 2, 3, and 4—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." There is a parallel passage in Micah iv. 1—3. These are the days of the full establishment of Zion's glory on earth. The

mountains and hills here mentioned, are the ruling powers; and whereas it is said that the mountain of the Lord's house shall be established on the top of the mountains, it is intended to represent that the political institutions of all nations shall be moulded after the maxims of the Gospel, and the administrations of their laws shall be governed by the righteous and peaceful sceptre of the kingdom of Christ. But a more particular description of the glorious state of the church on earth is revealed in Rev. xxi. 2.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

And from the tenth verse to the end of the chapter, is a gloriously magnificent exhibition of her consummate earthly felicity during the term of the Millennium. That it cannot relate to the glories of the heavenly paradise, but exclusively to the Church's condition here below, may be inferred by the circumstances related in the twenty-fourth and twenty-sixth verses. "And the kings of the earth do bring their glory and honour into it." "And they shall bring the glory and honour of the nations into it." Compare with this Isa. lx.; also, xlix. 6, to the end, and liv. 11

—14. I think we are fully justified in applying this imagery to the Millennial state; for no sublimity of language, or splendour of decoration, is sufficient to display that glorious adorning of the church when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." —Hab. ii. 14.

The thousand years mentioned in Rev. xx. relates to the self-same glorious period, seemingly in a *political* point of view:—"Satan and his emissaries shall lose all their influence in the thrones and powers of that day. He is bound and imprisoned, and a seal set upon him." "The souls of them that were be-

headed for the witness of Jesus, lived and reigned with Christ a thousand years." "This is the first resurrection." Daniel vii. 13, 14, and 22 to 27, afford an illustration of this passage. This, then, is not a literal resurrection of the dead bodies of the saints. No mention is made of their bodies; but "the souls of them that were beheaded," &c. lived again; and is to be understood of a political resurrection, wherein the saints shall possess the kingdom, and the sceptre of Christ, as before mentioned, shall bear universal rule. And as Elias lived in John the Baptist, so the spirits of the martyrs shall live in the saints at that triumphant period; not to reign with Christ personally, for there will be no second coming of Christ in person, until he comes to judge the world.—Matt. xvi. 27; xxv. 31, 32; Acts iii. 21; John xviii. 36.

"But the rest of the dead lived not again until the thousand years were finished." No unbeliever or wicked person shall then have any political power or distinction.—Isa. lx. 17, 18. None but the blessed and holy shall have part therein, "on whom the second death hath no power;" "the royal priesthood," and they only, shall be raised for the first time to universal dominion, and "shall reign with Christ a thousand years." Christ and the Church are here identified. His will is their law, and this then shall be the law of the whole earth.—Dan. vii. 27.

And there is a great probability that the duration of this reign will be literally a thousand years. I think this may be fairly inferred from 2 Peter iii. 8. It pleased the Lord to be six days creating the heavens and the earth (our system), and to appoint the seventh day for the Sabbath; perfecting the week. Peter, in this chapter, is speaking of the creation and destruction of our world, and exhorts us to "be not ignorant of this one thing, that



one day is with the Lord as a thousand years, and a thousand years, as one day;" which I apprehend to mean, that as six days were appropriated for the work of the creation, and one day for the Sabbath, so should the world continue six thousand years, and one thousand the reign of Christ.

The great work of the establishment of this kingdom will be achieved by the dissemination of Divine knowledge, for "the earth shall be filled with the knowledge of the Lord." The announcement of the angel, Rev. xiv. 6, is emblematical of the Missionary exertions of these times. The various religious societies which are in progressive operation, have all this one grand object in view—the *propagation of DIVINE TRUTH*; before which all idolatry, superstition, darkness, and error of every kind, must ultimately give way.—Dan ii. 34, 35, and 44. This is *the stone cut out of the mountain without hands*, which is destined to evangelize the earth, and to consummate the triumphs of the Redeemer's cause. R. H.

The following original letters appear in the Congregational Magazine for Jan. 1826. We think they will be gratifying to many of our readers, and the Turkish tale may be instructive to all.

ORIGINAL LETTERS.

"The most sincere and faithful history of things is to be learned from the epistles of the writers of every age."

FATHER PAUL SARPI.

Rev. John Newton to John Thornton, Esq. London.

Olney, 13 Mar. 79.

MY DEAREST SIR—My last was only a note accompanying Mr. Scott's MS. which set off from hence the 4th inst., and I hope came safely to your hand. I have had an answer from Johnson, to whom I wrote about it, and he promises to do every thing fair and well for

Mr. Scott. So that I shall beg you to let Mr. Scott's MS. be delivered to him when you have done with it; but there need be no hurry—a month hence will do. I gave him no hint about the hymn-book, choosing to hear farther from you first.

Mr. Wilkinson was ordained the 28th ult., and preached for me the Thursday following. His text was Ps. cxix. 71. His sermon experimental and savory. Our people were much pleas'd. His spirit is humble, his temper solid, his judgment good; and I have no doubt but he will prove an exemplary minister. He will enter upon his curacy of Harwood, near Winslow, at Lady-day. In consequence of his coming, I suppose Mr. Scott and I shall have our sphere of action enlarged to that side of the country now and then. Mr. Moyer is engaged with Mr. Rose alternately for Cashalton and Beckenham, and I hope will do well.

Mr. Charles, the other young man, who was some time at Olney in 77, goes on well as curate with the Leicestershire Justice, Mr. Newman, who is now taking root in his own living at Beauchamp, in Somerset, and so far as I can judge from his letters, is still lively, and earnest in his spirit, as well as humble and teachable. He wrote lately for my opinion, about going out with a dog and gun, which he thought conducive to his health; but said, he found it had given some offence. I did not treat it as sinful, but as unsuitable and inexpedient, and therefore in my judgment better forborne. He gave up all his other amusement from the first, and I hope the reasons I offer'd, will make him willing to part with this likewise. Small compliances with the world have too often insensibly led to greater, and it is safest for ministers, both for their own sakes, and for the sake of those who are apt to justify themselves by our example, to abstain not only from evil, but from whatsoever has the least

appearance of it, or tendency towards it.

I have lately given up our Sunday evening meetings at the great house, instead of which I now preach a third time at church, where the auditory is much larger than the great house could hold. I have thought of doing so for some time, only the great house was rather an easier service. But as the Lord is pleased to continue my health, I venture upon him to afford me strength likewise, for what seems upon the whole to promise most usefulness.

You may, perhaps, remember the tale of the Mohammedan hog, which I once sent to Mrs. Thornton. Mr. Cowper lately versified it, and I reserve the other side to transmit you a copy. He did it in about an hour; it gives a proof that his faculties are no ways hurt by his long illness, and likewise that the taste and turn of his mind are still the same.

Thus says the prophet of the Turk,  
*Let Musselmen beware of pork.*  
 There is a part in ev'ry swine,  
*No follower or friend of mine*  
 May taste, whate'er his inclination,  
 On pain of excommunication.  
 Such Mahomet's mysterious charge,  
 And thus he left the point at large.

[Had he the sinful part express'd,  
 They might, with safety, eat the rest.  
 But for one piece, they thought it hard,  
 From the whole hog to be debarr'd,  
 And set their wits to work, to find  
 What joint the prophet had in mind.]

Much controversy therefore rose,  
 These choose the back, the belly those:  
 By some 'tis confidently said,  
 He meant not to forbid the head;  
 While others at that doctrine rail,  
 And rather far prefer the tail.  
 Thus, conscience freed from ev'ry clog,  
 Amongst them—they eat up the hog.  
 A laugh—'tis well,—the tale apply'd,  
 May make you laugh on t'other side.  
 "Renounce the world," the preacher  
 cries;

"We do," a multitude replies.  
 While one, as innocent, regards  
 A snug and friendly game at cards.  
 And one, whatever you may say,  
 Can see no evil in a play.

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Some love a concert, or a race,  
 And others shooting, and the chase.  
 Revil'd and lov'd, renounc'd and follow'd,  
 Thus bit by bit the world is swallow'd.  
 Each thinks his neighbour makes too free,  
 Yet likes a slice as well as he.  
 With sophistry their sauce they sweeten,  
 Till, quite from tail to snout, 'tis eaten.

The six lines included in the [ ] are an addition of mine.

We expect Dr. Ford in about ten days on his return from Stanmore to Melton. I shall then endeavour to fix for a Leicester journey. I hope we shall go and return before the post-chaise tax takes place. For I think much of the expense of that mode of travelling already, and yet Mrs. Newton cannot well take a journey any other way. She has had another violent return of the pain in her stomach, and a week's illness after it, since I wrote last. But I bless the Lord she is now pretty well again. Mr. Barham wishes me to inquire, if any of my friends want a black boy, who applied to him upon the death of his master. He says he is well-disposed, and a good servant. He was about enlisting in the army for a bit of bread, if Mr. B. had not taken him into his house for a while. With our best respects to Mrs. Thornton, I remain,

Dearest Sir,

Your most obedient, obliged  
 servant,

JOHN NEWTON.

Rev. G. Whitefield to Mrs. Savage.

Gloucester, June 2, 1753.

DEAR MADAM—Indeed travelling and preaching hath quite fatigued this feeble tabernacle; but weary as I am, you, as well as my dear, dear Mr. Savage, must have a line or two. Indeed, it is a line of love, and a line of gratitude unfeigned. My rich Master can alone pay you the debt I owe. Your kindnesses excite me to love him the more. May his grace enable me to serve him better. Blessed be his

name. Since my preaching at Carmarthen, I have been helped to preach at Swanzy, Neath, in two churches, and several other places. Our Lord gave us a weeping parting from Wales. Next Thursday, perhaps you may hear me at London. Lord help me! I am a poor worthless pilgrim. Add to my obligations, dear Madam, by praying for me, and indeed and indeed, I will continue to pray for you and

yours, till I can pray no more. Ere long our praising time will come. That our hearts may be tuned for that blissful employ every day more and more, is the continual cry of his heart, who begs leave to subscribe himself, dear Madam,

Your most obliged, affectionate  
Friend, and ready servant  
for Christ's sake,

G. W.

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## Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

### THE THREE CAPPADOCIAN BROTHERS.

It is a remarkable fact, that in the latter part of the fourth century, there were three brothers, who were bishops at the same time, and in the same country; and were all distinguished for their piety; their zeal for truth; and their abilities as publick teachers. The eldest, and most celebrated was BASIL, who was surnamed THE GREAT. He was born in Pontus, but in what city is a little uncertain. He acquired the rudiments of his education under the tuition of his father. He then was placed under the care of Libanius at Antioch, where he made rapid progress in literature; and afterwards pursued his studies at Cæsarea in Palestine, and at Constantinople; and finally, he went to Athens, where he received instruction from Himerius, and Proheresius. But he was more delighted with Gregory Nazianzen than with any other person whom he met with there, who became not only the companion of his studies, but the friend of his life. Having gone through the usual course at Athens, he returned home, and was first appointed a reader in the church of Cæsarea; he was next ordained a deacon by Miletius of Antioch, and soon afterwards was

advanced to the order of Presbyter. But as his mind was bent upon pursuing a more severe and mortified course of life, he sought out a retirement, in the deserts of Pontus, where he greatly promoted the monastic institutions, not only by his example, but by composing new rules for this manner of life. He was not permitted long to enjoy this retirement, for he was recalled by Eusebius the Bishop of Cæsarea, and the care of that church was now committed to him, as vicar; and in a little time, he was made bishop in the room of Eusebius. He was a most firm defender of the orthodox doctrine, and contended most earnestly for the truth, against heretics of every sect. Particularly, he set himself in opposition to Eustathius Libastinus; and the whole herd of Arians, who were making inroads on the Catholic churches. When the Emperor Valens was at Cæsarea, Basil was persecuted by Modestus the prefect, and threatened with crosses, flagellations, and every kind of cruel death, all which he bore with the utmost patience. He presided over the church of Cæsarea for eight years, and died Anno Dom. 373, using these remarkable words with his latest breath, "*Into thy hands, O Lord, do I commend my spirit.*" He was buried in his father's sepulchre, and his funeral was attended

by such a concourse, not only of Christians, but also of Jews and Heathens, that many persons were crushed to death by the pressure of the vast multitude of people.

The praises of Basil may be read in almost every page of the writings of his successors. All antiquity united in venerating his memory. All the learned were emulous to sound his praise abroad: but if all had been silent, the works which he left behind him, would be sufficient to prove that he was a man of most eminent piety, of the profoundest learning, and of the most consummate eloquence. Photius has given this opinion of his style. "In all his writings," says he, "he was very accurate. His style was pure, expressive, proper, respectful and elegant. In the method and purity of his ideas, he yielded to none; and such was the persuasive force, the urbanity and the perspicuity of his discourses, that his style may be compared to a rivulet of clear water, issuing from a fountain." Philotheus, Patriarch of Constantinople, who succeeded Photius, agrees with him in opinion, respecting Basil; and observes, "that this was peculiar to him, that he always spoke with such vigour and animation, that his very soul appeared to be transfused into his discourses." Libanius, who without controversy, was the prince of orators in that age, and no friend to the Christian religion, when he read some of the letters of Basil, exclaimed (*εὐκρινεῖσθαι*) *We are conquered*. And being asked the reason of this expression, he replied that in the elegance of epistolary writing, Basil had gained an evident superiority over him.

The second of these brothers was GREGORY, who in his early years applied himself wholly to the study of rhetoric; but by the influence of Gregory Nazianzen, who wrote several letters to him, he was recalled from that pursuit, and devoted himself, with great zeal, to

sacred literature; insomuch that he viewed with contempt the object of his former attention. At the close of the year 370 he was constituted bishop of Nyssa, a town on the confines of Cappadocia. He always discovered himself to be a most zealous supporter of the Nicene creed, on which account he was at one time accused by a very unprincipled man, and was sent by the emperor Valens into banishment. For eight years he wandered as an exile through various places, and every where suffered the greatest hardships from the persecution of the Arians. In the year 378 he was restored to his former seat and office, and by the council of Antioch, at which he attended, he was chosen a delegate to visit the churches of Arabia, and was allowed the use of a publick carriage by the emperor Theodosius. In his way to Arabia, he visited Jerusalem, and contemplated with pious reverence, the places rendered sacred by the events which had occurred in them. But being much displeased with the vices and dissensions of the inhabitants of Jerusalem, he quickly withdrew from the place, and soon afterwards he wrote an epistle full of pious sentiments, in which he freely reproved the evils which he had observed in this famous city.

In the year 381 he went to the council of Constantinople, and carried with him certain books which he had written against Eunomius: these he recited to Gregory Nazianzen and Jerome; and of so much consequence was he in this council, that he was chosen by the fathers to celebrate, in a funeral oration, Melitius of Antioch, who had died during the sessions of the council; and also the composition of the *symbol* of the council was committed to him—that is, he was appointed to supply what was wanting in the Nicene creed, in order that the confession of Faith might be rendered more complete. About

the same time he was appointed a judge of the Catholick profession of faith, required of the bishop of Pontus, in conjunction with Holladius bishop of Cæsarea, the successor of his brother Basil.

Concerning his death there is nothing certain left on record, only it is evident, that his life was protracted till the year 394, in which a council met at Constantinople, where he was present: It is a point, in which all the ancients agree, that Gregory entered into the married state, and the name of his wife is mentioned, which was Theosebia. The character given of him by Gregory Nazianzen, Nyssen, and Nicephorus, is, that he was a man of the greatest sanctity of manners; also that he shone conspicuously in the first ranks of those who were celebrated for their universal literature; and that in eloquence, and fluency of speech, he had no superior. Photius speaks thus of his style, "It was as elegant as that of the most celebrated orators, and instilled pleasure into the ears of all who heard him."

The youngest of the brothers was named PETER. He was educated under the care and tutelage of his sister Macrina, who with the greatest assiduity formed his tender mind to the love of learning and virtue, and also from his early years inured him to the discipline of an ascetic life, and to the exercises of the strictest piety. He was courteous and benignant in his disposition to all, but was remarkable for his beneficence to the poor. He was first ordained a Presbyter by his brother Basil, and afterwards was constituted bishop of Sebastia, a town of Cappadocia; but in what year, it does not appear. The year of his death is also uncertain. It is known, however, that he died before his brother Gregory, as he requested him to vindicate his reputation from the calumnies with which he had been aspersed in some of the publications of Eunomius.

Many of the writings of the two former of these brothers are still extant, and are highly worthy of the attention of every lover of sacred literature; but of the third there is nothing extant, except one epistle to his brother Gregory.

#### Remarks.

What a noble gratification must it have been to the pious parents of these distinguished brothers, to see them all shining with such lustre, in important stations in the church of God! What a blessing was it to that region, which now lies covered with midnight darkness, to enjoy, at once, the labours of men so eminent in the ministry; who were indefatigable in their efforts to support the cause of truth, and were ready to shed their blood, for the sake of the holy religion which they professed. Christian parents, have you infant sons? What is it that you seek for them? —Stations of honour, places of trust, and permanent wealth? Alas! are you yet so blind, as to think that this world has any thing to bestow, which is worthy to be pursued as a portion? Seek for your children an heavenly inheritance. Devote them daily to God in fervent prayer. Bring them up for the ministry, if your circumstances and their talents admit of it. What offering can you make to your God which will be more acceptable to him, or more strongly evincive of your sincerity?

Then go, and make the offering which the present circumstances of the church call for, and leave it to Providence to provide a competency of earthly blessings. A.

FOR THE CHRISTIAN ADVOCATE.

CHRISTIANS SHOULD GIVE SOMETHING IN COMMON.

Mr. Editor,—Having read in your last number the address of

the Executive Committee of the Board of Missions, to the churches and congregations under the care of the General Assembly of our church, (for I am a Presbyterian,) I wish, with your permission, to submit a few thoughts to the readers of the Christian Advocate, in regard to the fifty cent annual contribution for missionary purposes, which the Committee recommend that every communicating member should make. If I rightly understand the purport of the recommendation, it is by no means designed to intimate that communicants who are wealthy, or those who can easily give more, although they are not wealthy, should satisfy themselves with this contribution. Were this the case, it would be placing them in a very disadvantageous light when compared with hundreds, and perhaps thousands, of non-communicating members of our denomination, who, it is well known, give each a hundred, and some a thousand dollars, at a single subscription, for pious and benevolent purposes—And by the way, I was much struck with a remark which I heard the other day from a minister of the gospel—that he wondered, and equally wondered, to see, at the present time, how much was given to charitable designs by many worldly men, and how little by many professing Christians. It is surely to be desired, and that most earnestly, that those who make a profession of having devoted themselves, and all that they have and are, to the service of their Redeemer, should, in proportion to “the ability which God giveth,” bestow as much as any others, nay, more than any others, for the propagation of the gospel and the salvation of immortal souls. I therefore hope and expect, that subscriptions will be opened, to which all those who are wealthy, or in prosperous business, whether professors of religion or not, will give their names as do-

nors, or annual subscribers, to a handsome amount, for sending the precious gospel to the destitute; and this indeed I understand to be fully intimated in the address.

You might suspect, Mr. Editor, but for the heading of my communication, that in what I have hitherto said, I have only been preparing the way to come out against the fifty cent subscription—specially recommended to all communicating members. No, Sir—I like that part of the address quite as well as any other; and I have only been preparing the way to tell you and your readers why I like it. It is my custom to endeavour, as far as my very moderate abilities will permit, to get a clear and definite view of the nature of every duty I am called to perform; and reflecting on this fifty cent subscription, I think I can see pretty distinctly, why it should be recommended to all communicants, the rich and the poor alike, although the former ought, in other ways, to give liberally and largely of their abundance, to the sacred cause of missions. My view of the matter is this—The rich and the poor are all on a common footing in receiving the saving benefits of the gospel, and in their obligations to show their gratitude to the Saviour, by endeavouring to extend those benefits to others. Now, the fifty cent subscription may serve to recognise this truth; and it appears to me that it is of unspeakable importance that it should be recognised and remembered. The rich man, it seems to me, should think and say—“Although it has pleased a sovereign God to give me more worldly property than he has bestowed on many others, yet in the blessings of the gospel, ‘there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for we are all one in Christ Jesus.’ The very poorest of my brethren and sisters in Christ, have in him as rich an

inheritance as I. In common, therefore we owe him an acknowledgment of our obligations, by giving something of our worldly substance to promote his cause. It is delightful to acknowledge this mutual and equal obligation. It is delightful to do it in concert with all my fellow communicants; to act in this concern as we do when we all sit together at the table of our dear and common Lord. The poor indeed *cannot* give much; and yet the *little* they do give, may be more to them than all I give is to me. But here is a sum which they can give, and I will join and give it with them, as serving to show the equal ground on which we all stand before our blessed Redeemer, and the equal privileges and obligations which are shared among all the members of his mystical body. In this thing I will not separate myself from the poorest of the household of faith, but join with them cordially; and in other ways and forms, I will also give as God has prospered me." Thus the rich man;—and on the other hand, the poor man should think and say—"I have professed to make Christ Jesus the all in all of my soul. If I know my heart, I do love him supremely; and I love his people and his cause above every thing on earth. It certainly is my earnest desire to see that blessed cause promoted; for in its promotion my Saviour is to see of the travail of his soul; and the salvation of the souls of my fellow sinners is likewise depending on it. What can I do to advance this cause?—for I certainly ought to do all I can. I do endeavour to speak a word now and then, as opportunity offers, to promote my Saviour's honour and the best interest of perishing sinners. But cannot I do something more? I know there are many in our land who are entirely destitute of those gospel ordinances, which I so richly enjoy and so highly prize. Cannot I do something to send the gos-

pel to them? It is clear I cannot do much; and till lately, it seemed as if the rich thought that the poor should not be expected to do any thing. But I read in my Bible of a poor widow, who went with the rich, when they were casting of their abundance into the treasury of the Lord; and although she cast in but a farthing, our blessed Saviour commended what she did, as manifesting a purer and more ardent zeal than had been displayed by all the rest. It is now proposed that I should give fifty cents a year, to send the gospel to the destitute. I can give this, I think, without missing it much—and I will give it, even if I do feel it a little. I will do *something*, although it is a *little*, to send the gospel to those who have it not. My brethren and sisters in the Lord, who have more worldly property than I, have come, as it were, to meet me in this thing, that we may all act together, in showing our love and our obligations to our blessed and common Redeemer, to whom we are all equally indebted; and meet them I will. Yes, and I do it cheerfully—I even feel more pleasure in giving these fifty cents, than in laying out any other half dollar that I ever spent in all my life."

Now, if the rich and the poor shall think, and speak, and act, as is here stated, I am satisfied they will not only manifest but cherish a true Christian spirit. But, Sir, I am in the habit, when called to the performance of a duty, especially if it be one that has the appearance of novelty, to search my Bible, to see whether it is countenanced by the word of God—if not in an explicit command, yet in something that is analogous. I have done so on the present occasion, and I find in Exodus xxx. 11—16, something that I think bears a striking analogy to this fifty cent contribution, in the view which I have taken of it. There it appears that the souls, or lives, of all the people were to

be ransomed; and as life is equally dear to the rich and to the poor, so all were, in this concern, required to give exactly the same sum; although on other occasions, and for other purposes, the rich gave largely, and the poor little or nothing. Your readers may consult the entire passage, but the 14th and 15th verses contain the substance of the whole, which I beg leave to quote, together with Scott's commentary on the words—"Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord: The rich shall not give more, and the poor shall not give less than half a shekel,\* when they give an offering unto the Lord, to make an atonement for your souls." Such is the text—Now for Scott's comment—"This law implied that the souls of all are of equal value, equally forfeited, and equally need a ransom: Christ is equally proposed to all who hear the gospel, and all believers have an equal interest in him; but without this interest in him, we can have no benefit from his sacrifice; and instead of ransom for our souls, may expect additional vengeance for neglecting so great salvation. And though we can add nothing to the all sufficient atonement of Christ, which is freely, without money and without price, given to perishing sinners who believe: yet we may, by our worldly substance, assist in maintaining the expenses of religious ordinances, which are *memorials* to us of the atonement made for our souls." Such is the comment, and to this, in his "practical observations," this excellent writer

\* This half shekel was probably of the value of about thirty cents, our money. And I suspect that the poorest communicant of our church can pay fifty cents per annum, more easily than the poorest Jew could pay thirty, on occasions of numbering the people, when this tax was demanded of all—especially when it is considered how unceasingly expensive and burdensome, was the whole religious service of the ancient Israelites.

adds—"Blessed be his name, the Priest, the sacrifice, the incense, and anointing oil, are all ready prepared to our hands, without any concurrence of ours: but if we know the value of this great salvation, we shall not grudge either time, labour, or expense, which the maintaining or attending on, Divine ordinances, may require; and it is to be feared that we have no interest in the sacrifice, if we hesitate to contribute. Nor should we forget that the poor are as welcome to Christ as the rich, and the rich as much in want of his ransom as the poor; for in this grand concern no external distinctions make any difference, and all are alike bound to express their valuation of Christ and of his salvation." Here, Sir, we find a very pious and very judicious commentator applying the foregoing passage of sacred scripture, to the support of "gospel ordinances, as memorials to us of the atonement made for our souls." And I certainly know of no ordinance, institution, or command of Christ, more explicit than the injunction to "preach the gospel to every creature." The spirit of this Mosaick institution, therefore, if applicable to any thing under the gospel, as I believe it is, seems more applicable to this fifty cent contribution, in which "the rich shall not give more, and the poor shall not give less," than to any thing else that I am acquainted with. Still I would be very far from intimating, or desiring, that an ecclesiastical rule should be made to enforce this duty. Let every one offer willingly; or withhold, if he will, on his own responsibility. But let it be seen and understood, that the proposed fifty cent contribution of every communicating member of our church, has a striking parallel in the sacred records, the spirit of which has a peculiar application to the measure recommended in the address of the Executive Committee.



## THE PRESBYTERIAN.

## No. VI.

Whether diocesan episcopacy is of Divine or human origin, the appointment of God or the institution of men, is the inquiry in which we are now engaged. In our first number, we distinctly apprized our readers that we should deal largely in quotations; because this whole subject has been repeatedly canvassed, by men whose talents and learning were of the first order. To this class of men Dr. George Campbell unquestionably belonged; and we have therefore dealt freely with his lectures on ecclesiastical history; and shall continue to do so, whenever we find them containing any thing pertinent to the point immediately in our view. We call no uninspired man master, in matters of faith; and there are some things in Campbell's Lectures to which we cannot assent. But he is not only a learned, candid, perspicuous, and powerful writer, but he is remarkably free from dogmatism—He states, on all occasions, his reasons for his belief and opinions. Of these reasons we, in common with others, form a judgment; and when we find them convincing and satisfactory, we adopt them—When they do not satisfy us, we dissent or hesitate. In our deliberate judgment, his statements and reasonings on the original constitution of the Christian ministry, as exhibited in the New Testament, are just, sound, and conclusive. We have therefore given them as such to our readers; although we are well aware that they have been criticised and controverted by several writers since his death—writers, however, whom, if he had lived, and thought it worth while to answer them, we doubt not he would have shown to be greatly inferior to himself in a knowledge of this subject—inferior in talents and

learning, in an acquaintance with the facts of the case, and in fair and conclusive inferences from those facts. We do not think that we are called on to reply in detail to his opponents—It would lead to a discussion too extensive for our pages; and indeed the discussion would be endless, if replies should be continued as long as objectors might cavil. What we are concerned to do is, to lay before our readers the considerations which have really and truly satisfied our own minds, and which we conscientiously think ought to satisfy theirs. This done, every one will and ought to decide for himself. It is by deciding between conflicting arguments and opinions, that every man's mind must at last be settled, if it is ever settled at all. He who continues to doubt, so long as he finds any thing said—and even plausibly said—in opposition to what he clearly perceives to have the *balance* of argument and evidence in its favour, will probably doubt to the end of life—not only on this question, but on several others of great importance in morals and religion. As a controversial writer, Dr. Campbell is remarkable for selecting the *main* arguments of his opponents, stating them clearly, fairly, and fully, and meeting them in all their strength. This was so manifest in his first controversy with Mr. Hume as to be admitted by all, both friends and foes—even by the confuted infidel himself. The same character he maintained in all his subsequent publications. On this account we have chosen, in the view which we give of the episcopal controversy, and which must necessarily be compendious, to quote much from his lectures on ecclesiastical history. We sincerely think that he gives a fair exhibition of the strongest objections of prelatists, and a powerful and satisfactory reply to them.

One portion of sacred scripture on which the friends of diocesan

episcopacy place much reliance, is considered by Dr. Campbell in immediate connexion with the extract given in our last number—To this we now solicit the careful and candid attention of our readers. It is as follows—

“There is only one other plea of any consequence in favour of the apostolical antiquity of episcopacy, which I shall now examine. I have reserved it for the last, because it affords an excellent handle for inquiring into the real origin of subordination among the Christian pastors. The plea I mean is taken from the epistle to the seven Asian churches in the Apocalypse, addressed to the angels of these churches severally, and in the singular number; to the angel of the church of Ephesus, and so of the rest. It appears from the first chapter of that book, that each epistle is intended for all the church or congregation mentioned in the direction or superscription. But one person, called the angel of that church, is addressed in the name of the whole. This is evidently different from the uniform style both of the Acts of the Apostles and of Paul’s Epistles. In them, as we have seen, the pastors in every church are always spoken of in the plural number. The same titles are used promiscuously of all, (except the deacons) as of persons quite co-ordinate in power and trust. Here, on the contrary, the singular number is used, and a name given which is not commonly applied to those in the ministry, ordinary or extraordinary. Angel properly denotes messenger or ambassador. It is the name usually assigned to the celestial spirits, as expressive of the relation they stand in to God. The infernal spirits are, in like manner, called the devil’s angels. It is sometimes also used of men. Thus it is predicted in scripture concerning John the Baptist:—‘Behold, I send my angel before thee,

who shall prepare thy way.’ But what shall we say of the import of the expression in that part of the Apocalypse now referred to? Shall we, with many, consider this unusual application of a name, and the adopting of the singular number in reference to the sacred office, though but in one single book, and that a very mysterious and prophetic book, as a sufficient counterpoise to all the arguments in favour of the co-ordination of pastors, taken from the uniform style of the plain and historical part of scripture, which informs us of the planting of churches; and from the familiar epistles of the apostles to those churches that had been planted, or to their assistants in the ministry? I do not think, that by any just rule of interpretation we can. This would be not to borrow light from the perspicuous passages, in order to dispel the darkness of the obscure, but to confound the light of the clearest passages, by blending it with the obscurity of the darkest.

“Shall we then maintain with some zealous patrons of the Presbyterian model, that in the sublime and allegorical style of prophecy, a community is here personified and addressed as one man? Shall we affirm, that by the angel is meant the presbytery, which our Lord, the better to express the union that ought to subsist among the members, emphatically considers as one person? With this interpretation I am equally dissatisfied. It is indeed evident, that each of these epistles is ultimately intended for the congregation. The faults reprehended are therefore to be understood as the faults not of the minister or ministers peculiarly, but as the faults that predominated among the people, and with which both the pastors and the flock are more or less chargeable; and the warnings and admonitions, as given to them all. Accordingly, when there is a necessity of distinguish-

ing the conduct of some from that of others, the plural number is adopted as in chap. ii. v. 10:—'Behold, the devil shall cast some of you into prison, that ye may be tried.' See also verses 13, 23, 24, and 25. But to understand by the name *angel* another community, namely, that of the pastors, appears to me an unnatural supposition, which does violence to the text. Though we have instances, especially in precepts and denunciations, whereip a community is addressed by the singular pronouns *thou* and *thee*, I do not recollect such an use of an appellative as the application of the word *angel* here would be, on the hypothesis of those interpreters. But is there no medium? Must the angel of each church here addressed be of an order differing from that of the other ministers, and superior to it, or must it imply their collective body? To me an intermediate opinion, which has been adopted by some critics, appears much more probable than either. My sentiment therefore is, that, as in their consistories and congregations, it would be necessary for the sake of order, that one should preside, both in the offices of religion, and in their consultations for the common good, it is their president or chairman that is here addressed under the name of angel. A regulation of this kind all sorts of societies are led to adopt from necessity, in order to prevent confusion in conducting business; and those Christian societies would also fall into it by example. They had adopted the name *πρεσβυτεριον*, presbytery or senate, from the name frequently given to the Jewish sanhedrim. The term *πρεσβυτησ*, elder or senator, they had also borrowed from the title given to the members of that council. Nothing could be more natural, than to derive from that court also the practice of conducting their affairs more decently and expeditiously by the help of a president.

Let it not be imagined that I mean to signify, that the presbytery was formed on the model of the sanhedrim, because they adopted the same name. This, far from being necessary, is not even probable. Their different uses and purposes must suggest the propriety of many differences in their structure and procedure. But on the first erection of this Christian senate, or council, they could hardly fail to take as much of the form of the Jewish, as was manifestly of equal convenience in both. It still adds to the probability of this, that in the synagogue, from which many of the terms used in the church in those early times were borrowed, he who presided in conducting the worship, and in directing the reading of the law, was styled the angel of the congregation.

"An example they likewise had in the apostolical college itself, in which Peter appears, by the appointment of his master, to have presided; though in no other particular was he endowed with any power or privilege not conferred on the rest, who were, in respect of apostleship, his colleagues and equals. I shall not detain you with entering into the controversy that has been so much laboured between protestants and papists, and of the latter, between some more and some less papistical, in regard to the prerogatives of Peter. I think it has been made sufficiently manifest, that there was not any kind of power conferred on him, in which his fellow apostles were not sharers with him. He is indeed made a principal foundation of the church;\* but they also are foundations;† for the house of God is built on the foundation of the apostles and prophets; and on the twelve foundations of the wall of the New Jerusalem were inscribed the names of the twelve apostles.‡

\* Matt. xvi. 18.

† Eph. ii. 20.

‡ Rev. xxi. 14.

Dr. Campbell here proceeds to show, at considerable length, that the Apostle Peter was considered as the first (*πρωτος*) of the apostles, and yet that he had no official rank higher than that of his brother apostles. The limits to which we must confine ourselves, oblige us to omit this part of the discussion. After having finished it, he continues thus—

“Some keen controvertists on the protestant side would be apt to censure what has been now advanced in regard to the apostle Peter, as yielding too much to the Romanist. Yet in fact nothing at all is yielded. The bishop of Rome has no more claim to be the successor of Peter, than the bishop of London has, or indeed any pastor in the church. It is but too commonly the effect, though a very bad effect, of religious controversy, that impartiality and even judgment are laid aside by both parties, and each considers it as his glory to contradict the other as much, and to recede from his sentiments as far, as possible. One is afraid of every thing that looks like concession: it is like losing ground in a battle. For when once unhappily the controversial spirit has gotten possession of a man, his object is no longer truth but victory. Against this evil I would warn you, my young friends, as much as possible. Revere truth above all things, wherever ye find it. Attend coolly and candidly to the voice of reason, from what quarter soever it comes. Let not the avenues to your understanding be choked up with prejudices and prepossessions, but be always open to conviction.

“Now, though what has been advanced in regard to the apostolate should not be deemed sufficiently established, yet that one, on account either of seniority, or of superior merit, habitually presided in the presbytery, will still remain probable, for the other reasons assigned, the obvious convenience of

the thing, the commonness of it in all sorts of councils and conventions, particularly in the sanhedrim and synagogue, the only rational account that, in a consistency with other parts of sacred writ, or with any Christian relics of equal antiquity, can be given of the address, in the singular number, to the pastors of the seven churches severally in the Apocalypse; and I may add, the most plausible account which it affords of the origin of the more considerable distinction that afterwards obtained between bishop and presbyter. The whole of life shows us, that from the most trivial causes the greatest effects sometimes proceed. History in particular evinces this truth, and no sort of history more remarkably than the ecclesiastical.

“It may further be observed, in support of the same doctrine, that some of the most common appellations, whereby the bishop was first distinguished, bear evident traces of this origin. He was not only called *πρωτος*, but *πρεσβυς*, president, chairman; and by periphrasis the presbyters were called *οι εκ τω δευτερω θρονω*, they who possessed the second seat or throne, as the bishop was *πρωτοκαθιδρως*, he who possessed the first. Thus he was in the presbytery, as the speaker in the House of Commons, who is not of a superior order to the other members of the house, but is a commoner among commoners, and is only, in consequence of that station, accounted the first among those of his own rank. The same thing might be illustrated by the prolocutor of either house of convocation in England, or the moderator of an ecclesiastical judicatory in Scotland. Now as the president is, as it were, the mouth of the council, by which they deliver their judgment, and by which they address themselves to others, it is natural to suppose, that through the same channel, to wit, their president, they should be addressed by others.

A letter therefore to the congregation might very naturally be directed to him who possessed the first place, and presided among them.

But it may be said, Is not this at most but a plausible conjecture, and not a proof? I acknowledge, indeed, that the point does not admit so positive a proof as might be wished. But in a case of this kind, the most plausible conjecture, as it is all that can be had, will be accounted sufficient by a reasonable man for determining the question. This solution appears to me the best, because it puts no undue stretch upon the words, and is perfectly compatible with that equality in power and order, which the uniform style of the Acts and the Epistles, in the promiscuous application of the same appellatives, and in the use of the plural number on such occasions, proves to have subsisted among the pastors first settled by the apostles and evangelists. This equality is, in my opinion, strongly supported. It is only the solution now given of the difficulty, arising from the noted passage in the Apocalypse that I admit to be conjectural. And all I plead in its favour is, that of all the conjectures I have seen on that article, it is the most likely.

“It was doubtless the distinction of one pastor in every church, marked by this apostle, though not made by any who had written before him, which has led Tertullian, whose publications first appeared but about a century after the apostles, to consider him as the institutor of episcopacy. These are his words, (lib. iv. adv. Marcionem) ‘Ordo tamen episcoporum ad originem recens, in Joannem stabit auctorem?’ which Bingham (Christian Antiquities, b. ii. chap. 1, sect. 3.) translates thus:—‘The order of bishops, when it is traced up to its original, will be found to have Saint John for one of its authors.’ A palpable misinterpretation of our

antiquary. Tertullian says expressly, ‘Our inquiries into the origin of the episcopal order terminate in John the author.’ Had that father said, ‘Mundus ad originem recens, in Deum stabit creatorem,’ would Bingham have rendered it, ‘The world, when it is traced up to its original, will be found to have God for one of its creators?’ I cannot allow myself to think it. Yet the interpolation in rendering *creatorem* one of its creators, is not more flagrant, than in rendering *auctorem* one of its authors. By this version he avoids showing what is extremely plain from the words, that Tertullian did not think there was any subordination in the pastors of the churches instituted by the other apostles. Else how should he refer us to John, of whom, though an eminent propagator of the faith, we have not such particular accounts as of some of his colleagues? If he had discovered any traces of such a disparity in the settling of the churches, recorded in the Acts of the Apostles, or mentioned in the Epistles of Paul, it is impossible he should have referred us solely to John, of whom we have so little information, as the author. But this opinion he has evidently founded on the Apocalypse, a book mentioned by him in the same sentence. Now if he thought that that Apostle gave a model to the churches established by him, which the other apostles had not given to theirs, (though in after-times it came to be universally adopted) we must conclude, at least, that he did not consider any particular external form as essential to the Christian church, but as a thing entirely discretionary in the several founders. And that this was his opinion, appears at least probable from this, that he had mentioned John’s paternal care of certain churches in the preceding sentence, which he therefore considered as peculiarly his. ‘Habemus et Joannis alumnos ecclesias.’ To me, however, it is more

likely, that John, in the direction of the epistles to the seven churches, availed himself of a distinction, which had subsisted from the beginning, but as it implied no difference in order and power, was too inconsiderable to be noticed in the history. 'This I think at least more credible, than that either the church was new modelled by this apostle, or that the different apostles adopted different plans.'

It will be remarked that the scope of Dr. Campbell's argument, in the foregoing quotations is, to show that on the supposition that *individuals* are intended by the angels of the Asiatick churches mentioned by St. John—a supposition which he thinks the most probable—it does by no means follow that each of these individuals was a diocesan bishop; because the presiding bishop, president, or moderator of the parochial presbytery, existing in each of the Asiatick churches, might, according to usage both ancient and modern, be addressed as the representative of the body over which he presided. And on the supposition that individuals were intended by the angels of the Asiatick churches, and the farther supposition—probable, but not certain—that each of these churches had at this time a *plurality* of pastors—Campbell's explanation appears to us perfectly satisfactory. The circumstance that in the Jewish synagogue, the usages of which were certainly, to a considerable extent, transferred to the primitive Christian church, "he who presided in conducting the worship and in directing the reading of the law, was styled the *angel* of the congregation"—this circumstance did, and still does, strike us as giving much plausibility to his hypothesis. Yet he admits, and we are glad he admits, that what he states is only hypothetical—This is candid, and corresponds with a wise maxim, that in the interpretation of scrip-

ture, we ought never to be positive or confident where the inspired writer is not explicit. We are not told what was the precise character and office of those whom the writer of the Apocalypse denominates angels; and therefore we ought not to advance an opinion on this point with great confidence.

We have read two or three times over, and with as much care and candour as we are masters of, the prosing pages of Skinner, "senior bishop of the Scotch episcopal church," in which he attempts a reply to Campbell's hypothesis in regard to the angels of the Asiatick churches. Skinner's hypothesis is, of course, that these angels were diocesan bishops. But this is not only hypothetical, but proceeds partly on the assumption that such bishops actually existed in the church at that time—an assumption which Campbell and others have shown to be without a particle of proof from scripture. Skinner does indeed try hard to find, in the very language addressed to these angels, that they must have had the power of diocesan bishops. We admit, that whatever was their distinctive character, they must have had the power to correct the errors and evils for which they were censured, and which they were called on to reform. But does this prove that they must have been diocesan bishops? Clearly it does not: In other churches, as well as the Episcopal, there is and always has been a power lodged, to exercise discipline, for purging and purifying the church: And we appeal to all who are acquainted with the subject, whether episcopacy has, or ever had, any cause to boast of its superiority over other forms of church government, in keeping bad men, bad doctrines, or bad practices, out of its pale, or of expelling them after they have been introduced.

## MEMOIR OF THE REV. JOSEPH EASTBURN.

*(Continuation of his Journal from p. 320.)*

October, 1st Sabbath—Went to the Lazaretto; preached in the afternoon from Isaiah iii. 10, 11, "Say to the righteous," &c.; the people attended well, and desired meeting again in the evening; we met again in the evening; attended to the 20th chapter of John generally.

2d Sabbath in October—Attended the communion in Crown street church in the morning, in the afternoon preached to the poor at the Bettering House; visited some that were very sick, and one died while we were in prayer by the bed-side.

November, the 2d Sabbath—Lectured at the Bettering House on the 11th chapter of Luke, the first 13 verses; the people attended well.

3d Sabbath—Attended there again, and preached from Jeremiah viii. 20—"The harvest is past," &c. Monday evening attended a society of ladies, as I had done the Monday evening before; gave an exhortation, sung, and prayed, each evening. They were both solemn seasons. Tuesday evening attended a meeting for young people. The place was much crowded, and much weeping among them. I found it hard to dismiss them. Wednesday evening preached for Dr. Holcombe in the First Baptist meeting house.

4th Sabbath—Gave an exhortation and prayed in St. George's Methodist meeting after Mr. Cooper had preached; in the afternoon I preached at the Hospital and prayed. Mr. Richards attending there, gave an exhortation. Monday evening attended the ladies' meeting. Tuesday evening attended Crown street society; spake from Matthew xi. 28—"Come unto me," &c.; there was a remarkable moving among the people; nor would they go away when dismissed; and I had to give an exhortation again.

December, 1st Sabbath—Preached at the Poor House, on the rich man and Lazarus. As there had been a universal preacher preaching there, I thought that passage the best reply to his doctrine.

February, 1st Sabbath—Preached for the poor; attended societies through the week.

2d Sabbath—The publick institutions were supplied by those who offered their services; attended a funeral, and spake in the house; spake at societies through the week.

3d Sabbath—Preached at the north church in the morning, attended the communion at Arch street, and assisted at the Prison in the afternoon with Mr. Warren;

attended societies every evening this week.

4th Sabbath—Preached at the Poor House, and attended societies as usual through the week.

May, 5th Sabbath—In my way to the Lazaretto stopped at Kingsess Church where a large audience met, but no preacher came; I was therefore requested to preach, by the vestry, and the Lord I hope did direct and assist me—may his blessing follow; preached again in the afternoon at the Lazaretto.

June, 1st Sabbath—The elders of Pine street church began worship in the court house. I attended them in the afternoon, and preached at Spring Garden in the evening. Tuesday evening attended for Mr. Brodhead. Wednesday evening for Mr. Skinner at his society.

2d Sabbath—Preached in the Bettering House. Tuesday and Wednesday evenings as before.

3d Sabbath—Preached in the Baptist meeting at Lower Dublin in the morning, and at the School house, near the Fox Chase, in the afternoon. Wednesday evening for Mr. Skinner, and Thursday evening back of Arch street church.

4th Sabbath—Preached at Camden in a school house; the people very attentive.

The last Sabbath of June—Dr. Read of Wilmington wrote for me to come and assist him, as there appeared to be a revival of religion, and he was unable to attend to the duties of the church. Mr. Joyce and myself went and found much attention; he staid but two days; we had frequent meeting early in the morning, conversing through the day, and publick worship every evening.

1st Sabbath in July—Preached for Dr. Read; Independence day united with the Baptists and Methodists, and held worship morning, afternoon, and evening, together, in the different meeting houses, when the people attended well, and highly approved having worship instead of parade. Thursday evening attended meeting at Mr. Young's. Friday evening at New Castle; the meeting very solemn.

2d Sabbath—Had worship at 5 o'clock in the morning at Wilmington, at 10 also, and 3 in the afternoon. Mr. John Latta preached in the evening; returned home on Monday by water; had some good inclined men in the packet, and a pleasant passage. Tuesday evening spoke and prayed in Mr. Brodhead's society; but my breast was so sore with much exercise, I did not engage again through the week, but visited the sick as called for.

November, 1814, 1st Sabbath—Preached at the Hospital.

2d Sabbath—Assisted Mr. Duke in the

morning, attended at the north meeting house for Mr. Patterson, and preached for the poor in the afternoon.

On Friday was sent for by my brother, at Brunswick, who was very sick.

3d Sabbath—Preached in Brunswick morning and afternoon; Monday evening at the landing, and Friday evening at Trenton.

4th Sabbath—Preached at Mr. Rose's above Trenton, and Monday evening in town; Tuesday returned home and found all safe, thank the Lord; attended Mr. Brodhead's society the same evening; so many attended, and place confined, that the candles were near going out for want of good air.

January, 1815, began on Sabbath day—Preached to the poor in the Bettering House from Luke xiii. particularly on the barren fig tree; and had humbling views of myself; attended societies in the week, and preached a preparatory sermon for the communion in Mr. Brodhead's meeting house, from Micah vi. 6, first part.

April, the 4th Sabbath—Preached at the State House from Hebrew x. 38—the just shall live, &c.

5th Sabbath—Preached for the poor at their house.

May, the 1st Sabbath—Spoke at the Hospital; the steward conducted me to every ward where the people were in their senses, and I gave an exhortation in each, and prayed in one as general for all, and for the institution; by this method more had an opportunity of hearing, than if I had held worship only in the large ward; through each week attended societies, and spoke in different places at funerals, and had constant calls to visit those who were sick.

June, 1st Sabbath—Preached for Dr. Row at Woodbridge, morning and evening, and in Brunswick on Thursday evening.

2d Sabbath—Preached in Brunswick, morning and afternoon, and attended a society in the evening with the Low Dutch. Monday evening preached at the landing. Tuesday evening at my brother's house. Wednesday evening in the meeting house at Princeton, and visited the students. Thursday morning prayed with them in the hall; many were very serious. Friday evening held a meeting in Trenton.

3d Sabbath—Preached at Penington for Mr. Rue, and in the afternoon at the river meeting. Monday evening in Trenton again. Tuesday, June the 20th, 1815, returned home, and found all safe and in good order; thanks to my heavenly Father for all his mercies.

4th Sabbath of September—Preached at Providence meeting house above Nor-

ristown in the morning, and attended a funeral there and spoke at the grave; in the afternoon preached in Norristown and lectured in the evening in a private house to a very attentive people; came home on Monday, and found all well. Tuesday evening delivered a lecture in a large society connected with Crown street congregation; this week had many calls to visit sick in different places.

October, 1st Sabbath—Preached in the Independent Tabernacle from Luke xii. 32. Fear not, little flock, for it is your father, &c.

2d Sabbath—Attended the Lord's Supper with Dr. Brodhead's congregation, and preached for them in the afternoon. Tuesday evening attended the society. Thursday was sent for to Wilmington to assist at the communion in Dr. Read's congregation, he being sick; preached on Friday evening and Saturday afternoon.

3d Sabbath—Joined in the communion, gave an address at the close, and prayed and preached in the afternoon, and gave an exhortation, and prayed at night after Mr. Bell had preached; came home on Monday, and found all safe; thanks to my dear heavenly Father for all his mercies to a poor unworthy worm.

New Year day, 1816—Delivered an address to the young people of Dr. Brodhead's congregation; in the evening joined Dr. Wilson in a publick prayer meeting in his church. Tuesday evening spoke for him in a society.

1st Sabbath—Preached in the Tabernacle; attended societies through the following week.

2d Sabbath of February—Preached for the poor at their house; attended Mr. Purves's son Alexander, 10 years old, who experienced a remarkable change in the close of life, clear conviction of sin, believing views of salvation through Jesus, and full assurance of eternal happiness, in the course of four days.

3d Sabbath—Preached at the Hospital; had a large and attentive collection of the lame, halt, and blind.

1816. April, the 3d Sabbath—Preached in the Sixth Presbyterian Church.

4th Sabbath—Preached in the morning in the Tabernacle, and in the afternoon in the Hospital.

May, 1st Sabbath—Preached to a large collection of children, and visited several people sick and in distress of mind—attended a collection of adults who were learning to read, on Monday evening, and delivered an address and prayed with them, and spoke in societies every evening through this week.

1817. January, 3d Sabbath—Preached in the 2d Reformed Dutch Church, in the



afternoon, and assisted Dr. Janeway in the evening.

4th Sabbath—So unwell as not to be able to go from home all day—confined to my house all the week.

February, 1st Sabbath—Still unwell.

2d do.—Still obliged to keep in my house.

3d do.—Not out from home all day.

4th do.—Attended a prayer meeting in the morning, and the communion in the 2d Presbyterian Church—assisted Dr. Neal in the afternoon, and Dr. Janeway at night.

April, 1st Sabbath—Preached to the children belonging to the Sunday Schools—in the evening assisted Dr. Janeway. Monday afternoon preached to a great collection of children in Mr. Paterson's meeting house, and attended a prayer meeting in the evening. Tuesday evening spoke and prayed in Dr. Brodhead's meeting. Wednesday evening preached for Dr. Neill in Spruce street. Friday evening assisted Dr. Janeway.

1817. Made my report to Presbytery.

3d Sabbath in April—Preached in the First Presbyterian Church in the Northern Liberties to a great collection of children and others—very attentive, and some much affected—in the evening assisted Dr. Janeway.

July, 1st Sabbath—Was distressed in the morning with a bowel complaint and very sick stomach, but was relieved just in time to go and preach in the north Presbyterian Church, Mr. Patterson being away, when I was favoured with divine assistance—addressed a large collection of children of the Sabbath Schools in the afternoon at half past 2 o'clock—attended worship after at Dr. Broadhead's Church, and spoke in the evening in a society of the Baptists in Fromberger's court.

November, the 1st Sabbath—Preached a charity sermon in Mr. Patterson's meeting in the Northern Liberties for the Sunday Schools—attended at the Hospital in the afternoon, and assisted Dr. Brodhead in the evening.

2d Sabbath—Preached in the State Prison to a great number of prisoners from the 16th of Luke, from the 19th to the end—some of them at first appeared very careless, but afterward they were very attentive, and many of them seemed to be much affected and wept.

Good Friday supplied for the Moravians at their minister's request.

4th Sabbath—Preached morning and afternoon at Frankford. Monday preached to a great collection of children in Mr. Patterson's meeting, supposed to be above 1500. Tuesday evening preached in the Methodist meeting by request. Wednes-

day evening for the Baptists in the 1st meeting house.

5th Sabbath—Preached again both parts of the day at Frankford, and assisted Dr. Janeway in the evening.

April, 1st Sabbath—Preached for the Africans in the morning, and at the Hospital in the afternoon.

July 4th—Held meeting in the morning with a Baptist society, and in the afternoon with the Presbyterians—also in the evening.

1st Sabbath—Preached in the Navy Yard in the morning—attended a funeral in the afternoon, and assisted Dr. Janeway in the evening.

November, the 1st Sabbath—Was at Evesham in the morning—assisted in public worship there—preached in Moorestown in the afternoon and evening to a very attentive congregation. This visiting in Jersey to be mentioned to the Presbytery; they appointed Mr. Burch and myself to visit Camden, Haddonfield, Moorestown, Mount Holly, and Burlington, in 1812. Mr. Burch went but once. There has since been four meeting houses built where I have attended. Two miles beyond Moorestown, at a large school house, a woman called upon the men to try to have worship often there.

2d Sabbath—Preached morning and afternoon at the Falls of Schuylkill.

January 1st, 1819—Preached in Frankford.

1st Sabbath—Assisted Mr. Patterson in the morning; preached for the children of the Sabbath Schools in the Seceder's Meeting in Spruce street in the afternoon. Mr. McCartee prayed last.

2d Sabbath—Preached for Mr. Hoff at Spring Garden in the morning; assisted Dr. Brodhead at his communion immediately after; assisted Mr. Patterson in the afternoon, and spoke for Dr. Holcombe's people in the evening; had a solemn time.

3d Sabbath—Attended the communion with Dr. Wilson, and preached for him in the afternoon; assisted Dr. Janeway in the evening.

March, the 1st Sabbath—Assisted Mr. Patterson at his communion in the morning, and attended a Sabbath School in the evening, where a number of Jewish children attend, and some of their parents.

2d Sabbath—Preached in the Hospital, visited many sick, and distributed tracts; read one publicly. A lady who had, when chained to the floor, requested me to pray, was now restored to her reason; assisted Dr. Janeway in the evening, both of us spoke and prayed.

July, 1st Sabbath—Assisted at Mr. Patterson's in the morning; preached for the poor in the afternoon; at night as usual.

2d Sabbath—Assisted Dr. Brodhead at his communion in the morning, and Dr. Janeway at night; attended many meetings in the week.

3d Sabbath—Preached in the Seceder's meeting in Spruce street in the morning for Mr. M'Cartee; at the Hospital in the afternoon, and assisted Dr. Janeway at night.

4th Sabbath—Preached at Haddonfield in the morning, at Moorestown in the afternoon. Monday evening at Mount Holly. Tuesday preached a funeral sermon there; preached at Burlington on Wednesday evening.

August, the 1st Sabbath—Attended a funeral in the morning to the Free Quaker's burying ground; preached in the afternoon in the Orphan Asylum; weather very warm.

2d Sabbath—Preached morning and afternoon at the Falls of Schuylkill.

4th Sabbath of October—Began preaching to the seamen, morning and afternoon; many attended both times, and conducted very well. Some were affected.

Having traced the life and ministerial services of Mr. Eastburn to the period when he began to preach to the mariners, to whom he afterwards devoted his stated labours, it may be proper to make a few remarks on his journal, and to notice more particularly some events of which he takes only a cursory notice. Of the journal his particular friends and acquaintance will probably wish for more, and others may think that too much has already been given. Not a fourth part of what he wrote has been extracted. In selecting the parts which appear, the design has been to present a fair specimen of the whole, and to show in how many different places and on what a variety of occasions this faithful minister of Christ was employed in his Master's service. Except when sickness prevented—and it was only to serious illness that he ever yielded—scarcely a Sabbath passed, in which he did not engage twice, or thrice, and occasionally four times, in some publick religious exercises, beside many visits paid in the intervals of worship to the sick and the afflicted.

VOL. VI.—*Ch. Adv.*

On the Sabbath on which his beloved wife expired, we find that he preached in the morning, and attended her death-bed in the afternoon. Her complaint was a decline, so gradual that the time of her departure could not be foreseen, either by herself or others. She was probably not in appearance more likely to expire, on the day on which she actually breathed her last, than on many that had preceded it. There was, therefore, no want of sympathy, or attention, on his part, in leaving her for two or three hours in the morning, that his publick usefulness, which it was her desire as well as his to consult, might be interrupted as little as possible. The only written memorial which he has left of his wife is that quoted from his journal, which in the manuscript is surrounded by broad black lines. The following inscription appears on a monumental stone, which he caused to be erected over her grave—

In memory of Ann Eastburn,  
The wife of Joseph Eastburn;  
Who departed this life,  
In the full assurance of her eternal happiness,  
Through the merits of Jesus Christ,  
The 2d day of June, 1811,  
Aged 66 years.

The following letter from her aged brother, on the occasion of her death, bears a pleasing testimony to the excellence of Mr. Eastburn's character as a husband and a friend—

“Dear Brother—I received your letter, which announced the death of my last and most beloved sister: and though it is inherent in human nature to mourn the departure of our dear and valued friends, yet when we call to mind her advanced age, her long and painful illness, her resignation and desire to be removed, we must acquiesce in the dispensation of that kind Providence, which hath taken her from this life of pain and misery, to the

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enjoyment of an eternity of bliss, in the presence of the God whom in this life she loved and adored. Yet but a short time, and we shall follow. The longest human life is but a short space of time, and we may consider ourselves verging on the close—particularly myself, who am a number of years older than you. I can perceive my faculties, both bodily and mental, rapidly on the decline. My sated appetite for what is called the good things of this life, has often reminded me of old Barzillai's reply to king David, when invited by him to spend the remainder of his life at court.

"Please to tender my best respects to Mrs. Hall, if she still lives, and let me know from time to time, how you and my other friends are: for be assured I shall always regard with sentiments of esteem and friendship, the man who has, for so many years, been the tender and indulgent husband of my dear departed sister.

"Your affectionate brother,  
"WM. OWEN.

"Sullivan County, Aug. 17, 1811.

"MR. JOSEPH EASTBURN."

On the death of his wife, Mr. E. relinquished altogether his mechanical occupation. The expense necessarily incurred by her long illness having now ceased, he found that his income from the investments in public stocks, which his industry and economy had enabled him to make, was fully adequate to his own comfortable support, and also for contributing to the support of an aged and necessitous sister, as well as to some public charities of which he highly approved. From this period therefore, he devoted his time exclusively, and with augmented assiduity, to his evangelical labours.

That part of the German Calvinist church in Philadelphia, to whom the English language had become more familiar and intelligible than that of their ancestors, dissatisfied

with attending on the preaching of the gospel in what was to some of them almost "an unknown tongue," separated from their brethren in the year 1809, and formed a society by themselves. They at first met for worship in a large public hall, in what was then and still is usually known by the name of the Old Academy. They applied to Mr. Eastburn to preach to them stately, and it appears from his journal that he did so, from the latter part of July, 1809, till December of the same year, when the Rev. Samuel K. Burch, to whom they had given an invitation, arrived among them. This people, who have since become a flourishing congregation, in connexion with the Reformed Dutch Church, have always considered Mr. Eastburn as, in a sort, the father and founder of their religious society. When his stated labours among them terminated, they addressed to him a very affectionate letter, containing the sum of one hundred dollars, which they begged him to accept, not as a remuneration of his services, but as the expression of their sense of obligation to him, for what he had done to promote their spiritual interests. He immediately subscribed and paid over this sum to their treasurer, to aid the congregation in building their church—To the end of life he was peculiarly attached to this people, and was much beloved by them.

The Sixth Presbyterian church in Philadelphia was, in like manner, greatly indebted, in its infant state, to the faithful labours of this devoted man of God. While they worshipped, in the court house of the city, before the erection of the church edifice which they now occupy, he scarcely ever failed to minister to them publicly, when they were not otherwise supplied: and his kind and assiduous attentions in visiting their sick, and in attending funerals and speaking at the grave, gave him a strong hold

on their affections, which he retained to the last. For a series of years, indeed, he seemed to be considered a kind of common property of the whole religious community, in the region where he was known. If an effort was to be made to establish religious worship, in a place where it had seldom or never been known—if appearances indicated that a revival of religion was commencing—if a destitute portion of country called for some occasional preaching—if extraordinary services were required at sacramental seasons—if a minister of the gospel, by reason of sickness or infirmity, could not perform his ordinary duties—if addresses were to be made on extraordinary occasions—on all these and numerous other occurrences, Father Eastburn was always looked to, and always, if compliance was possible, he cheerfully undertook, and most acceptably performed, the services to which he was called.

Such was the tenor of his life, till he in a measure became stationary, as stated preacher in the Mariner's Church.

EXTRACT FROM A SEA JOURNAL.

The editor's eldest son, JACOB GREEN, M. D., sailed for Europe in April last. He has transmitted to us his sea journal, from which we make the following extract—

“ May 16th—The iron-bound coast of Erin lies full in view off our lee bow. And as the wind rose at night, and the weather became hazy, the captain paced the deck nearly all night, apparently in some anxiety. We were also approaching Kinsale, and I could not help thinking of the wreck of the *Albion*, and the loss of my friend Professor Fisher. My thoughts sought expression in the following lines—

The sun has sunk behind the west,  
 And heavy haze has filled the air;  
 Now weary landsmen seek their rest,  
 But now begins the sailor's care.  
 High on the north fair Erin's coast  
 Presents her steep and rocky shore;  
 There many a gallant ship is lost,  
 Amid the breaker's ceaseless roar.  
 Ill fated Albion on this reef  
 Was dashed in pieces by the wave,  
 Her anxious crew found no relief—  
 And here's lamented Fisher's grave.  
 In helpless hours of deep repose,  
 Defend me with thine arm of might,  
 O Thou whose eyelids never close—  
 Thou who hast form'd the day and night,  
 Thus will I lay me down to rest,  
 Secure within thy circling arm;  
 No anxious thoughts shall cross my breast,  
 No storms affright, no rocks alarm.  
 And if the morning radiance shine,  
 And blasts and mists of night depart,  
 O may the light of truth divine,  
 Shed its effulgence on my heart.  
 But shouldst Thou call me hence away,  
 And morning dawn no more for me;  
 In mansions of eternal day,  
 May I for ever wake with Thee.”

## Reviews.

We have just received the Eclectic Review for June last; from which we extract the following short article, as serving to give a compendious view of the state of religion in Germany.

*An die Evangelische Kirche zunächst in Sachsen und Preussen. Eine offene Erklärung von D. August Hahn, der Theologie ord. öffentl. Professor in Leipzig. 12mo. pp. xii. and 140. Leipzig. 1827. A Publick Declaration, addressed to the Lutheran Churches in Saxony, Prussia, and the neighbouring States: by Augustus Hahn, D.D. one of the Professors of Divinity in the University of Leipsick.*

The awful corruption of Christianity which has taken place in Protestant Germany, its character and operations, and the honourable, manly, and scriptural repulsion which has arisen against it in that very country, form a subject to which it is scarcely possible for us to pay an attention adequate to its importance. The pamphlet now on our table is the production of a gentleman who, a little more than a year ago, maintained a publick disputation at Leipsick, in favour of the truly evangelical and orthodox doctrines of Christianity, against Professor Krug, who came forward to support the Antisupernaturalist, or falsely called Rationalist opinions. We have been informed, that this disputation was attended by many persons who felt a profound interest in the subject, among whom were some of great eminence in station and learning; that it was conducted in a mutually respectful manner; that the advantage in point of argument and impression, appeared to remain with Dr. Hahn; and that the effect has been very

great in arousing the publick mind, and in aiding the re-action which, from almost every quarter we hear, is powerful and increasing, on behalf of truth and holiness.

In this publication, Dr. H. writes with the most respectful temper towards his opponents, some of whom had been his college tutors and early friends, and in the tone of a man who is conscious of the goodness of his cause, and who knows how to defend it with talent and fidelity. After the preface and introduction, which we have found very interesting, he divides the work into three chapters: I. "The Nature and History of Rationalism;" which, by the induction of ample proofs, he shows to be the identical system, with some artful disguises, of Lord Herbert of Cherbury, and the other English deists of the seventeenth and eighteenth centuries. Chap. II. "The various efforts of the Rationalists to overthrow Bible Christianity." In this chapter, we have a disclosure of the art and management by which the disciples of the self-called Rationalist divines are first humoured as children, and kindly indulged to be "Faith Christians, the elementary pupils in religion;" are next improved into "Reason Christians;" and in the third and last stage, become "the Purer Christians, or the finished," whose essential principle is a perfect indifference to all doctrines and opinions, all systems, churches, and parties; and who place the highest point of religious wisdom in regarding all religions as alike good, alike true, alike false. The author pursues and examines the different modes and shapes under which persons who substantially reject every idea of Divine authority in Jesus and his apostles, represent themselves and get accredited as "Christian and evangeli-

cal" [the current term in Germany to designate the *Lutheran*, as distinct from the *Reformed* or *Calvinistic* church] teachers. The fundamental principle of the theory varies. Some lay it down, that Jesus and his disciples knew no more about the objects of religion, than other able and well instructed men among their contemporaries. Others say, that the doctrine of Jesus was; no doubt, the perfection of truth and reason; but we have no sure, satisfactory, and perfect documents to inform us what that doctrine was. The scriptures, therefore, must be made out to be partly mythical, or allegorically fabulous, partly legendary, like the old historical stories of every people;—or, the writers of particular books, suppose the gospels or the epistles, had mistaken the true meaning of Jesus their master;—or, whole books, or important portions of books, are cashiered as spurious, by the most unfair and wanton playing with pretended historical and critical arguments. "It is not a very long time since a man deemed himself to have attained no eminence in the literary world, if he had not made the attempt to show, that some one book at least, or some principal passage in a book, of our sacred writings, was not genuine." A more numerous and recent class, aware of the futility of these methods, set aside all the doctrines which are disagreeable to them, by supposing that Jesus, and perhaps some of his apostles, had better views and superior knowledge; but, perceiving that the age was incapable of understanding, or too gross-minded to receive, pure and simple truth, they accommodated themselves to the infelicity of their circumstances, and delivered the doctrines of reason in a dress and adorning derived from popular superstitions, old sayings and traditions, and national partialities. And thus, after millions of men, for seventeen hundred

years, have been totally on the wrong scent for the genuine sense of scripture, *Immanuel Kant*, the restorer and reformer of Rationalism, has taught us how to strip off the shells and husks and pods, now no longer needed, and to obtain the fructification of pure and simple truth! These and similar subterfuges, Dr. Hahn impartially states; briefly hints at the evidence of their unreasonableness and falsehood; and though he never loses his respectful and amiable manner, yet occasionally allows to break forth the strong expression of a holy abhorrence. The statements of this chapter abundantly confirm the representations which we gave in a former article.\*

Chap. III. "The faith of evangelical Christians, placed in contrast with the opinions of the Rationalists." This is executed in a striking and effective manner, by stating, in one series of the pages, the declarations of the Bible on the most important parts of revealed truth and obligation; and on the opposite pages, a selection of paragraphs, principally from *Wegscheider's Institutiones* and *Röhr's Letters*, which exhibit in their own terms, the opinions and professions of the Antisupernaturalists. The contrast of these opposite paragraphs is so strong, and the conclusions are so inevitable and so solemnly important, that the author deems it not requisite to enlarge much further. He adds a few concluding pages, in the spirit of reverential love to the truth of God, and of tender compassion for those unhappy persons whose errors and impieties he has faithfully laid open. Of this peroration, we are rather disposed to say, that, with respect to those "vain talkers and deceivers," those "wolves in sheep's clothing," his language is too mild

\* See *Ecler. Rev.* July, 1827. Art. I. (Vol. xxviii. p. 1.)—[In our number for October last, we gave the substance of the article here referred to.—Ed. C. A.]

and gentle. Without doing violence to his own kindness of disposition, or his feelings of personal friendship, or to "the meekness of wisdom" which the Christian advocate should never lay aside, he ought to have brought forth a more powerful array of "the terrors of the Lord," against persons who, how decent and estimable soever may be their external characters, are plainly marked in the word of God as "men of corrupt minds, destitute of the truth,—false teachers, who privily bring in damnable heresies,—scoffers, walking after their own lusts,—wresting the scriptures to their own destruction,"—betrayers and guides to hell of the souls whom they pretend to lead to "God, virtue, and immortality." This is one of their favourite phrases!

With peculiar pleasure we subjoin the following extract from a letter of an American Lutheran clergyman, who visited last year the land of his ancestors, the Rev. B. Kurtz. For this interesting document, we are indebted to a new American periodical,\* which has also done us the honour to extract largely from our former articles upon the *Neologism of Germany*.

"Erfurt, Kingdom of Prussia;  
Augustine Monastery,  
Luther's Cell; May 14, 1827.

"Dear Brother S.—From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes; it is a fact, that I am at present in the Augustine Monastery in Erfurt, seated in the monastic cell of the immortal reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand at my right, and manuscripts of him and Melancthon his coadjutor suspended in a frame to the wall in my front; and several other Lutheran relics, which are carefully preserved in the cell to gratify the curiosity of strangers and travellers, who, when they come to Erfurt, never fail to visit this little room

with one window, and record their names in a book which is kept here for that purpose.

"—In Germany the religion of the Redeemer is gaining ground. *Rationalists* so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians,—yet, whose principles are even more objectionable than those of the rankest Socinians,—are beginning to be ashamed of themselves; and, though they formerly gloried in the name of *Rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable) have of late been considerably thinned by the increasing and overpowering influence of true evangelic religion.

"In Berlin,—where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since, this great city was in a most deplorable condition, both in a moral and a religious point of view. Christ was banished from the pulpit, as well as from the desk of the professor; unbelief and scepticism were the order of the day; and he who dared to declare his belief in the scriptures as the inspired word of God, was laughed at as a poor ignorant mystic. And now, the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb. In the University\* a mighty change has taken place: and from almost every pulpit, the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed; in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible societies all over Germany; and in Saxony, the Lutheran church is, at this moment, forming a missionary society for the evangelization of the American Indians."

Should our English prudence whisper, that possibly the impressions made upon Mr. Kurtz's mind may have been from data too limited, and that the change described is too sudden and too extensive to be fully credible; or that his affection for the land of his fathers and his American ardour may have disposed him to contem-

\* "The Spirit of the Pilgrims;" [i. e. the original English settlers in America;] page 106. Boston; February, 1828.

\* A flourishing University,—with about sixteen or seventeen hundred students, and a proportionable number of professors.

plate too partially the pictures of religious renovation which his Prussian friends set before him;—then, let every deduction be made that can be reasonably demanded from the testimony of a witness of unquestionable integrity, and surely enough will remain to awaken our joy and lively gratitude to the God of all grace, whose mercy is often glorified in triumphing over the most daring opposition.

A DECLARATION OF THE YEARLY MEETING OF FRIENDS HELD IN PHILADELPHIA, *respecting the Proceedings of those who have lately separated from the Society: and also showing the Contrast between their Doctrines and those held by Friends. Philadelphia. Printed by Thomas Kite. pp. 32. 8vo.*

When controversies arise among the members of the same religious community, we think that so long as they are carried on only in oral speech, and not brought before the publick in any written or printed document, they ought to be regarded as *family disputes*, with which none who are not members of that family have any right to intermeddle: And even when the press is employed to give publicity to the altercations which take place among the members of a particular religious denomination, we think it officious and to be regarded as justly offensive, for those who belong to other communions actively to take side in any controversy which relates only to the circumstantial, or peculiarities, of the litigating sect. It is far otherwise, however, when the contending parties come before the publick with discussions which involve any essential, or very important principles, of our common Christianity. This creates a common cause for all who name the name of Christ, because the prevalence of error in matters of funda-

mental importance, no real Christian can regard with unconcern, even if it should be confined to the sect in which it is advocated. But as there is always danger of its extending farther, and as it is moreover a publick impeachment of the articles of faith held by other denominations, they are directly concerned in the controverted subject; concerned to guard those with whom they are associated against being fatally misled; concerned, as responsible to their final Judge, to do all that they lawfully may, to arrest the progress of soul destroying error; concerned, in a word, to obey the inspired exhortation to "contend earnestly for the faith which was once delivered to the saints."

Now we know of nothing which strikes more directly at the very vitals of every thing which deserves to be called Christianity, than an open denial of the plenary inspiration, and the consequent supreme authority in matters of faith, of the holy scriptures; and a like denial of the proper divinity of the Lord Jesus Christ, and the necessity of the sinner's resting for salvation on the merit of his atoning sacrifice; and decrying as imaginary and unnecessary the renovating influences of the Holy Spirit. No system of religion which utterly and avowedly excludes these great principles, has any just claim to be regarded as a Christian system at all. By whatever name it may be called, it is in fact downright infidelity. Yet it is a matter of notoriety, that for some time past, the principles which have been specified, have been explicitly denied, and sometimes even treated with scorn, by a large party among the Society of Friends. We therefore not only feel ourselves at liberty to animadvert on these advocates of infidelity, but obliged in duty to do all in our power to prevent the influence and extension of their pernicious tenets.



We regard it as no evidence that the men of whom we speak are not infidels, because they pretend to spiritual illuminations and revelations. So did the Indian prophet, who not long since deluded nearly the whole of his unhappy tribe: And for ourselves, we would as soon be followers of Tecumseh as of Elias Hicks. It was indeed high time for those of the Society of Friends who have issued the pamphlet which has given occasion to these remarks, to disown all connexion and fellowship with these daring opposers of revealed truth: And in our judgment they have done well in distributing copies of this pamphlet among the members of the Convention of the Protestant Episcopal Church, and those of the General Assembly of the Presbyterian Church, who lately met in Philadelphia. Although Friends differ from these churches in regard to some of the ordinances of the Christian system, it was highly proper to let it be seen that they agree with them in the essential doctrines of the sacred scriptures—By doing this, they have saved themselves from sharing in the reproach of abandoning “the sure word of prophecy,” to “follow cunningly devised fables.”

The pamphlet before us is ably, temperately, and perspicuously written; although sprinkled a little with the peculiar phraseology by which Friends seem desirous that their compositions should be distinguished. After stating that the “declaration” was prepared “at a yearly meeting of Friends held in Philadelphia, by adjournment from the 21st of the fourth month to the 28th of the same inclusive, 1828,” a belief is expressed that it was “important to preserve a faithful narrative of the schism which has taken place” in their society, or as they say, “among some under our name.” They then take a short previous notice of the rise of their “religious society, and of the trou-

bles which beset it during its infancy,” the design of which apparently is, to show that the present troubles, afflictive and threatening as they are, should not cause discouragement, or shake their steadfastness in their “faith and discipline.” The causes are next mentioned, which they say “have been operating for several years, to prepare the way for the introduction of the opinions” which have produced the recent schism. Then follows an account of the visits, teachings, and devisive measures of Elias Hicks, which we shall not pretend to detail. To this succeeds an exhibition of “doctrines, from works acknowledged by the Separatists, and which they have widely circulated for the purpose of disseminating their views:” this, it is said, is done “to contrast these doctrines with those which have been always held and professed by the Society of Friends from its rise to the present day.” The doctrines of the Separatists, or Hicksites, are then stated, as laid down in their writings; and the contrast to them is chiefly made by quotations from the publications of Fox, Barclay, and Penn. It appears that the Separatists deny the plenary inspiration, truth, and authority of the scriptures; that they think the miraculous conception of the Saviour is questionable and rather improbable—that (says Hicks) “there is considerably more scripture evidence for his being the son of Joseph than otherwise;” that he was a mere man, and needing to obtain salvation in the same way as other men, and that he made no expiation for sin. But we may spare ourselves the trouble of making an epitome of Hicksite opinions. It is done to our hand in the pamphlet before us, and is as follows—

We are not left to conjecture the opinions of those who have separated from us, respecting our Lord Jesus Christ, nor to draw our conclusions from a few isolated expressions; their views upon the subject are delivered in unequivocal terms,

and are diffused through most of their discourses and writings. By the extracts we have made from the discourses of Elias Hicks and the doctrinal publications of the Separatists, it is plain that they directly assert, That it is impossible for spirit to beget a material body—that they cannot suppose that the body of Jesus Christ was begotten of God—that before the day in which it was declared, I have begotten thee, the Son of God could not have existed—that nothing visible can be a Son of God—that he had no more light given him than would enable him to fulfil the law, the same as the other Israelites—that he was but an instrument and servant of God—that he was raised above the mere human character by the same means, and in the same manner, that every other righteous man is—that he was put upon a level with us—that God who is equal and righteous in all his ways, never can set him above us, because if he did he would be partial—that Christ was the Saviour of Jesus Christ—that we need not say that it is his spirit, but only that it is the same spirit, a *portion* of which was in him—that we come up into an equality with him—that Jesus could do no more than to recommend to the Comforter—that when he had done this, he had done his office—that he never directed to himself—that he was only an outward Saviour, a figure of the Comforter—it was the soul that wanted salvation, but this no outward Saviour could do, no external Saviour could have any hand in it—that Jesus Christ was not the hope of glory—that it is not that outward manifestation which it concerns us to have an interest in—that to suppose that all the fulness of God was in Christ, is to take him out of every other part of the world—that it is declared he was limited in knowledge, power, and action—that they believe not that he possessed the spirit of God without measure—that he was not God—that we may have access to God without any mediator—and lastly, that ascribing a proper divinity to Jesus Christ, making him the foundation of every Christian doctrine, and asserting that the divine nature essentially belonged to him, is among the darkest doctrines that have ever been introduced into the Christian church.

On the offering of our Lord upon the cross as a sacrifice for sin, Elias Hicks remarks: "But I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, was an atonement for any sins but the legal sins of the Jews," &c.—"Surely it is possible that any rational being that has any right sense of justice or mercy, that would be willing to accept forgiveness of his sins on such terms!! Would he not rather go for-

ward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay—was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice!!!" Elias Hicks's letter to N. Shoemaker.

He further says: "Did Jesus Christ the Saviour ever have any material body? Not a drop of it, my friends, not a drop of it. That blood which cleanseth from all sin, was the life of the soul of Jesus." Quaker, vol. I. p. 41.

"And there is nothing but a surrender of our own will, that can make atonement for our sins." Ibid. p. 196.

"Nothing can atone for sin but that which induced us to sin." Vol. II. p. 271.

"And what are we to do? We are to give up this life [our will] to suffer and die upon the cross; for this is the atonement for all our sins." Ibid. p. 272.

The statement here made is supported by quotations from the writings of the Separatists, more at large than we can afford space to quote. A farther statement is made at the close of the pamphlet, in connexion with the testimony which the Friends think it their duty to bear against the pernicious principles of the party they oppose, and with the declaration that "they cannot unite with them in church fellowship, nor own them to be of their communion." We think it proper to lay the whole of this before our readers. It is as follows—

Besides the palpable errors we have enumerated, Elias Hicks and his adherents deny that mankind sustain any loss through the fall of Adam,\* asserting that children come into the world precisely in the condition he did.† They also deny the existence of any evil spirit by which man is tempted, distinct from his own propensities.‡ "Heaven," they say, "is a state, and not a place by any means."‡ "Belief," with them, "is no virtue, and unbelief no crime:"§ and however at times they may make high pretensions to

\* See Quaker, 1 Vol. p. 183, and Phil. Ser. p. 66.

† Phil. Ser. p. 163, 166, 257, 258.

‡ New York Ser. p. 93.

§ Quaker, 1 Vol. 146.

the divine light, it is evident that the guide which they follow is their own benighted reason.

Elias Hicks says: "In those things which relate to our moral conduct, we all have understandings alike, as reasonable beings; and we know when we do wrong to our fellow creatures; we know it by our rational understanding—WE WANT NO OTHER INSPIRATION THAN REASON AND JUSTICE." Again: "If we transgress against God, or even against our fellow creatures, the act hath its adequate reward, and it will make us sorry for what we have done—that is we shall be losers by it, and gain nothing, for no man shall gain by doing evil." "He [the Almighty] has set good and evil before us, and left us to elect for ourselves." Quaker, vol. II. pp. 258-9.

As regards morality, they want no other revelation than reason and justice, and when we transgress against God, the act will make us sorry for what we have done, that is we shall be losers, and gain nothing. While they speak much of the necessity of divine revelation, reason is held up as the "balancing and comparing principle," by which we are to test those revelations, and decide whether they are "imprudent," or "counterfeit." A simple and child-like reliance upon that faith which is of the operation of the Holy Spirit of God is thus disregarded, and the proud reason of man exalted into the seat of judgment. We need not therefore be surprised at the unsound opinions which they entertain, the contemptuous manner in which they treat the inspirations of the Holy Spirit, contained in the scriptures of Truth, and the very irreverent and unworthy sentiments respecting the blessed Saviour and Redeemer of men, with which their discourses and writings abound, as if it were a chief object, to decry the Holy Scriptures, and to degrade the Lord of life and glory.

The contrast between the Christian principles of our religious Society, and those held by the Separatists, who have adopted the anti-scriptural sentiments of Elias Hicks, must be strikingly obvious to every unprejudiced mind. The sorrowful effects of these principles in deranging the order and subordination necessary to the well-being of our religious Society, the disunity and discord produced by them in meetings and in families, have been very fully developed in the last five years, not only within the limits of this Yearly meeting, but also in many other parts. We believe it right to bear our decided testimony against such principles, as tending to destroy all faith in the fundamental doctrines of the Christian reli-

gion, and to break asunder the bands of civil and religious society. And we further declare, that as such who entertain and propagate them, have departed from the teachings of the Holy Spirit, which would have preserved them in the doctrines of Christ Jesus and his apostles, we cannot unite with them in church fellowship, nor own them to be of our communion; neither can we correspond with any meetings or associations, holding those principles, and set up in violation of the excellent order, which has been instituted among us in the unfoldings of Divine wisdom. While we believe it to be a religious duty, thus to stand forth in the defence of the gospel of Christ, against the spirit and principles of libertinism and infidelity, we have no doubt, that many who have joined in the present schism, have been led into it, by the influence of misrepresentation and unfounded prejudice against their brethren, and without a full knowledge of the principles of their leaders. For such as these, we feel deep regret and tender solicitude: and it is our fervent desire for them, and for all others who have departed from the right way of the Lord, that he may be pleased to renew the visitations of his love and light to their souls, and in his own time, gather them to the fold of Christ's sheep, where they may go in and out, and find pasture.

In contemplating the merciful extension of divine help with which Friends have been favoured from time to time, enabling them to endure many close conflicts, and to stand fast in the support of our Christian principles and discipline, we desire to commemorate the Lord's goodness, and to place our confidence in him alone, firmly believing, that as this becomes the living concern of the members of our religious Society generally, he will more and more exalt and glorify the name of his beloved Son, our Lord and Saviour Jesus Christ, in and amongst us; to whom with the Father be ascribed all honour and praise now and forever. Amen.

Signed by direction and on behalf of the Yearly Meeting.

SAMUEL BETTLE, Clerk.

Discord and strife will always be subjects of regret to benevolent minds, wherever they may occur, or from whatever cause they may arise. Yet it should be recollected that truth and purity are even more precious than peace itself—"The wisdom that is from above is first pure, then peaceable." "If it be possible, as much as in you lyeth, live peaceably with all men," is the

\* N. Y. and Phil. Ser. p. 90, 93, 298.

**Divine injunction**—plainly intimating that it is sometimes *not possible*, not in our power, to do our duty and yet to live in peace. And if ever Christian duty required the better part of a religious society to sacrifice peace to a good conscience, we think the case had occurred in the Society of Friends, when the pamphlet before us was issued.

For some years past, we have, with great pleasure, observed in the yearly epistles of this Society in England, a more open and explicit recognition of some of the leading doctrines of the gospel than we had seen before. We have also remarked, in some of the other writings of the members of this society, not only a statement, but an illustration and defence of evangelical truth, that has given us much gratification. In the publications of Joseph John Gurney, with the exception of what relates to the sacraments of the Christian church and a regular gospel ministry, we know not to what we could object; and he is unquestionably one of the ablest writers of the day. In the Quaker system there are, in our judgment, two deficiencies, inseparably connected; namely, the want of early systematick instruction in religion, and a publicly acknowledged formula of faith and church order—and to these deficiencies the late disturbances, as well as several in former times, may, we think, be fairly traced. The youth of this Society, male and female, are, in many respects, well educated; perhaps, in some places, they are better educated, so far as literature and general mental culture are concerned, than those of other religious communities. But it is admitted in the pamphlet before us, that, of late at least, early religious education has been neglected. In assigning the causes of the heresy which has recently become so rampant among them, it is said—

But one of the most fertile sources of evil, has been the neglect of many of our

members; in not bestowing upon their offspring a guarded religious education; labouring to imbue their susceptible minds with the saving truths of the gospel, and habituating them to frequent reading of the Holy Scriptures. For want of this godly concern on the part of parents and teachers, many of our youth have grown up in great ignorance of those all-important subjects, as well as of the history and principles of our ancient Friends; so that many have fallen an easy prey to the cavils and sophistry of designing men, who were seeking to lead them astray, by infusing doubts into their minds respecting the truths of the Christian revelation.

For ourselves, we much doubt whether the sacred scriptures (certainly the only infallible standards of faith) will be read and regarded as they ought to be, by any description of associated Christians, who have not a digested summary of the cardinal truths of revelation, which they teach to children and youth, and regard as articles of faith, by which all the members of the association are to be discriminated. We have heard of no Bible classes among Friends; and we are persuaded that if there had existed in the Society any publicly acknowledged symbol of faith, to which an appeal might have been made, Elias Hicks could never have gone to the length he did go, before he was arrested. In the pamphlet under review, we find an appeal to the writings of early Friends, and a reference to "a declaration of faith," made by the Society in the year 1693; and beyond a question, the quotations given show, that the Separatists hold doctrines inconsistent with what is alleged from these accredited writings. But we mistake if any of these writings have been regarded by the Society as authoritative; or as containing a standard of faith and order, to which an assent of members was ever required, and by which, of course, they might be tried. We also mistake, if there have not been other writings, which have been much esteemed and cir-

culated among Friends, from which the Separatists might make quotations, which would afford at least a plausible countenance to some of their pernicious errors. Whether the late schism will lead to a supply of the deficiency to which we have thus adverted, we know not.

Our chief concern is not with Quakers, but with Presbyterians—We have among ourselves a number of *no creed* advocates; and if our church needed a solemn warning to beware of them, she certainly has had it, in what has lately been witnessed in the midst of us.

## Literary and Philosophical Intelligence, etc.

The Asiatic Society of London has opened communications with numerous learned and scientific bodies, from the Universities of Oxford and Cambridge to the London Mechanics' Institution, with a view to procure every species of information and assistance for promoting oriental knowledge and improvement.

Returns laid before Parliament state, that between Nov. 1826 and Jan. 1828, there was paid into the Savings Banks in England 1,391,000*l.*, and paid out 317,000*l.* In Ireland, 316,000*l.*, and paid out 148,000*l.*

An elaborate memoir was lately read by M. Cordier, before the Academy of Sciences, in Paris, to prove, that the temperature of the earth increases rapidly towards the centre; that only the external crust is cooled; but that at about fifty leagues deep, the whole mass is in a state of fusion. The largest volcano, M. Cordier considers, would be a mere bubble of this mass of liquid fire. This ancient hypothesis, thus attempted to be proved by the inductions of modern science, is stated to be widely received as probable by the French geologists.

M. F. Cuvier, in an essay lately published on the domestication of mammiferous animals, urges, that many animals hitherto useless to man, might be rendered of great service to him. After deducting all those which are too weak, or too stupid, or unsocial, or mischievous, for domestication, he enumerates others which he thinks might be employed with advantage. The seal, he thinks, might be trained for fishing, just as the dog for the chase; the tapir, which is at present destroyed whenever found, he says, would be preferable to the hog for food, with the advantage of greater size and docility; the alpaca and vicugna, would answer both as beasts of burden and for their admirable fleece, besides, being double the size of sheep; all the solipeda might be domesticated, as well as the horse or ass: the zebra, in particular, with the quagga,

and the dauw, he urges, would be highly serviceable.

In a late official report, by Captain Herbert, on the geology of the Himalaya mountains, it is stated, that they present no fewer than twenty-eight peaks which overtop Chimborazo, in the Andes (one of them being 25,000 feet in elevation;) forty-four which tower above the second height of the South-American summits, and a hundred above the third. The geological formation is Gness. There is no trace of volcanos. Coal has been discovered at the foot of these stupendous altitudes.

A deposit of fossil plants, containing, it is stated, nearly fifty species, all different from any genera now known in England, has lately been discovered in a coal stratum near Scarborough.

The inhabitants of Lutterworth, have entered into a subscription for a bronze statue of Wickliff, to be erected in that town. He is to be represented with a Bible in one hand and his staff in the other.

It has been found inexpedient in practice to attempt to give to steam vessels much more rapid velocities than those usually employed, in consequence of the accelerated increase of the resistance of the water, which is as the cube of the velocity. If a twenty-five horse power give a motion of five miles an hour, it would require a two hundred horse power to give a motion of ten. By one-horse power is meant a force equal to the impulse given by 40 cubic feet of water falling through 10 feet; and so on for higher powers.

The number of Gipsies in England was estimated, sixty years ago, at 40,000, and it is not thought to have since decreased. They are every where the terror of the peasantry; and it is stated that, within ten miles of London itself, a tribute, not unlike that formerly exacted in wild parts of

the country under the name of black mail, is paid to them by farmers, to protect their property from their incursions.

An indefatigable phrenologist, M. Vi-mont, has been labouring six years "with-out the loss of an hour," and at an enormous expense, in collecting and prepar-ing twelve hundred remarkable skulls, be-sides numerous casts and models. Among others mentioned, is, "that of the last man who was racked at Rouen," with many more of "the most interesting ob-jects."

M. Arago, the French astronomer royal, lately presented to the Academy of Sci-ences, some specimens of sand, vitrified by lightning. Large masses of sand thus vitrified, have been found in differ-ent parts of the world.

The number of schools on the plan of mutual instruction in Denmark, has great-ly increased within the last few years. At the conclusion of 1823, there were in all Denmark only 507 schools of this de-scription. At the end of 1824, there were 1017, in 1825, there were 1707, and in 1826, no fewer than 2007.

The Russians have, in Count Alexander Puskin, a poet, whom say the foreign Journals, they cannot unjustly compare to Lord Byron, in originality, power, genius, and immorality. When a student at Zarskozela, he composed an ode to Free-dom, for which he was ordered to a dis-tant province, by the Emperor Alexander. The Emperor Nicholas, soon after his ac-

cession, recalled the young poet, and is reported to have said to him, You possess great talents, which will soon develop themselves. Follow freely the bent of your genius, and if you find any obstruc-tions from the censorship, come to me.

The celebrated traveller, Edward Rup-pel, is on the point of setting out to Abyssinia, with the purpose of exploring those parts which have not hitherto been visited by any European. The Senate of Frankfort, by an unanimous resolution, has granted him 1000 florins of annual in-come, for the ensuing seven or eight years, as well in acknowledgment of his former services, as to enable him, agreeably to his wish, to continue his scientific travels and researches.

We lament to see it stated, that young Park has become another victim to Afri-can enterprise. A letter from Cape Coast Castle, to Mr. Secretary Hay, announces that he died in the Akimboo country, a little to the south-east of Accoa, some time in October.

A very complete French and Arabic Dictionary, by Ellicis Boether, late Profes-sor of Arabic, in the Ecol Royale des Lan-gues Orientales, at Paris, is now publishing under the patronage of Clermont Tonnerre, by Cocassin de Percival.

The Rev. F. A. Cox, LL.D., is prepar-ing a Translation of the chief works of the celebrated Massillon, to be issued in parts, at moderate intervals of time.

## Religious Intelligence.

### DOMESTIC.

#### STATISTICAL REPORT OF THE PRES- BYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

*Prepared by the Rev. Ezra Siles Ely, D.D.  
Stated Clerk of the General Assembly.*

The General Assembly of the Presby-terian Church in the United States of America, on the 1st of June, A.D. 1828, had under its care, *Sixteen Synods*, viz.

I. The Synod of Albany, containing the Presbyteries of 1. Londonderry, 2. New-buryport, 3. Champlain, 4. St. Lawrence, 5. Ogdensburg, 6. Oswego, 7. Oneida, 8. Otsego, 9. Albany, 10. Troy, 11. Co-lumbia.

II. The Synod of New York, contain-ing the Presbyteries of 1. Hudson, 2. North River, 3. Long Island, 4. New York, 5. New York Second.

III. The Synod of New Jersey, con-taining the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New Brunswick, 4. Newton, 5. Susquehanna.

IV. The Synod of Geneva, containing the Presbyteries of 1. Chenango, 2. Cort-land, 3. Onondago, 4. Cayuga, 5. Geneva, 6. Bath.

V. The Synod of Genesee, containing the Presbyteries of 1. Ontario, 2. Roche-ster, 3. Genesee, 4. Niagara, 5. Buffalo.

VI. The Synod of Philadelphia, con-taining the Presbyteries of 1. Philadel-phia, 2. Newcastle, 3. Lewes, 4. Balti-more, 5. The District of Columbia, 6. Carlisle, 7. Huntingdon, 8. Northumber-land.

VII. The Synod of Pittsburgh, con-taining the Presbyteries of 1. Allegheny, 2. Erie, 3. Hartford, 4. Redstone, 5. Steu-benville, 6. Washington, 7. Ohio.

VIII. The Synod of the Western Re-

serve, containing the Presbyteries of 1. Detroit, 2. Grand River, 3. Portage, 4. Huron, 5. Trumbull.

IX. The Synod of Ohio, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Chillicothe, 4. Lancaster, 5. Athens, 6. Miama, 7. Cincinnati.

X. The Synod of Indiana, containing the Presbyteries of 1. Salem, 2. Madison, 3. Wabash, 4. Missouri.

XI. The Synod of Kentucky, containing the Presbyteries of 1. Louisville, 2. Muhlenburgh, 3. Transylvania, 4. West Lexington, 5. Ebenezer.

XII. The Synod of Virginia, containing the Presbyteries of 1. Winchester, 2. Hanover, 3. Lexington.

XIII. The Synod of North Carolina, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord, 4. Mecklenburg.

XIV. The Synod of Tennessee, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

XV. The Synod of West Tennessee, containing the Presbyteries of 1. West Tennessee, 2. Shiloh, 3. Mississippi, 4. North Alabama.

XVI. The Synod of South Carolina and Georgia, containing the Presbyteries of 1. South Carolina, 2. Bethel, 3. Hope-well, 4. Charleston Union, 5. Harmony, 6. Georgia, 7. South Alabama.

The foregoing 16 Synods comprehend 90 Presbyteries, under whose watch and government, are returned *Twelve Hundred and Eighty-Five* ordained Ministers; 194 licensed preachers; 242 candidates for the gospel ministry, who are pursuing their studies; 1968 churches; and 146,308 communicants, of whom 15,095 were added the last year, on examination, or by certificate. If we subtract the communicants removed by certificate from one church to another, and those removed by death, we shall find the actual increase of communicants in the year ending May 1st, 1828, to be 11,023; and the actual increase in the year ending May 1st, 1827, amounted to 7793. The increase of the last year was greater than in the year previous, by 3230.

The adults baptized the last year were 3289; and the infants 10,790; making a total of 14,179 baptisms; which exceed those of the year ending May 1st, 1827, by 785.

From six Presbyteries no returns have been made this year, of additions to the church, baptisms, and pecuniary collections. In the eighty-four Presbyteries which have reported, are included several hundred churches which have made no returns, last year, to their respective Presbyteries.

The funds collected and reported, are

\$23993 59 for missionary purposes; \$2851 36 to defray the travelling expenses of commissioners to the General Assembly; \$516 13 for the clerk hire, and other contingent expenses of Presbyteries; \$3353 69 in aid of Theological Seminaries; and \$8023 29 for the education of poor and pious youth who have in view the gospel ministry.

The vacant churches actually returned are 591; but we may safely say, since six Presbyteries are not brought into the account, that there are now 636 churches, duly organized in our connexion; which have neither pastors nor stated preachers; nor any but occasional missionaries to break unto them the bread of life. Our licentiates and candidates amount to no more than 436 persons; so that were they all actually settled in our vacancies, 200 congregations would remain destitute of spiritual guides. Before, however, our candidates can be fitted for, and introduced to their work, new congregations will be multiplied more rapidly than preachers; unless our lamentable deficiency in the number of our labourers should discourage their organization in the Presbyterian form. Of our ministers, 226 supply 502 churches; being intrusted with from two to four each. Of our ministers, thirty are pastors of congregational churches, not under the care of any Presbytery.

#### GENERAL ASSEMBLY'S MISSIONS.

*New York, July 28th, 1828.*

To the Executive Committee of the Board of Missions of the General Assembly.

*Brethren—*

In prosecuting my agency, I preached on the 20th of July, in the Presbyterian Church at Cold Spring, Cape May county, New Jersey. This seemed to be a suitable time for visiting that place, on account of the many strangers collected there at the season for bathing, who might, through a divine blessing, be excited on the subject of the Assembly's Missions; and carry some new and favourable impressions into the congregations to which they belong. It was deemed inexpedient to solicit any subscription in the Church at present, in consequence of the commendable effort which they made a few weeks since, to assist the missionary operations of a society in New Jersey, by pledging themselves to pay nearly \$300 dollars. This congregation has also within a few years removed their old place of worship, and erected a new, handsome, brick edifice; the expense of which induced them, for some years past, to omit the annual mis-

sionary collection. The members of session, however, resolved at my suggestion, to recommend the taking up of this contribution; and accordingly, after I had preached on the occasion, the gifts of the people were received: On the Monday following the Rev. Alvin H. Parker, the pastor, who enters with spirit into the benevolent operations of the day, and has proved, under God, a great blessing to the people of his charge, paid to me the amount of \$23.10. Subsequently Mr. Enoch Foster, one of the Elders of the Church added 1.00; informing me that he did not wish to enrich himself by sending strangers to Church in his waggon on the Lord's day; and the dollar was the sum received in that way. You know, that the persons who visit the Capes of Delaware, for the purpose of sea bathing and recreation, are dependent on the inhabitants to carry them a distance of four miles to Church. Usually they received from \$1.00 to \$1.50 for taking five persons to and from the place of worship. I had proposed that each owner of a waggon should give fifty cents to the Board of Missions; and I believe most of them who were present complied; but Mr. Foster and Mr. Edmonds well judged afterwards, that they and their neighbours ought to give double that sum, or the whole of their profits for a species of labour which is not only lawful, but highly proper, on the Sabbath. It occurs to me to suggest, that hereafter every conscientious farmer at Cape May should consecrate to religious charity whatever he may receive for transporting the visiters at the Capes to Church; and such a measure, if adopted, would average at least \$15.00 per Sabbath, for eight weeks in succession, and yield \$120.00 to the cause of religion. In this way of proceeding, if they labour on the Lord's day, it will be in a case of necessity and mercy, and for the profit of the Church of Christ. During my short stay at Cape Island, I preached at two funerals, and twice on the Sabbath.

One of the funerals was that of Mr. MATTHEW WHILLDIN, who died at about 87 years of age, and had been an exemplary elder; and, indeed, under God, a father of the congregation, for half a century. The *advice* of this truly good man nearly amounted to law throughout Cape May county; which had frequently selected him as delegate to the House of Representatives and to the Senate of his State. About thirteen years ago, he experienced such a state of mind as afflicted the pious poet Cowper for many years; and in a season of despair he attempted to hang himself in his garret. He remembered, however, that in the moment of swinging himself off, he cried out, even

when erroneously believing he had committed the unpardonable sin, "God be merciful to me a sinner;" and strange to tell, in the very moment of suspension, the halter, of the common size for securing a horse, was torn asunder by his weight. For some months after this temptation and deliverance, his sense of his sin against God would not permit him to occupy the seat of the eldership, or lead in social worship. After his restoration to his right mind, he became, and continued, to the end of his life, a more active and useful elder than he had been before. In allusion to this period of his life, he said to me, in his last illness, "I have endured many severe trials in life," having buried the partner of his youth, a favourite son in the bloom of his manhood, and several other children; "but none of them, nor all of them, could be compared to a sense of God's displeasure; to the hidings of his face." He was kicked by a vicious horse, which some knave had imposed upon him as gentle, and suited to an old man; and with the bruise and fracture of his leg he suffered much; but he opened not his mouth in repining. All was peace and joy in the Holy Ghost with him; so that he had no choice of his own whether to live or to die.

HIS LAST WILL exhibits such integrity as is rarely to be met with in our depraved world; and such as merits for him a distinguished place in the company of those of whom the world was not worthy.

A guardian had sold the farm of an orphan boy. Mr. W's only surviving son had bought that farm, for ready cash, for less than it was worth; and the guardian having received the orphan's money had expended it, and become insolvent. What now does this incorruptible Presbyterian elder? He bequeaths his own house, and the best half of his farm to this orphan boy; on condition that when of age according to law, this orphan shall quit claim in favour of his son, to that very property which he had purchased of the insolvent guardian: but should the orphan boy refuse to confirm that title, and choose to recover to himself by course of law the inheritance of *his* father, then Mr. Whilldin grants the homestead to his own son; being determined that the orphan should not suffer by his child, even though the innocent occasion of his being rendered penniless.

This brief biographical sketch of one of our elders will not prove, I trust, unacceptable; even if it should be thought somewhat irrelevant to my agency.

Yesterday, the 27th of July, I preached on the subject of our missionary operations in the eighth Presbyterian Church in this city, which is under the pastoral



care of the Rev. Dr. Rowan. He cordially co-operated with me in promoting the fifty-cent contribution throughout our communion; and after the blessing was pronounced, recorded his own name and that of his wife on our list; being followed by his elder's and a hundred subscribers, of sums from fifty cents to five dollars. His session purpose to prosecute the business.

In the afternoon of yesterday, I preached in Canal Street Church, which is under the pastoral care of the Rev. R. M'Cartee: who promptly and cheerfully seconded my efforts. He was followed by males and females, the old and young, the rich and poor of his congregation; and we may expect fifty cents for each of the 552 communicants in his flock.

In the evening I presented our claims to a general co-operation from all the members of the Presbyterian Church in the United States, to the Laight Street Church, under the pastoral care of the Rev. Samuel H. Cox, D. D. He received me as the General Agent, with great kindness; and with his characteristic frankness, told me that his congregation cheerfully contributed to the Commissioner's fund from a regard to the importance of our General Assembly; but had not given any thing to our missionary fund, from ignorance of our operations and necessities, and from a belief that their funds for missions could all be employed to more advantage in some other way. He was willing, however, to know the truth, and have his people know it. I believe that this candid brother, and his session are now satisfied, that our Board has been the means of organizing hundreds of Churches; and ultimately of supplying hundreds of them with pastors; and I am greatly in error of opinion, if the *Laight Street Church* will not hereafter do as much for us as any other church in the city; while for foreign missions, and especially the American Board of Commissioners, its members are doing more than any other congregation in America.

My aim, at present, is not so much to obtain present donations, as to excite an intelligent, spirited determination to labour together with our Board in the missionary cause; that thus in the information and right disposition of our fellow communicants we may have our best permanent fund.

I have received, of the Middletown Congregation, Delaware Co. Pa. \$20.00 towards the support of their stated supply, Mr. Robert M'Cachren, and paid the same to him. In my own congregation I have received from widow Tabitha Earl, and widow Ann Mills, 50 cents each; from Mr. John Brown \$1.00; and from collection at the monthly concert \$5.50. Of the

members of the Rev. John H. Kennedy's congregation in Philadelphia, Col. Conrad Hanse for himself and wife and daughter Mrs. Sarah Hunt, has paid \$1.50.

In Dr. Rowan's congregation, he paid me in advance for this year's contribution for himself and wife \$1.00; Mr. Charles Oakly paid \$5.00; Mr. John Walker for himself and four members of his family \$2.50; two members not named, \$1.00; a friend of the cause 50 cents; Mr. Thomas Reed for himself and wife \$1.00; and each of the following persons 50 cents each; viz: Messrs. Ebenezer Burrill, John Cowan, Stephen Myers, Jacob G. Dyckman, Robert Halliday, John Haught, A. Carhart, — Cole, James Chambers, and J. Belshaw.

I remain your brother, and agent,  
EZRA STILES ELY.

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FOREIGN.

From the *Missionary Herald*.

BOMBAY.

EXTRACTS FROM COMMUNICATIONS OF THE  
MISSIONARIES.

*Joint Letters.*

It is stated by the missionaries, that, in January, 1827, they printed a report of their labours and progress, and forwarded several copies of it to the Corresponding Secretary, which have not, however, been received. The written communications have in consequence been brief. Several extracts are subjoined. And, first, from a joint letter, dated March 9, 1827.

Much time and pains are bestowed on the revision of our *Mahratta New Testament* preparatory to another edition. We have sent into various parts of the country to obtain from Europeans and natives remarks on the former edition, and they have been received from several sources, especially from our brethren of the Scottish mission, and are expected from others.

We have felt ourselves obliged to communicate the young man Manuel, whom we had received into our church. He seems now much dejected, is out of health, and manifests some favourable, but not satisfactory, signs of penitence. He has not fully connected himself with the idolaters, his friends. We pity him, mourn for him, and desire divine mercy in his behalf.

Samuel, the Jew, (or rather Israelite, for his people here call themselves after Israel, and not Juda,) employs what time can be spared from that occupied in the inspection of the girls' schools, in studying Hebrew. The Madras Society's

school here for teaching the Jews Hebrew, like their others in Cochin, is in a prosperous state, under the care of Mr. Sargson, a converted Jew. But, in regard to this school, we are sorry that their vernacular language, the Mahratta, is so little attended to. Their teacher not being a native of the Mahratta country, understands even Hindoostanee but imperfectly.

Since our report was printed, one of us has been to attend Rev. Mr. Lillie (missionary at Belgaum,) who was out of health, on his return hence as far as Goa. The Mahratta language, with very slight provincialisms, is spoken even considerably beyond Goa. In returning, about thirty towns and villages on the coast, many of them never before visited by missionaries, were invited to embrace Christ as the only Saviour; and more than two thousand Tracts and portions of Scripture were distributed among persons who received them with great eagerness. Several of these places are large and populous, offering infinitely important fields for missionaries. Perhaps nearly as many other places, where this language is spoken, lie along northward on this coast. And a country, filled with such places, stretches 400 or 500 miles into the interior. We sigh for these millions of souls. We call for heralds of salvation.

While our own mission is so reduced, we greatly rejoice to know, that there are eight other missionaries, who labour more or less in the Mahratta language. Some of these, with one of the Surat brethren and ourselves, have been permitted to enjoy a second annual meeting. And though no convert, during the past year, had been received from among the heathen, yet evidence was exhibited that the Gospel is gaining some degree of influence among the heathen, and here and there a trophy among Europeans. We were also much refreshed by familiar consultation and sympathy, and by the united religious services in which we engaged.

A few months since, we enjoyed a visit from two of our Ceylon brethren, and heard from their own lips the recent triumphs of the Gospel in that island. On the 10th of October last, Mrs. Frost was married to the Rev. Mr. Woodward of Tillipally, and on the 19th of the same month, Mrs. Nichols was married to the Rev. Mr. Knight, of Nellore. Soon afterwards they left us, and we have since heard of their safe arrival and agreeable situation in those missions. Mr. and Mrs. Woodward had a perilous voyage, but escaped with their lives and a part of their baggage.

Extracts will now be made from a joint letter written nine months later than the

one quoted above, that is, about the middle of December last.

Feeling the importance of having a written exhibition of the duties involved in a profession of Christianity, for the perusal and signature of natives, when they are received as members of the church, we have drawn up an outline of these duties, in the form of a confession and covenant, in the Mahratta and English. Our own little number, and two soldiers who live near us as pensioners, and with whom we have long had fellowship, have signed it as a new bond of union and pledge of devotedness to Christ. We have received no farther intelligence from our absent member Kaderysair, and the excommunicated Manuel has not been reclaimed. Omar, a tanner, of whose piety we had and still have some hope, was publicly baptized in June last: but having been induced to believe, that by refraining from any publick profession of Christianity at present, he shall procure a comfortable settlement in life for his two brothers, and having been severely threatened by them and by his neighbours, in case he should visit us, or receive us at his own house, he has been induced to absent himself entirely from the publick worship of God. He is, therefore, under our censure, and we have used with him every means of discipline except that of publick excision. This we have hitherto deferred, having some hope that he may yet be reclaimed, since he professes to practise some of the more private duties of Christianity.

The second edition of the Mahratta New Testament had advanced in the press as far as the middle of Luke. A second edition of 10,000 copies of the Mahratta Tract, entitled "Scripture History," was about being issued; also an edition of Watts' Catechism, in the Mahratta language. A second edition of a Tract exhibiting the history of our Saviour had been printed for the District Committee of the Society for Promoting Christian Knowledge.

During the past year, 1,500 portions of the Scriptures, and 7,350 religious Tracts, in the Mahratta, had been distributed. These were published by the mission. Besides these, about 500 of the District Committee's Tracts were circulated by the mission, and about 200 of Guzerattee Tracts, and 50 of the Tract called "The Heavenly Way" in the Hindoostanee language.

The number of Schools under the care of the mission, was 26—sixteen for boys, and ten for girls. The latter are generally instructed by females. The diminution in the number of boys' schools, was owing to the fact that several had been surrendered to Mr. Mitchell, Church missionary

at Tannah, and also to the reduced number of the missionaries, and their various and oppressive cares.

The following remarks on *specifick appropriations for the support of schools*, are recommended to the particular notice of the patrons of this mission. After stating that they are attentive to all *specifick appropriations* of this kind, the writers proceed:

In regard to those who contribute for the support of particular schools, we earnestly request them not to expect communications from us respecting those schools, as more urgent duties press heavily upon us. We must also observe, that we cannot be very precise in our appropriations. The teachers, the pupils, the attainments, the numbers in each, and even the place of the school, are necessarily liable to continual changes. We must presume that donors to any one of our objects, are friends to all of them; and that, desiring the salvation of men, they would not have us neglect greater duties for those which are less important, although the latter may relate more directly to themselves. We cannot engage beforehand, that the expense of any one school shall be a definite sum; nor do we think that we ought to engage to take the superintendence of schools beyond a certain extent, if at all. We believe we shall most effectually serve the cause of our Saviour, when left free to attend to the several objects of our mission in that proportion which circumstances shall from time to time require, and in such manner that they may all conspire in the highest degree to build up the Kingdom of our Redeemer in this country.

Our number of *charity scholars* remains the same as when we last wrote; and we do not consider that our duty at present requires an increase. If we preach the Gospel, and avail ourselves of the powers of the press, we must be absent from our houses a considerable part of the time; and if our wives superintend schools for native females, they must also be absent a portion of every day. We cannot, therefore, pursue the object of educating children in our families, without neglecting objects of greater promise.

We rejoice to be strengthened by the arrival of Mr. and Mrs. Allen, and that Mr. and Mrs. Stone and Miss Farrar may ere long be expected from Calcutta. Yet we cannot but hope, that these are not all the churches will immediately furnish. Places vacated by death, and perishing millions around us who have never heard of the Gospel, are continually calling for labourers.

It is stated in this communication, that Mr. Fyvie, of the Surat mission, was ex-

pected to return to England on account of impaired health, and that Mrs. Salmon, of the same mission, died in June, 1827.

The Scottish mission, south of Bombay, had been strengthened by the arrival of Mr. Nesbit. Mr. Taylor, now the only missionary at Belgaum, had been cheered by five hopeful converts in consequence of his labours. Mr. and Mrs. Chater, of Colombo in Ceylon, were at Bombay at the date of the letter, on account of the illness of Mr. Chater. He had spent twenty-two years in India.

*Letter from Mr. Allen.*

Mr. Allen and his wife arrived at Bombay in the Milford, on the 27th of November, after a voyage of forty days from Calcutta. The commander of the Milford permitted a religious service to be held on the Sabbath, and as part of an English regiment was on board, a considerable audience attended. After having spent about twenty days at Bombay, Mr. Allen wrote to the Corresponding Secretary as follows:

We find the mission in a more encouraging state than we expected. Indeed I can hardly conceive of a more inviting field for missionary labour, than is now open before us in this place. The English people appear to feel considerable interest in our operations, and have contributed liberally for their support. The late governor, Mr. Elphinston, gave a donation last year of 500 rupees for female schools. Liberal contributions were also made by other individuals, so that above 2,000 rupees were raised in a few days for the support of free schools under the superintendence of American missionaries. Small donations are also occasionally sent to us, sometimes without any direction in respect to their appropriation, and at other times for some *specifick* object. The Company's chaplains in Bombay are evangelical men, and are decidedly in favour of missionary operations. A very great change is evidently taking place, not only in this place, but throughout India, in respect to the practicability and duty of enlightening and christianizing the native population.

The Bombay Missionary Union held its third annual meeting in this place last week. The missions represented by delegates were, the Surat mission, of the London Society, the Tannah mission, of the Church Society, the Bankote and Hurnee missions, in the Southern Concan, of the Scottish Society. Mr. Taylor, of Belgaum, did not come to the meeting, but sent a report of that mission. The meeting of the Union continued three days, and, judging from what has past, it seems likely to prove an anniversary of

much interest. The intelligence communicated from the various missions was of an encouraging nature. While the delegates from the respective missionary stations were in Bombay, a Tract Society was formed, which is to be auxiliary to the London Tract Society. The object of this Society is the distribution of Tracts in the Mahratta language as extensively as possible, and the principles on which it is formed secures the co-operation of all the missionaries on this side of India for this purpose. Several letters, in former years, had passed between the American missionaries and the Secretary of the London Society, on this subject. In this correspondence the latter urged the formation of an Auxiliary Society, encouraging us, in case it should be formed, to expect assistance from them. Thus far the attempt has succeeded much beyond our expectation, and we hope it will prove to be an institution of extensive usefulness.

The English boarding school was given up, and the scholars dismissed, some time ago. It is not likely to be resumed again.

A teacher of one of the female schools died a few days ago, who gave us some reason to hope she had experienced a change of heart. For more than a year past, she appeared to be an earnest inquirer after truth, and obtained considerable knowledge of Christianity. About four or five months ago, she was affected with a pulmonary complaint, from which she never recovered. During her sickness she was frequently conversed with on her spiritual state. She expressed her firm belief in Christianity, and her reliance on Christ for pardon and eternal life. She continued to do the same through her whole sickness, and appeared calm and resigned in view of death. She said her only hope was in Christ, and that her prayers were daily offered up to him. When her dissolution drew near, and her friends began to despair of her recovery, they assembled around, and called upon their idols to save her. Her strength was so much reduced, that she could say but little. None of us were present when she died, but her friends tell us, that she expired saying, "Lord Jesus, receive my spirit."

I have only room to add, that all the members of the mission are in good health, and are happy in pursuing their labours of love, among these thousands of idolaters.

I know nothing of special interest at this time, in the circle of our labours. That part of the population, who have shared the instruction of the missionaries in years past, have acquired considerable knowledge of Christianity, and are evi-

dently becoming less attached to idolatry, though few appear disposed openly to renounce it, and embrace the religion of Christ. We hope we shall ever be remembered in the prayers of our American brethren, and that they will yet have occasion to rejoice over many converted heathen, in this mission.

I am, dear sir,

Yours in the Gospel,

D. O. ALLEN.

#### SANDWICH ISLANDS.

(Concluded from page 285.)

#### Execution of salutary Laws.

July 13.—The people assembled early this morning on the beach, to see inflicted the penalty of a law, which was proclaimed at this place by Kaahumanu, and which I mentioned in my journal nearly two years ago. Until within a few months, this law has been entirely disregarded both by the chiefs and by the people. Indeed there have been two chiefs of distinction, who have stood in the way of all law for the preservation of morality. Several months ago, a noted thief at Oahu was sentenced by Karaimoku, and Kaahumanu, and other chiefs, and put on board a vessel in irons for transportation to the island Kahurawe. The vessel arrived at Lahaina, and by a chief here the convict was taken out, and has had his liberty ever since. But that chief God in his providence has seen fit to remove by death. A few days ago a female arrived here in irons, under the same sentence, though not for the same crime, as the thief who was liberated. She had not only broken a law of the chiefs by devoting herself to the most infamous practices, but had also, both publicly and privately, expressed her contempt of all law, and that too after she had been frequently counselled by Kaahumanu, and as frequently promised reform. She had declared, that she would persevere in her iniquity, even though the chiefs should inflict the utmost penalty of the law. Last evening a council of the chiefs in Lahaina was summoned to meet this morning, and a crier went through the village inviting all the people to be present. Early in the morning, the council met, and the people assembled, and the two convicts mentioned above were brought forward.

The chiefs then unanimously expressed their approbation of the sentence that had been passed upon them by the chiefs at Oahu, and declared their determination to punish all who should be guilty of like crimes. They then called the governor of Kahurawe, to whom they committed the criminals, charging him to keep them

safely; at the same time telling him, that if they escaped from the island, he would be called to account for it.

They also called on all the people to be witnesses of their determination to stop the former iniquitous practices of the islands, and assured them that they should persevere in the new course which they had adopted. The convicts were then, in presence of the people, ordered to the canoes, and the multitudes dispersed.

The effect which their proceedings will have on the minds of the people, is yet to be learned, but it can scarcely be otherwise than beneficial.

#### *Death by a Shark.*

14. At nine o'clock this morning, while sitting at my writing desk, I heard a simultaneous scream from multitudes of people, *Pau i ka mano! Pau i ka mano!* (Death by a shark! Death by a shark!) The beach was instantly lined by hundreds of persons, and a few of the most resolute threw a large canoe into the water, and alike regardless of the shark, and the high rolling surf, sprang to the relief of their companion. It was too late. The shark had already seized his prey. The affecting sight was only a few rods from my door, and while I stood watching, a large surf almost filled the canoe, and at the same instant a part of the mangled body was seen at the bow of the canoe, and the shark swimming towards it at her stern. When the swell had rolled by, the water was too shallow for the shark to swim. The remains, therefore, were taken into the canoe, and brought ashore. The water was so much stained by the blood, that we discovered a red tinge in all the foaming rollers, as they approached the beach.

The unhappy sufferer was an active lad about fourteen years old, who left my door only about half an hour previous to the fatal accident. I saw his mother in the extremity of her anguish plunge into the water, and swimming towards the bloody spot, entirely forgetful of the power of her former god. As she followed the remains to the house, Mrs. Richards and myself accompanied her, and endeavored to assuage her grief.

The particulars I found on inquiry to be these. A great number of people, perhaps one hundred, were playing in the surf, which was higher than usual. Those who were nearest to the victim heard him screech, and perceived him to strike with his right hand, and at the same instant saw a shark seize his arm. Then followed the cry which I heard, which echoed from one end of Lahaina to the other. All who were playing in the water made the utmost speed to the shore,

and those who were standing on the beach saw the surf-board of the unhappy sufferer floating on the water, without any one to guide it. When the canoe reached the spot, they saw nothing but the blood, with which the water was stained for a considerable distance, and by which they traced the remains whither they had been carried by the shark, or driven by the swell. The body was cut in two, by the shark, just above the hips, and the lower parts together with the right arm were gone.

Many of the people connect this death with their old system of religion; for they have still a superstitious veneration for the shark, and this veneration is increased rather than diminished by such occurrences as these.

It is only about four months since a man was killed in the same manner at Waihee, on the eastern part of this island. It is said, however, that there are much fewer deaths by the shark than formerly. This perhaps may be owing to their not being so much fed by the people, and therefore do not frequent the shores so much.

16. Received an invitation to attend a public dinner at the new house of Hoapiri. The practice of a formal dedication of houses, has been introduced here from the Society Islands. The manner of doing it is by giving a dinner, and the guests, while at the table, make speeches or exhortations on some religious subject. Sometimes there are not less than ten or fifteen addresses, which occupy two or three hours. I have not said any thing to encourage this practice, for I have thought that the minds of most of the people seemed more directed to the dinner, than to the addresses.—*Miss. Herald.*

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#### COLLECTIONS FOR MISSIONARY PURPOSES, AT THE MONTHLY CONCERT OF PRAYER.

In the Presbyterian church of Princeton (N. J.), there has been collected, at the monthly prayer meetings, since the latter end of the year 1821, the sum of \$520.20, for missionary purposes. The session of the church, have from time to time, appropriated the money thus raised, to different missionary societies. The United Foreign Missionary Society while it was in operation,—the New Jersey Missionary Society,—the Female Missionary Society of Princeton, with some

others, have received aid from this fund.

It appears from the above statement, that the congregation of Princeton, in about six years, have contributed at the monthly prayer meetings alone, a sum sufficient to support a missionary for one year. Every six congregations, contributing in a similar manner, would be able to keep one missionary constantly employed. There are 1968 churches under the care of the General Assembly. On the supposition that each of these made collections for missionary purposes, at the monthly concert of prayer, equal to the one above named,—then, the

Presbyterian church in the United States, would be able from *this source alone*, to keep constantly in the field, *three hundred and twenty-eight missionaries*.—Deduct one-half for vacancies and feeble congregations, and there remain 164 missionaries who might be supported in the Presbyterian church from the contributions at the monthly concert alone.

These calculations are made on the supposition that the salary of a missionary should be between four and five hundred dollars per annum.

Princeton (N. J.), July 19, 1828.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.*

Of Rev. John W. Scott, a quarter's rent for the Contingent fund	\$87 50
Of Anthony Kennedy, Esq. per Rev. Thomas J. Biggs, six months' interest on his scholarship	75 00
Of do. per do. one-half of the principal of do.	1250 00
Amount received for the Seminary	<u>\$1412 50</u>

Received also for the Board of Missions, viz.

Of Rev. John H. Kennedy, collected at the monthly concert prayer meeting in the Sixth Presbyterian Church	10 00
Of Rev. Henry R. Wilson, per George W. Blight, Esq., from Shippensburg, Pa.	6 00
Of Rev. Dr. Green, a donation from R. C.	5 00
Amount received for the Missionary Fund	<u>\$21 00</u>

And for the French Protestant Church in New Orleans, viz.

Of Rev. Dr. J. J. Janeway—the Administrators of Silas E. Weir, Esq., deceased, and of Mr. Thomas Elmes, each \$50	150 00
Of Samuel Richards, Esq.	30 00
Of Rev. Dr. Thomas H. Skinner and Wm. Brown, Esq. each \$20	40 00
Amount received in July	220 00
Received in June and reported	<u>410 00</u>

Amount of the subscription paper, except \$20, which is payable in N. Orleans	630 00
And the collection in November last, in the Second Presbyterian Church, also reported	117 35

Total for the French Protestant Church in New Orleans \$747 35

## Dieto of Publick Affairs.

### EUROPE.

The last advices which we have seen from Europe are by the way of Canada, to the 24th of June—But although the present period is one of great expectation, and even great anxiety, throughout the civilized world, the last month has offered us but little news of importance, of which to present a summary to our readers.

**BRITAIN.**—A new ministry is again formed, under the Duke of Wellington as premier—It seems very uncertain, however, whether those in office will long retain their several stations. No ministry in Britain is likely to be stable, without an able and eloquent leader in each house of parliament; and in neither house, has the present ministry such a leader—at least not one of the first order. A bulletin was published, during the month, in the London papers, and found its way into those of this country, announcing a sanguinary battle between the Russians and Turks. It proved to be an entire fabrication—not, as we at first supposed, of the London stock-jobbers, but of some news makers in Germany. The resolution favourable to the claims of the Roman Catholics, which had been adopted in the Commons House of Parliament, was ultimately thrown out by the lords—The majority on this important question was 45—less than on some former occasions. We think it will ere long command a majority in both houses. The corn law is in progress, but not passed. Complaints have been made in Parliament, and explanations given, relative to numerous captive Greeks taken from the Morea, and sold as slaves by the Arabs and Turks; and it is stated that measures are taken to reclaim them. Admiral Codrington has been superseded in the command of the Mediterranean squadron, by Admiral Sir Pultney Malcom. It appears that the blockade of the ports in Greece, by the combined fleets, had not been sufficiently rigorous. It is stated in the last accounts, that the ambassadors of the allied powers will shortly meet at Corfu, and insist on the intervention of Turkey to allay the troubles of the Morea.—That if necessary compulsion would be used, and that for this purpose both English and French troops would land in the Morea.

**FRANCE.**—We mentioned last month that the French armies were to be augmented to a considerable extent. This, it appears, has been done, and is still doing, by a rigorous enforcement of the conscription law, without even the privilege of providing a substitute. We are surprised at this—and shall be still more so, if the government is not obliged ultimately to abandon this most obnoxious method of recruiting its armies. It is said that already “all the print shops are filled with characteristic representations of Napoleon, his marshals, and his army.” A motion made in the Chamber of Deputies by M. Labbey de Pompieres, “that the Chambers do accuse the members of the late ministry of the crimes of speculation and treason,” was unanimously adopted on the 14th of June, and a commission appointed to report upon it.

**PORTUGAL.**—The last accounts from Portugal represent Don Miguel and his agents as arrested in their course of perjury and tyranny by their own precipitancy and injustice. They dismissed seven colonels of regiments at Oporto, with a view to replace them by their own adherents. One colonel, however, Pereira by name, refused to give up his commission, affirming that he received it from Don Pedro; and before his regiment he declared against the existing usurpation. The soldiers answered by *vivas*, and the seven regiments at Oporto followed their example, and re-instated the constitution of Don Pedro in that city and its vicinity. The greater part of the military in other parts of the kingdom had followed, or were likely to follow, in the same course. A constitutional junta, moreover, had been formed at Oporto, which the Portuguese minister at the British court had recognised as possessing the only legitimate authority existing in Portugal. On the whole it appears that the wretched Don Miguel is deserted on all sides. He has quarrelled with, and drawn his sword on his mother, who is said to be ill in consequence of his abuse—A barber, whom he had made a baron, had to interfere in this quarrel. He has also ill treated his sister—has become intemperate—is fearful of being poisoned, and is suspicious of all who approach him. In the mean time the kingdom is in the utmost confusion, and all national concerns are neglected. Well did an inspired monarch say—“Wisdom is better than weapons of war; but one sinner destroyeth much good.”

**GREECE.**—We have little recent information from Greece. It appears that the donations of food and raiment sent from this country to the starving and naked popula-

tion of this unhappy country arrived most seasonably, were faithfully applied, and have produced a partial and temporary relief. It is also stated that their new governor, Capo d'Istria, is exerting himself with some success in reducing the distracted affairs of the country to system and order—It is said that some schools are established. Ibrahim Pacha is still in the country, but appears to do little beside act on the defensive. It is said however in an Italian paper of May 22, that General Church and a large body of Greeks had been defeated near Missolonghi. There is good evidence that whatever neglect there may have been heretofore, at present Modon, Coronea, and Navarino, are closely blockaded by the allied squadrons—Since writing the foregoing, we have seen an article which states, that the Greeks were marching against Athens, and were not far distant from it—That not more than 400 troops occupy the Acropolis, and that there is no other Turkish force in Attica.

**TURKEY.**—The following article from a publick paper appears to give the best summary of the most recent intelligence from Constantinople.—“The passage of the Pruth by the Russians had been known in the capital on the 13th. The Divan had immediately an extraordinary meeting, which was renewed daily till the 18th, when war was announced by proclamations in all the market places and mosques. Orders were issued for a general arming; the troops in the capital were sent in the direction of the seat of war, and a communication was made to the European Ministers, requesting them to inform their respective Courts, that the Porte, ‘was going to try the fortune of war in defence of its incontestable rights, and that it would rather perish than submit to have law dictated to it, as long as it had arms in its hands.’ By another proclamation the Faithful have been ordered not to give or receive quarter in the approaching contest.”

**RUSSIA.**—An extraordinary supplement to the St. Petersburg Gazette of the 24th May, contains a report from the theatre of war, dated 16th May. Bucharest, the report states, was occupied on the 12th, by the vanguard of the 6th cavalry corps. The rapidity of the Russian advance, saved the capital of Moldavia from the ruin which threatened it. The fortress of Brailow, was invested on the 11th; on the 16th the heavy cannon arrived, and on the 17th the Grand Duke Michael, to whom the siege was specially intrusted, arrived. It is not thought that it can hold out long, as the place is weak. No action of any importance had taken place up to the date of the report, which is made by Gen. Wittgenstein. So much for the authenticity of the first bulletin. A letter from Odessa of the 28th of May, received at Berlin on the 4th inst. is equally decisive. Up to that date the Danube had not been passed, on account of the swollen state of the river.—The Emperor and Empress arrived at Odessa from Bender on the 29th. His Majesty had been three days at Brailow, whither he intended to return on the 27th. The Prussian States Gazette of the 6th inst. states on the authority of later accounts that the suburbs of Brailow had been taken, and that the Danube would shortly be passed.

From ASIA and AFRICA, not an item of intelligence, worthy of record, has reached us during the past month; unless it be that Dr. James, the successor of Bishop Heber, has safely arrived in India.

#### AMERICA.

The newly formed states in the southern part of our continent are, without exception, in a very unsettled and agitated state.

**CHILI.**—A plan of subscription has been proposed in Chili, for the purpose of bringing out German emigrants to that country.

**BUEENOS AYRES**—is strongly blockaded by the Brazilian fleet, and some apprehensions were entertained, at the last accounts, of an attack on the city. The blockade notwithstanding, vessels frequently arrive at and depart from the port. Yet all foreign articles are enormously high in price. The prospect of peace occasioned a fall in prices, which caused many bankruptcies, and greatly embarrassed commerce. That prospect had nearly vanished: but perhaps it will be brightened by a victory of some importance, which the republican troops under General RIVERA had obtained over the emperor's forces, in the Banda Oriental. The capture of seven towns in what is called “the Province of Misiones,” is officially announced; yet the number of prisoners is small.

**PERU.**—Lima, the capital of this republick, has suffered by one of the most tremendous earthquakes which has been known for a number of years—It occurred on the 30th of March; and although the main shock lasted only for thirty or forty se-



conds, it prostrated many buildings, and injured all in the city. The walls of some of the large churches, six and nine feet thick, were rent from top to bottom. Thirty dead bodies have been dug out of the ruins of houses, and others it is supposed will yet be discovered. The injury done to the city is estimated at six millions of dollars. A new constitution has just been published for Peru, highly republican in its provisions; but the country is represented as in a deplorable state.

**BRAZIL.**—On the 11th of June, a very serious disturbance took place at Rio Janeiro. It arose from a German sentinel not paying the usual military honours to a Brazilian colonel, who passed him in an undress, which prevented a knowledge of his rank. The colonel nevertheless considered the neglect as an insult, and caused the sentinel to be punished with 200 lashes, which in the execution amounted to 400. When this came to the ears of the foreign troops, already dissatisfied on account of a deficiency in pay and rations, they were highly exasperated, and revolted, their officers excepted, in a body—The most of them had been disarmed two days before, in consequence of a mutinous disposition which they had manifested. They were attacked by the Brazilian troops, and 300 killed, and the remainder taken prisoners. One regiment of German troops, however, who it appears had retained their arms, marched to the palace, from which the emperor fled. Two other regiments, Irish and German, got possession of a fortress, well supplied with arms and ammunition. The emperor applied to the British and French ships of war in the harbour for the aid of all their marines; and with these, and his own troops, he got possession of his palace and forts. The Irish troops, to the amount of 700, are to be sent home. The Germans have consented to remain, on an assurance of redress of grievances. What effect this occurrence will have on the war which the emperor is waging, remains to be seen. If the foreign troops had all retained their arms, he would probably have either been killed, or been made a prisoner himself.

**COLOMBIA.**—The congress of Ocana has been broken up without forming a constitution, or doing any thing of importance. It appears there were two parties, one governed by the counsels of Santander, the other by those of Bolivar. Santander's party was the more numerous, yet not numerous enough to form a constitutional majority without the presence of some members of the other—In these circumstances, Bolivar's party, in order to defeat measures which they disliked, withdrew from the house. They were summoned to return, but refused; and then the rest adjourned. The city of Bogota has declared Bolivar supreme chief, and placed all authority, civil and military, in his hands. Whether the rest of the republick will follow this example remains to be seen.

**MEXICO.**—The affairs of this great republick, although not in an entirely settled state, appear at present to wear a more promising aspect than those of any of her sister republicks.

**CENTRAL AMERICA.**—A recent arrival at Baltimore brings the agreeable intelligence from Omoa, that on the 4th of June a treaty of peace was concluded between St. Salvador and Guatimala.

**UNITED STATES.**—In the course of the last month, certain violent proceedings have taken place in the southern portion of the American Union, chiefly in the State of Georgia, calculated to produce the deepest regret in the mind of every real friend to his country. The avowed cause is dissatisfaction with the tariff law, passed at the last session of Congress; and non-intercourse with the states that favoured that law, and even a separation from the Union, is threatened. We hope the parties concerned in these measures, will, for their own sake, as well as for the honour of their country, speedily correct their error. Surely the citizens of the United States have not yet to learn, that the fundamental principle of republican government is, that the majority must govern. If the tariff law operates unequally, who can believe that the evils thence arising are a hundredth part equal to those which must be produced to all concerned, if the measures to which we have alluded should be carried into effect. But we cannot believe that they will—There is too much reflection and good sense in our fellow citizens of the south, to justify a serious fear on this subject.

THE  
CHRISTIAN ADVOCATE.

SEPTEMBER, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXIV.

(Continued from p. 339.)

The next clause of our Catechism states, that believers "shall be openly acknowledged and acquitted in the day of judgment"—The day of judgment will immediately succeed to the resurrection.—Of this day I have spoken, generally, in a former lecture; and do not mean again to go into a particular description of the circumstances of it, further than is necessary to illustrate the answer before us. It will be a day of unutterable vengeance and terror to the wicked; but a day of complete redemption and of holy joy and triumph to believers. They shall then be "openly acknowledged and acquitted."—That is, Christ shall then *openly*, before the assembled universe, own or *acknowledge* these for his chosen people, and as the blessed of his Father, for whom the kingdom of heaven is prepared.

In like manner, he shall *acquit* them; that is, he will not only vindicate them from all the calumnies, slanders, and aspersions, which have been cast upon them in this world, and "bring forth their righteousness as the light, and their judgment as the noon-day;" but

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he will publish a declarative pardon of all their sins: For it is one thing to *forgive*, and another to *publish* that forgiveness. In this life, when believers are justified, on their union with Christ, they are indeed acquitted before God, from all the demands of the law: But as to men, this is done secretly; it is unknown to them; the whole transaction is out of the view of the world;—nay, it is sometimes not known even to believers themselves. But at the day of judgment, there shall be an open *declaration*, before God, angels and men, pronounced in the most publick and solemn manner, that each of these believers is justified by God:—That he has acquitted them from the sentence of condemnation; that for the righteousness' sake of Christ, imputed to them and received by faith alone, all their sins have been pardoned; that they are accepted as righteous in his sight, and are entitled to an eternity of happiness. This will be done for the greater display of the grace and glory of God; for the greater comfort and honour of the saints; and for the greater shame and confusion of their enemies, and the enemies of God. To afford a suitable occasion for this publick declaration and manifestation of the goodness of God in the redemption of his people; to exhibit their true character, and acknowledge and

honour them as his, before angels and men; and to expose the wicked in their true character, with equal publicity, and clothe them with ineffable shame and contempt—these seem to be some of the chief purposes for which the day of judgment is appointed.

It is added in the answer before us, that after the judgment, believers shall “be made perfectly blessed, in the full enjoying of God to all eternity.”

To be perfectly blessed is to be entirely free from all pain or uneasiness, and in full possession of all the happiness of which the soul is capable;—and this, we are assured will be the happy lot of all who shall be acquitted in the final judgment. Not that we are to suppose that all glorified spirits will enjoy an equal degree of happiness. In the passage already cited, we are reminded that—“One star differeth from another star in glory”—and that “so also is the resurrection of the dead.” There will be different degrees of happiness among the saints, according to their different capacities, their attainments in grace, and their labours of love in the present life. But all will be satisfied—Cast a thousand vessels of different capacities into the ocean—all will be full, and equally full, yet no two will contain the same quantity. By this similitude, the future state of the blessed has been often illustrated.

Our Catechism instructs us that this happiness of the blessed, will arise from “the full enjoying of God to all eternity.” God alone is adequate to satisfy the desires, or to constitute the chief good, of an immortal soul. No finite, no created being, indeed, can comprehend God—Extend what is finite as far as imagination can reach, still there is an immeasurable distance between it and what is infinite. Hence it is plain, that all holy and happy beings may be enlarging their capacities for the en-

joyment of God to all eternity, and yet find him the same inexhaustible fountain that they did at first. Every glorified spirit will have such a perfect knowledge of him, as shall have no measure set to it, but what arises from the finite capacity of the creature;—and this finite capacity shall still enlarge, and still be filled.

We have reason to believe that an object of great delight to the bodily eyes of the redeemed in heaven will be, that glorious body which is united to the person of the Son of God. The glory of the man Christ Jesus, will be unspeakably superior to the glory of all the saints—They indeed will shine forth as the sun, but “the Lamb shall be the light” itself of the heavenly city: And on him shall every eye turn with admiring and adoring rapture, beholding in him the Redeemer to whom they owe their all; and seeing in the nature which he wears, the indissoluble bond of union between God and them.

But the blissful sight of God in heaven, is something more than any external, visible glory, of what kind soever. The scriptures assure us that his people “shall see God,” and “see him as he is.” The saints in heaven will see God—Father, Son, and Holy Ghost: Not with their bodily eyes, in respect to which God is invisible; but with the eyes of the understanding—being blessed with the most perfect, full and clear knowledge of him and of divine things, of which their capacities are capable. Here they only “see through a glass darkly, but then face to face:” Here it is only by glimpses, and short passing views, that they behold any of his glory; but there they shall eternally, and without interruption, delight their souls with visions of him: They shall for ever contemplate his infinite love, his unchangeable truth, and his wonderful works, with the utmost complacency and delight.

They shall have a clear, distinct, and assured view, of the love which he bore to them from eternity; and will bear to them forever more. The revelations of glory will be a complete commentary on the Bible—That blessed book will be far better and more extensively understood by the saints in heaven, than it ever was on earth.

As the word, so the works of God, will then be more perfectly known than they could be in this world. The knowledge of all the material creation, and of all sensitive beings, will then be brought to perfection, and it will be seen that "in wisdom he hath made them all." Believers will also then see the chequered web of Divine Providence completely unravelled; and that there was a necessity for all the trials and afflictions of this mortal state. But the chief matter of their eternal admiration will be, the glorious work of redemption. They will for ever wonder and praise, and praise and wonder, while they contemplate the depths of wisdom and love, of goodness and holiness, of mercy and justice, of power and grace, which shine through the whole of that glorious device.

All the knowledge of the saints in heaven, will be accompanied with the highest and purest pleasure and delight of their holy souls. God will fully and freely communicate himself to them; the enjoyment of him will go as far as their most enlarged capacities can reach. He will admit them to a holy, unrestrained intercourse and familiarity with himself. In the language of scripture, he will "walk in them:" His fulness shall ever stand open to them; there shall be no veil between him and them; but they shall behold him in immediate vision. From this free communication, and full participation of the Divine goodness in heaven, there will result a perfect likeness, according to their measure, of the blessed God, in the saints who be-

hold his face: And this will be accompanied by joy unspeakable—"We shall be like him, for we shall see him as he is." Joy inconceivable will arise, not only from what is possessed, but from what shall be eternally in prospect. The saints will know that their blessedness is to be endless—strictly eternal. The enjoyment of God will produce no satiety. It will be fresh and new, through the round of wasteless ages—But we are lost and overwhelmed in the contemplation.

My dear youth—The blessedness of which I have been speaking is that to which I seek to lead you, in all the instruction which I endeavour to communicate, and in all the exhortations I address to you, in these lectures on your Catechism. Yes, the ultimate object of all is to lead you to heaven; that God in Christ may be glorified in you, and that you may share with saints and seraphs, in all that unutterable and inconceivable bliss to which your attention has just been directed. O that I could impress it on your minds—O, rather, that God by his Spirit would effectually impress it on your consciences and hearts, that this is a *personal concern* to every individual of you. This heavenly happiness is set before *each* of you, as an object for which you are to strive, and which you must obtain, or, failing to obtain it, sink to all the horrors of the pit of eternal perdition. Is it not worthy of all attention, and of all effort, and of all earnestness in prayer for the aids of Almighty grace—to escape from hell and to rise to heaven? How manifest, and how dreadful, is the insatiable power of sin, that a rational creature should need much persuasion, and that all persuasion should so often be in vain, to avoid inconceivable and interminable misery, and to secure eternal and ever increasing felicity? O let it be the present resolution of every one of you, that you will,

from this moment, strive to break away from all the spells of this moral fatuity; that you will no longer listen to the syren song of sinful pleasure; that you will not lose heaven by delaying for another hour to seek it, with all the energies of your souls. Form the resolution in the strength of God, and may his grace crown your endeavours with success. Amen.

FOR THE CHRISTIAN ADVOCATE.

THE PUBLICK READING OF THE SCRIPTURES.

It is declared in *The Directory for Worship* of the Presbyterian Church, Chap. III. Sect. 1 and 2, that "the reading of the holy scriptures in the congregation is a part of the publick worship of God, and ought to be performed by the ministers and teachers. But how large a portion shall be read at once, is left to the discretion of every minister. However, in each service, he ought to read at least one chapter; and more, when the chapters are short, and the connexion requires it. He may, when he thinks expedient, expound any part of what is read, always having regard to the time—that neither reading, singing, praying, and preaching, nor any other ordinance, be disproportionate, the one to the other, nor the whole rendered too short, or too tedious."

In the pastoral letter of the General Assembly of the last year, to the churches under their care, they say—"We do therefore most earnestly exhort all ministers of the Gospel, to read the word of God to their people, according to the order prescribed in the *Directory for Worship*, and to make it their main business to expound the Bible, and set it in its full meaning before the people." It thus appears that the publick reading of the Holy Scriptures

"in each service" of the sanctuary, is enjoined by the standards of our church, and by its supreme judicatory.

How important the duty thus enjoined, and how much neglected, are points that deserve the profound attention of every presbytery, and of every minister belonging to the Presbyterian church in the United States.

The presbytery within whose bounds the writer of this paper resides, has done its duty, in regard to the subject under consideration, by requiring, in an act formally passed and published, that "in the publick services of the afternoon and evening, as well as in the morning service of every Sabbath, and on other special occasions, they [the ministers of the gospel belonging to the presbytery] read, at least one chapter in the Old or in the New Testament—or one in both."

The neglect of the duty contemplated, notwithstanding the requisitions and exhortations to which reference has been made, is, in many parts of our church, strikingly and mournfully great. It is seldom, in some places, that one word of the sacred scriptures, except the text, is read in the service of the afternoon or evening; and often, very often, is the reading of the Bible omitted also in the service of the morning. And why? Is it because the reading of the word of God is of less importance than either singing, praying, or preaching; or is it regarded by the church as less instructive? Were either of the above exercises to be omitted, what would be said by the members of our church? Would not the omission be followed by immediate and pointed censure? Would it not be considered as a culpable mutilation of the publick worship of God?

In Presbyterians, the neglect we consider is peculiarly inconsistent. Who have been more zealous than they, in establishing and supporting

Bible societies?—Who more active and unwearied in their efforts to circulate the Bible? Who have written or pleaded more eloquently than they in favour of the Bible cause? To Presbyterians the publick are indebted *chiefly*, for the institution and support of the American Bible Society. In this State (New Jersey) the circulation of the Bible has, for many years, devolved almost exclusively on Presbyterians (English and Dutch), and to them are we indebted for the patriotick resolution—(now accomplished through their efforts)—of supplying every destitute family in the State with a copy of the sacred scriptures. Whence is it then, that, with all this zeal in favour of the *circulation* of the Bible, the sacred volume is so sparingly read in the services of our church?

This subject certainly claims a serious attention, and there is unquestionably much room for amendment among the churches of our denomination. We fall far short of our Episcopalian brethren in this respect. With them there is no discretion allowed to the officiating minister. He *must* read the lessons appointed for each day; and these lessons embrace four distinct parts of the sacred scriptures, at every service.

To the great body of hearers in every publick meeting, this is highly important; for in every such meeting it is probable that not more than one-fourth of the congregation *statedly* read the scriptures at home. The cares of the world, want of inclination, or want of time and opportunity, are pleaded as reasons for the omission of this duty in private. So that whatever knowledge this class of hearers obtain of the Bible, they get it from hearing portions of it read on the Sabbath.

But there is another class who *cannot* read. This class, although at present not very numerous in some parts of our country, in others is very considerable; and

with them the publick reading of the scriptures is all important. Unless they hear the Bible from the pulpit they seldom hear any part of it.

But even with those who are in the habit of reading the scriptures at home, the publick reading of them is very important. Their truths come with such a weight and influence from the sacred desk, especially when well read, that lasting impressions are made, even on the best educated minds. And if it be, as we believe it is, the appointment of God to honour the truths of his own word, and *ordinarily* nothing else, who can estimate the importance of reading a portion of it publickly? Who can tell what blessings may follow the faithful performance of this duty; and what withholding of a blessing from those who neglect it?

If these remarks are just and deserving of attention, it is hoped, wherever they are read, whether by pastors or people, they will produce their desired effect.

To adult Christians they are peculiarly applicable. By the institution of Sabbath schools and Bible classes, the rising generation are growing up under the happy influence of Bible instruction. But these sacred truths will soon fade from their memories, unless often recalled by the *publick* as well as the *private* reading of the scriptures. We all require “line upon line—precept upon precept.” We require not merely to have the scriptures *read*, but *expounded*—to have the doctrines they contain pressed faithfully on the consciences of hearers, and so frequently brought to their recollections as to produce a practical and controlling influence on the habits and life of every professor of Christianity.

In a word—if according to our Confession of Faith “*The whole counsel of God concerning all things necessary for his own glory, man’s salvation, faith, and life, is either*

*expressly set down in scripture, or by good and necessary consequence may be deduced from it; yet those things necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them*"—if this doctrine be true, (and what reasonable being will venture to deny it?) how vitally important is the faithful, constant and copious reading of the scriptures, in the publick services of the church!

WATTS.

Princeton, July, 1828.

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EXTRACT FROM THE CHRISTIAN  
OBSERVER.

In our number for June, we gave an extract from a paper in the Christian Observer, accompanied by an intimation that several other extracts might be expected. But all our pages, for the two succeeding months, seemed to be imperiously demanded for other communications; nor is it without some difficulty that we now make room for the conclusion of the paper in question. We however determine to give it, because we are impressed with the belief that it is calculated to be highly useful to our younger brethren in the gospel ministry—To their special attention we beg leave to recommend it, and advise that each individual consider it as addressed to himself.

"1. *Do I heartily desire to be useful to my flock? Am I laying myself out for this main end? I have scarcely any hope of success without a deep and anxious concern on this point. Baxter has long since told us, 'If you would prosper in your work, be sure to keep up earnest desires and expectations of suc-*

*cess. If your heart be not set on the end of your labours, and you long not to see the conversion and edification of your hearers, and do not study and preach in this hope, you are not likely to see much fruit of it.'* The ostrich indeed 'leaveth her eggs in the earth,' careless of what may befall them, 'because God hath deprived her of wisdom, neither hath he imparted unto her understanding.' (Job xxxix. 14—17, with John x. 12, 13.) But what husbandman would sow the seed without some anxiety for the harvest? One cannot but admire the conduct of the faithful Eliezer, who would neither eat nor drink until he could see how his master's business would speed. But there is sometimes a heartlessness about us that is a most deadly hindrance to the activity of faith; and against which Mr. Scott excellently warns us to 'watch, as against the grossest crime; for it is very dishonourable to the mercy and grace of the gospel, and to his name who commands his servants to rejoice in hope.' The hardness and indifference of mankind to the influence of the gospel is often yielded to as an occasion of unbelief, if not of sloth, when it surely ought to operate as an incentive to more earnest prayer and exertion. Moses, Elijah, and the apostles, under circumstances of similar discouragement, were inflamed with zeal; their 'spirit waxed hot,' 'bold,' 'stirred up;' they were 'jealous for the Lord God of Hosts.' Let us then, bowing our knee before God, as the 'priests' of the Lord, 'sigh' and 'weep between the porch and the altar' (Lam. i. 4.; Joel ii. 17): but if time is spent in inactive complaint, we shall be shortly roused by our Master's voice, 'What doest thou here? Get thee up. Wherefore liest thou upon thy face?' As ministers, we ought not to be too easily satisfied with the axiom, 'Duties are ours, success is God's.' Are we using all

the means in our power, and with all the earnestness in our power, like men filled with what Lord Shaftsbury was pleased to call 'the sublime passion of saving souls?' Is nothing omitted; nothing done defectively, or in a wrong spirit? Can we think of nothing more that might be done for the spiritual welfare of our people? 'Does the trumpet give' either 'an uncertain' or 'a feeble sound?' Is there any provision during the week for the spiritual wants of our flock, especially for the refreshment of those who feel the intervals between the Sabbaths to be long; something that shows our readiness to be 'instant out of season' as well as 'in season,' to 'watch in all things, to do the work of an evangelist, to make full proof of our ministry?' Do our people mark, in our going in and out before them, a daily renewal of our ordination vow, without any reservations for our own ease and interest? Do we account as lost the day in which something has not been either written, or said, or done for our Master's service? We ought not to be satisfied with going on in the ordinary routine of former years; for, even were the qualifications of the present moment an hundred-fold greater than they are, they never can annul the 'necessity that is laid upon us' of continuing in laborious and unceasing endeavours for a greater fitness for the work of the ministry, to the end that we may be as 'scribes instructed into the kingdom of heaven,' bringing out of our treasure-house things new as well as old. With a livelier impression of the near approach of the conclusion of our work, and of the awful account that must instantly follow, surely we should be more active in discovering, or inventing, or improving from time to time, some fresh point with the souls that are dropping into eternity before our eyes,—some new medium of acquainting ourselves more accurate-

ly and individually with their spiritual condition—some closer access to their affections and their consciences—and a better acquaintance with false refuges, that the Saviour might be honoured, and reign in their hearts as his redeemed people. Many schemes doubtless might be devised for this purpose of little outward display; but the influence of which upon the great work of conversion and edification, would be found most powerfully subservient to our public ministrations. Perhaps, also, we may tamely acquiesce in the idea of being useful, though the fruit does not appear; or we may console ourselves in the assurance of our own personal acceptance with God, even in the event of a total failure. But though it is true that the 'reward' is measured by our labour, not by our success (1 Cor. iii. 8), and is still 'with our God, though Israel be not gathered,' (Isa. xlix. 4, 5,) yet the promises pleaded and waited for in the diligence and perseverance of faith warrant the expectation of some measure of *apparent* fruit. At least we should be cautious that this frame of acquiescence does not prove to be rather the slumber of indolence than the quietness and resignation of faith. I am prepared, as I noticed at the commencement of these remarks, for the most unqualified admission of the Divine sovereignty; but I should be fearful of pleading it in excuse for my own inertness, or of resting upon it, except as an encouragement, amidst disappointments, to faith and forbearance. The apostles were always ready to bow to this deep and mysterious exhibition of the character of God, yet were they full of activity, distress, joy, or praise, according as their Master's work was retarded or advanced. I have always accounted Mr. Whitfield's wish for his friend Mr. Winter a characteristic illustration of his spiritual views of the kingdom of Christ.



"The greatest preferment," he says, "under heaven is to be an able, painful, faithful, successful, suffering *cast-out* minister of the New Testament. That this may be your *happy* lot is the hearty wish of G. W."—(Jay's Life of Winter.)

"2. *Do I love my flock?* I cannot conceive of a minister's usefulness, at least of his extensive usefulness, without a cordial love to his people. There may be some persons who would consider the detailed attention that has been here sketched out to be a severe task. The same persons might also deem the return of affectionate respect and assiduity, on the part of our people, to be the effect of something like Popish superstition, or interested motives, or enthusiastick feeling. But in truth none but those who 'watch for souls as they that must give account,' can know the painful anxiety of the Christian minister, 'until Christ be formed in his people the hope of glory,' or understand the intense interest with which he superintends the various stages of their growth 'unto the perfect man.' They cannot be safely left to grow up, without food and instruction, on the strength of some supposed innate principle of life. They never arrive at that state of safety in this world in which they do not require all our care and watchfulness for their preservation. They need exhortation, not only in a careless and backsliding state, but, as was before observed, as the appointed means of maintaining Christian stedfastness, and of 'going on to perfection;' so that on these grounds I presume that there is no feeling of an anxious parent that does not in its measure form a part of the experience of the Christian minister. Even needful reproof will be conveyed in parental language (see 1 Cor. iv. 14); and the general spirit of the pastoral duty, when moulded upon the principles of the Gospel, will differ as widely from mere official advice or remonstrance, as the tender counsel

of an affectionate father from the accurate tuition of a well principled instructor. (See 1 Cor. iv. 15, 16.) If, indeed, in looking round upon our flock, we can see no one, in the language of the Apostle, who 'owes to us his soul,' (Philem. 19,) we can have no conception of the endearing bond of attachment that unites a faithful shepherd to his deeply indebted flock. But, to prove the existence of such a bond would be a most superfluous task. Every parochial visit reminds the faithful pastor of its happy influences, binding him a willing servant to his Divine Master, and to the church for which he died. Now let us apply the Apostle's description of his own ministerial feelings to our experience. Mark his continual 'longings to see' his different flocks, for their mutual enlargement and comfort. 'Taken from them,' sometimes 'in presence,' never 'in heart,' his return to them is the subject of his constant prayers, in which he entreats them to unite with him for his coming to them. While necessarily absent from them, he could never be satisfied without hearing of their state and progress, and even sending messengers for that purpose, as if good tidings of them were the life of his own life, and an excitement to him to continued thankfulness. Now, do we feel our absence from our people to be in any measure the source of similar anxiety? Mark again his parental expectations of being 'somewhat filled with their company;' his 'cherishing them as a nursing-mother her children;' and his 'affectionate desire to impart even his own soul to them;' his spiritual 'conflicts' on their account; his habit of carrying them always 'in his heart, to die and live with them;' nay, even his readiness for a while to be detained from the immediate presence of his Redeemer for their sakes, and the joy with which he anticipated the offering of his life 'upon the sa-

crifice and service of their faith.' And as a proof how disinterested was his love for them, we find him willing to lose their affections for himself, if he could but win them to Christ; overcoming ungrateful returns with the continued overflowing of affection; very gladly spending and being spent for them, *though the more abundantly he loved them, the less he was loved.* Glad even was he of his own weakness, if only they were strong, having his mind absorbed with one great desire, 'their perfection.'—I know not when I have felt more sensibly my almost infinite distance from the scriptural standard of our obligations, than while sketching out this rough outline of what a minister ought to be, and what *he might be.* For be it remembered that this care, solicitude, and tenderness, expressed in prayers, tears, continual sacrifices of personal ease and indulgence, and frequent exposure to imminent peril, were not the effect of direct miracle or inspiration, but the effusions of a heart lamenting over the miserable condition of perishing sinners; feeling deep parental anxiety for his own children in the faith; glowing with the love of Christ, and filled with his Spirit. Nor can it be supposed for a moment that these are graces and duties peculiar either to the apostle or to the apostolick age: they are rather the exhibition of the standard which all who have pledged themselves to the sacred ministry would do well habitually to contemplate, and the practical influence of which upon their own ministrations will be productive of eminent success. If we would see this standard embodied in Divine tenderness and love towards the whole flock, we need only look to him who 'feedeth his flock like a shepherd, gathering the lambs in his arms, and carrying them in his bosom, and gently leading those that are with young.'

Surely the under-shepherds cannot forget the attractive and commanding influence of his often repeated request, 'Feed my sheep—feed my lambs,' enforced as it is by his own example and by the constraining obligations of his love. All that are committed to our charge must then be 'dearly beloved and longed for;' and many doubtless will be our 'joy and crown;' and the prospect of meeting them as such 'in the presence of our Lord Jesus Christ, at his coming,' is an auxiliary joy belonging to our anticipation of that glorious consummation. (1 Thess. ii. 19, 20.)

"3. *Do I pray for my flock?* This appears to have been a chief mode with the apostle of expressing his 'longing after them all in the bowels of Jesus Christ.' Such was his constant remembrance of them, that he seems never to have 'bowed his knees before the God and Father of our Lord Jesus Christ' without expressing his interest in their behalf. And could such a spirit of intercession fail of 'having power with God and prevailing,' while he has said, 'Ask of me of things to come concerning my sons, and concerning the work of my hands *command thou me?*' It was when Daniel was presenting supplication for his people as well as for himself, 'for the holy mountain of his God—while he was speaking in prayer, at the beginning of his supplication, the commandment came forth.' And if, while we are complaining, 'There is none that calleth upon thy name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us,' the language of prayer were substituted for complaint, it cannot be that he would be 'angry long against the prayer of his people.' 'Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might fall down at thy presence. O Lord, revive thy work.' And, in the exercise of

penitent returning to him and faithful waiting upon him, 'after two days will he revive us; on the third day he will raise us up, and we shall live in his sight.' I presume that we are ready, amidst our greatest discouragements, to make our appeal to our flock: 'God forbid that I should sin against the Lord in ceasing to pray for you.' I should trust that our return from the house of God, when we have concluded the service of the temple with 'lifting up holy hands' to bless our people, is not the interruption of the course, but only the change of the plan, of our work. The seed which has just been sown is now doubtless secretly followed with our prayers that it may be watered with the dew of God's blessing. But is this with us what it was with the apostle, a never-ending employment; 'giving account with joy' or 'with grief,' as we have 'watched for the souls'\* of our flock, and marked the prosperity or the decline of the work of God among them? I cannot but conceive this spirit of ministerial prayer to be as necessary to form the character of a pastor, as the spirit of personal prayer to form that of a Christian. I have no hope of acceptance for the diligence that I might exhibit in every department of our momentous labour, unless this spirit of prayer is constantly cherished. I seem to be giving up the only way in which I can hope to benefit my people, or in which I can maintain the affectionate frame of self-denying devotion to the service of God, which is the spring of interest in my course of communication with them. What but this habit of unceasing supplication will keep alive the spark or flame of love in the endurance of successive provoca-

\* Heb. xiii. 17. The apostle is evidently referring, not to the solemnity of the final account, but to a continual rendering of our account to God in such a manner as is here intimated."

tions and disappointments? It is needless to remark that the subject of our intercessions should have respect to the success of the word of God, in its awakening, enlightening, strengthening, and consoling influences; to his presence in our congregations, upon which, and not upon any ability or fervour of our ministrations, the efficacy of our preaching supremely depends; to the supply of unction, life, and comfort proportioned to the weakness, and wants, and circumstances of temptation of each of our people; and finally to the general effusion of his Holy Spirit upon the church, to advance and consummate the glory of the latter days; to raise 'the mountain of the Lord's house in the tops of the mountains;' that 'all flesh may see the salvation of God,' and the voice of Zion may be heard, lifted up with strength, saying unto the cities of Judah, 'Behold your God.' Let us only exhibit our character as 'watchmen set upon the walls,' who shall never hold their peace day nor night, and let us not doubt but he will, before long, return with an abundant increase of light, and power, and love, 'until he establish and make Jerusalem a praise in the earth.' The blessed influences of this spirit of intercession upon the ministration of the word of God would be manifest to all men. Ministers who habitually pray for their people will not fail to find their people praying with them and for them, so that 'for the gift bestowed upon them by the means of many persons, thanks will be given by many on their behalf.'

"Let us, then, adopt as our own the words of that most eminent servant of God, Moses, when praying for the display of the Divine power and glory to his people Israel;—'Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work ap-

pear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it' (Ps. xc. 15—17.)”

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### Miscellaneous.

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It is long since we have believed and said, that the natural and invincible tendency of Unitarianism is toward the point which it has fairly reached in some parts of Germany—an avowed, unqualified, and total rejection of the Bible as a revelation from God. In approaching this point, however, the gradations of advance, sometimes slowly and sometimes rapidly made, are almost innumerable—from the semi-arianism of Dr. Clark, to the perfect humanitarianism of Dr. Priestley. The following paper, which a friend has done us the favour to translate from the *Archives du Christianisme*, and which there forms a part of a review of Scott's essays, describes Unitarianism as it now exists in France, and in some other portions of the European continent. We think the attentive reader will find it both interesting and instructive.

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#### A CONTRAST BETWEEN EVANGELICAL AND RATIONAL CHRISTIANS.

In these days of awakening, which we rejoice to see rising upon the world, and upon our country in particular, and when an almost general attention is directed, in one way or other, to RELIGION; the source from which Christians draw it, has naturally become a particular object, if not of serious study, at least of curiosity and interest. In examining the spirit in which the Bible is read and cited by those who profess to receive it as the word of God, one may, as it appears to us, separate them into two great classes. The grand characteristic feature of each of these classes is,

perhaps, that the one has much more extended ideas than the other concerning the subject of *inspiration*, under the influence of which the sacred penmen composed their writings. One class admits an inspiration more complete, the nature of which we are not required at present to discuss, but which, being extended to things apparently the least important, excludes all possibility of error; the other supposes limits to the divine influence, which, it is true, they do not and cannot understand; but they all agree to admit that in our sacred books there are portions inspired, and other portions *not* inspired, or *less* inspired. Hence arises a fundamental difference in the manner in which these two classes of persons view and study the Bible. The latter class form beforehand a systematick idea of what, according to their reason and the little that they can know and comprehend of the perfections of God, they think they ought to find in the sacred volume; and they make great efforts to bring over to their system all that may appear opposed to it in the holy scriptures. A great number of this class are honest, and do not themselves suspect, or scarcely suspect, this tendency of their mind, although it does not the less exist. We, ourselves, have heard these remarkable words drop from the mouth of a man, upright, sincere, and learned, indeed, but little informed respecting the foundations of revealed and evangelical truth: “It is incontestable (said he) that if we take the Bible literally, the orthodox doctrine is found in it en-

ture; but that doctrine cannot be true; therefore the Bible ought to be differently interpreted." We leave these characteristick words to the meditations of our readers; the only use which we wish to make of them at present is, to confirm what we have just been saying. The other class of persons, of whom we have spoken, on the contrary, receive entirely the articles of their faith as delivered in a complete inspiration of the word of God; and after having employed their reason in the examination of the solid proofs upon which this inspiration rests, and, with the aid of light from on high, which they fail not to implore, certifying the sense which the Bible presents, they discuss no longer, *they believe*. They know that there can be nothing in the word of God contradictory to reason, which also comes to us from God; but if they find some things which they cannot comprehend by the light of that reason, the bounds of which they have learned to know, it is reason and not the word of God, which they arraign; and they carefully distinguish between two things which are too often confounded, namely, *that which is above reason, and that which is contradictory to reason*. They know that in order to perceive that two things are *contradictory*, it is necessary to be acquainted with them both, and that here they are not acquainted, and while on earth will never be acquainted, with more than one of the terms of this comparison; and even with this, their acquaintance is but imperfect.

From this primary difference flows another, which we find nearly always and every where. It is, that those of the one class have, as they express themselves, only *opinions*, respecting which they acknowledge that people may differ from them without departing from the truth, to which opinions they frequently attach little importance, and in regard to which they almost

always employ the language of uncertainty and probability. They of the other class reject the term *opinion* as applied to truths which the Lord has revealed in his word; they profess *belief*, respecting which they express themselves with a conviction and a degree of certainty, which no human reasoning can shake, and which they never yield except to arguments drawn from the holy scripture itself. The first appear modest, and accuse the language which the others use, of senseless and insupportable pride. The latter reply, that true humility consists in subjecting their reason to revelation;\* a subjection from which is produced that *certainty* for which they are censured; and that real pride is that which wishes to subject revelation to reason, a proceeding from which nothing can ever be produced, except doubt and indecision.

Let us pursue this parallel, and from these differences we shall see others arise, which are the necessary consequences of the first, but of which we can only point out a few, without entering into developments which would draw us beyond the limits to which we must confine ourselves.

The evangelical party declare openly what they believe, and wherefore they believe: they are in this respect clear and precise; they attack by name such or such an error, they establish by name such or such a truth, and always by the positive declarations of scripture. The others repose in a vagueness with which they envelope themselves as with a mantle, from which it is almost impossible to drag them out, and which appears to us well calculated to impress every reflecting mind; they say not cate-

\* It is scarcely necessary to remark that to *subject reason to revelation*, is not to renounce the use of reason, as some have affected to represent it; but that, on the contrary, it is to make the most reasonable use of reason that is possible.

gorically either what they believe, or what they refuse to believe, on controverted points; their replies are almost always confined to the same circle of ideas, more or less theoretical; and when *without producing any other proof of it than their assertion*, they have declared that such and such a doctrine is not important, that it is not clearly revealed, or that it shocks reason—when, in rising up against the evangelical faith, they have pronounced the words, now become in a manner mysterious and magical, *methodism, mysticism, hatred of the light of reason*—they appear entirely satisfied. But they are rather shy in defining in a positive manner, and intelligible to those who are not initiated into this species of cant, in what these fatal errors, these ridiculous and dangerous doctrines, which they pursue with sarcasm and sometimes with persecution, precisely consist. It is thus that they wrap themselves up, as we may say, in general considerations, and entrench themselves behind reasonings wholly human, more or less ably conceived and presented; but they rarely build upon the word of God, taken in its simple and natural sense. If they do speak of it, it is usually rather for the purpose of asserting the *general spirit* which according to them reigns in it, than in order to cite its express words as applicable to the point in question; or if they employ positive passages, these passages often prove nothing at all against the doctrine which they attack.\*

\* For example, the *Antitrinitarians* almost always oppose to the doctrine of the *divinity of the Saviour*, the numerous passages in which his *humanity* is mentioned, without perceiving that these passages, which prove indeed that Jesus Christ was *truly man*, do not at all prove that he was not at the same time *truly God*, as another class of passages clearly show; and seemingly forgetful that the *Trinitarians* believe in the *humanity* of the Saviour, at the same time that they believe in his *di-*

By a necessary consequence, the latter party fear discussions respecting faith, and almost refuse to render a reason of their belief; these doctrinal questions appear to them *little important*, and not worth the trouble of investigation; they generally banish them into the region of *theoretick divinity*; while the others, with the holy scripture in their hand, consider these doctrines as *vital to practical Christianity*; and even as our blessed reformers did in times past, they demand and challenge free and publick discussions, calculated to enlighten the minds of the hearers and bring them over to the gospel. But this ground is too slippery for their adversaries, and they are very careful not to follow them upon it. And why? cannot the disciples of Jesus Christ, in a brotherly manner and in a full spirit of peace and charity, discuss the grounds of their eternal hopes? All acknowledge that truth springs from the shock of opposite opinions; wherefore then should the one party constantly refuse to appear even once in this species of sacred arena, while the others show themselves constantly ready, and demand their descent into it with impatience?

A new consequence which might be foreseen *a priori*, and which experience fully confirms, is, that on one side, we find, as they say, *quot capita tot sensus*, as many different opinions, and as many different ways of expressing them, as there are individuals; they severally go various lengths—every one's reason being in some sort put as a last analysis, above the word of God, this divergency is unavoidable.

*vinity*. Thus the one party receives these two classes of scripture in their simple and natural sense; those of the other party are at much pains, and do not always succeed, in making the passages which establish the divinity of Christ, speak otherwise than they would speak, if the words were taken in their usual and ordinary acceptation.

Let any one, for example, compare together, Vernet's "Christian Instruction," the "Course of Study of the Christian Religion," by J. S. Anspach, Zollikofer's "Pious Exercises," the "Letters to Bettina on Religion," by Pfeffel, the "Preface" placed before the Bible published at Strasburg, written by Professor Häfner, and since suppressed, all the collections of sermons not orthodox, &c. &c. (we purposely cite works of different kinds); and our assertion will be found abundantly confirmed. On the contrary, Christian writers, defenders of the true faith, all agree concerning the fundamentals of their belief; from one end of the earth to the other, they hold the same language. They may differ respecting secondary and non-essential doctrines; but the fall of the first man, and the fatal consequences of that fall upon his descendants; the divinity, properly so called, of the Saviour, redemption by the blood of Christ, justification by faith,\* the regeneration and sanctification of the heart by the Holy Spirit, are articles of faith common to all these Christians, without exception. Let any one consult, upon these different points, writers and preachers truly evangelical, of all times and places, and he will be convinced that all have held the same language, and built upon the same foundation, Jesus Christ, and him crucified. And how should it be otherwise? All have drawn their faith from the same divine source; and we know that there is but "one Spirit, one hope, one Lord, one faith, one baptism." (Eph. iv. 4, 5.) It is in this, (to make a passing observation) and in this alone, that genuine

*Christian unity* is found: it is neither in a unity of indifference about doctrine, nor an external and material unity, imposed by authority, but unity in the revealed truth of God; unity of faith, hope, prayers, and salvation; the only possible, and the only desirable unity.

Among other differences existing between the adherents and the adversaries of the doctrine which we defend, it is to be remarked that not only is it rare that the latter publicly and fully avow their conviction, but that they are most usually disposed to be offended at the disclosures which others make for them in this respect; while a Christian, established in the true faith, "glories in the cross of Christ," according to the expression of Paul, and is willing to deserve still more the accusations and the mockeries to which his belief exposes him in every part of the world. Is it not true, in general, that if one say to a man who denies the divinity (properly so called) of Christ—"You do not believe in the divinity of Christ," instead of replying, "No, I do not believe, and I have reason not to believe in it," and of proving the correctness of his incredulity, he is rather disposed to be angry, to say that you attack him, and to entrench himself behind some general principle, the application of which is precisely the thing in question. It is necessary here wholly to except the English Unitarians;† they are in this respect wholly distinct from ours; they are Unitarians openly—freely willing to be such, willing to be known as such, and glorying in the fact that they

\* As also the American, and their militant brethren.—Translator.

† This remark of the translator is true, in regard to the greater part of American Unitarians, at the present time; but the time was, when there was the same want of explicitness among the Unitarians of the United States, as there is at present among those of France: and there are some instances of this kind still to be found among us.—Ed. Ch. Adv.

\* It is nearly superfluous to say, that when we speak of *Christian faith*, we do not mean a *speculative faith*, a *faith of the head*; but the *faith of the heart*, *faith working by love*, and having for its necessary fruit, the *Christian life*, and *Christian works*.

are such. They have their form of worship, their liturgy, their prayer books, their version of the Bible. The word *Unitarian* is found in large characters above the doors of their chapels, and they have addressed publicly a petition to parliament to be legally exempted from the nuptial benediction of the established church, which in their view contains impieties. As for them, one knows where to take them, and on what ground to attack the dangerous errors which they profess. There is about them a frankness and honesty which must be respected, and which renders discussion much more easy. We have already seen that our Unitarians on the continent are far from this public and open profession of their principles. But say to an *orthodox* Christian that he is *orthodox*, and he will not take it ill, nor seek to conceal that he is such. To this designation, which is far from having in it any thing offensive, because orthodoxy is not an offensive word, add some others less palatable; tell him that he is a *methodist*, a *mystic*, or even, if you will, a *momier*,\* still, however base and odious may be the origin of this last epithet, he will receive what is true in that which you regard as an *accusation*—He will still say that he does believe with all his heart *the evangelical doctrines*, by whatever opprobrious name you may describe it; and he will charitably forgive you the injury included in your intention. His only concern will be to defend himself against spiritual pride; which by a weakness, too common, might induce him to turn your epithet of reproach into a title of honour. Thus, for example, a writer, in his bitterness against what he calls the *Methodists*, (a word which through an abuse of language common in our

days, really signifies no other thing than *Christians, orthodox* in their doctrine, and cordially believing the gospel) may, in order to render a precious evangelical truth odious and ridiculous, turn the doctrine which he attacks into burlesque, and say, among other things, that the Methodist believes that "God wanted blood in order to be satisfied"—How will the sincere evangelical Christian be affected by this? He will doubtless be afflicted to see presented, with a levity which we think ourselves moderate in terming *scandalous*, the most sacred truth of religion—a truth which forms his consolation and his hope, which is the continual subject of his meditations and his thanks, and without which the New Testament would be no more to him than a sorrowful illusion, and would, for the greater part, present to him only words devoid of meaning—But still he will reply, and reply with his heart pierced with sorrow, and his thought glancing to the cross erected on Golgotha for the salvation of the sons of Adam—"Yes, I believe that blood was necessary for the expiation of my own sins, and for those of all men, without exception—and the purest blood that ever flowed in the veins 'of the seed of the woman,' the blood of the Son of God, the promised Messiah, 'God' himself 'manifested in the flesh,' incarnate in the womb of the Virgin Mary, to the end that he might 'his own self bear our sins in his own body on the tree.' Yes, I believe, agreeably to the word of my God, that 'without the shedding of blood there is no remission' of sins (Heb. ix. 22); that 'the blood of Christ,' and the blood of Christ alone, 'cleanseth us from all sin' (1 John i. 7); and although there is here an ineffable mystery, into which angels themselves desire to look, but cannot see the bottom, I experience, in believing this declaration of eternal mercy, a profound and unspeakable joy, a joy of which

\* A term of reproach, applied to the evangelical party in Switzerland. *Translator.*



they can form no idea, who, notwithstanding their sophisms and their confidence in their future and eternal destiny, have not in their innermost soul this divine and assured testimony of their reconciliation with God, which is to be found nowhere in the universe, except at the foot of the cross of Jesus. Yes," he would moreover add, "yes, I believe these declarations, which to me are clear and positive, in which Christ himself has said, that 'his blood was shed for the remission of sins,' (Matt. xxvi. 28); I believe all the testimonies which follow, and to which I send those who are not partakers in my faith, praying God with all my heart, that he may graciously enable them to believe these testimonies also, to their present welfare and their eternal happiness;" Col. i. 20. Heb. ix. 12, 14; x. 19, 29; xiii. 12, 20. 1 Pet. i. 2. 18, 19. Eph. i. 7; ii. 13. Rom. iii. 24; v. 9. Rev. i. 6; v. 9; vii. 14; xii. 11.

We might push this comparison farther, but we have said enough for the end which we proposed to ourselves. Let us briefly recapitulate. We have just seen, on one side, an adherence more entire than on the other to the teachings of the word of God, taken in its most obvious and natural sense; a more intimate persuasion of the importance of the doctrines of religion; a belief more positive and profound; greater openness in the external and publick profession of faith; a more constant and exact appeal to the holy scriptures; more of a disposition to discuss freely the fundamental articles themselves of Christianity; a greater unity of views and language; and more firmness in publickly declaring themselves, and in supporting the scoffs and insults of the world. If these assertions are well founded, as we are convinced they are, their combination certainly ought to strike every judicious and reflecting mind; and it furnishes, if not a

proof, at least a very strong presumption in favour of the truth.\*

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XIV.

Principles of Action which have relation to Society.

I am not insensible that in the minds of many, the phrase, *principle of action*, may not be free from ambiguity. Its use, it is acknowledged, is various; yet, as in other cases, it is believed the connexion will determine with sufficient clearness the particular meaning designed. Without attempting to convey its import by a definition, I apprehended that the signification attached to it, would be ascertained

\* We are blamed for employing these expressions, "the truth, true Christianity, the pure gospel," and others of the same kind, in a manner too exclusive, and which seems to evince too much confidence in what these same persons call our *opinions*. It is easy to reply to this. And first, it is evident that when we speak of *the truth*, it is of the truth such as we understand it, such as we find it revealed in the word of God. But more than this—A strong and intimate conviction cannot hold the language of doubt. When on secondary points we have *opinions* only, we shall always express ourselves with becoming diffidence and modesty. But when the question is respecting the foundations of our eternal hopes, we no longer profess to have *opinions*, but *firm persuasion*, a persuasion not by any means founded upon our own speculations, but upon what we find clearly revealed in that divine book, which from one end to the other, is *truth*. We can then no longer entertain or express the least doubt: this would be, in our view, as we have previously said, to exhibit more pride than humility. We acknowledge, as a fact, that others (and we pretend not to judge them), do not understand the gospel as we do; but we can by no means allow it to be possible that they may be right, for this would be to admit that possibly the edifice of our salvation is built upon the sand, while *we know*, by the word of God, that it is founded upon the Rock of Ages.

with sufficient perspicuity by a precise and uniform use; and by exemplifying, in numerous instances, the determinate application intended. It may not be useless, however, to observe in this place, that it is not designed to express something in the mind, antecedent to the acts or states of mind, respecting which we obtain information by consciousness. In this sense, the terms, *principle of action*, have been employed by some writers to denote something, as it would seem, in the substance of the mind, distinct from all action, internal as well as external. Without presuming to censure the language of others, I may be permitted to hope, that no one will attach this meaning to the terms when they occur in these essays. A principle of action, according to the best use of language, signifies a distinct class of intellectual operations of which we are conscious. They are classed under one head because they are similar. They are called a principle of action, not because they are antecedent to intellectual action, or distinct from it, but because they lead to a particular mode of external action; because they constitute the motives and springs from which those external voluntary actions proceed, which, in the conduct of our fellow men are submitted to our observation. This is the sense in which our language must be understood when we characterize the *nature* of any one, his *principles of action*, his *propensities* and *dispositions*. We always refer to something of which he may have immediate knowledge by consciousness, and of which an indication is afforded to others by the general course of his external conduct. These remarks will be illustrated by an example. The desire of knowledge consists of many individual acts of mind, that, from their similarity, are classed under one name. It is called a principle of action, because it leads to a uni-

form course of external action, which, to an observer, serves to indicate the internal principle.

The class of principles to which the reader's attention is now invited, embraces those which have a relation to the society of our fellow men. These are still more interesting and dignified, more peculiarly characteristic of humanity, than those which have been previously considered. The constitution of the human body, and the external circumstances of our condition, abundantly show that man was intended for society. The same design is conspicuous in the frame and furniture of his mind.

*The desire of society* appears to be an original part of our nature. In childhood, and in mature age, its influence is powerful and universal. Nor is it confined to man. Many animals discover a strong propensity to associate with other individuals of their own species; and some even prefer the company of individuals of a different species to entire solitude.

Some have, indeed, represented the natural condition of our race as a state of solitude, and mutual hostility; and have asserted that men were originally prompted to enter into society from a calculation of the advantages to be gained by it. This account of the original condition of mankind, besides being at variance with all history, is obviously inconsistent with the circumstances of our early existence, and subsequent improvement—with the indisputable fact that society is necessary to give protection to infancy, and reason to manhood. Man is born in society, and there, for a time at least, he must remain. In this state he is retained when arrived at an age in which he might be supposed capable of maintaining a separate existence, not merely nor primarily by reflecting upon its advantages, but by an original and independent desire of the company and converse of his kind. The

state of nature is therefore a social state. A state of seclusion is unnatural, and cannot be chosen without doing violence to some of the strongest affections of our minds.

The intercourse of society is indispensable to the expansion of the intellectual and moral capacities of man. If deprived of its advantages, he must remain destitute of some of the most distinguishing marks of humanity. How can reason be cultivated, or moral perceptions originated, without the language and the intercourse of social life? Compared with a solitary state, the most rude and barbarous society furnishes immense advantages for the growth of the human faculties. An individual brought up from infancy in solitude might present the appearance of a savage man, but in mind he would perhaps more nearly resemble an irrational animal. The benefits afforded by an intelligent and virtuous society can scarcely be too highly rated. With the facilities which it affords for the acquisition of knowledge, the ingenuous and inquisitive youth will in a few years treasure up no small portion of the matured experience, the collected wisdom of ages. I speak not of the extraordinary attainments of students, but of that measure of information which, on account of its general diffusion in a well informed community, may be considered as common property, and which is acquired gradually and imperceptibly, in the ordinary course of enlightened society.

It is of great importance that this principle of our nature be regulated with caution and discrimination. If it be true that the converse of the wise and good is favourable to wisdom and goodness, it is no less true that the company of the profligate and licentious tends to corrupt our principles and our manners. Who does not know that the love of society, imprudently indulged, often leads the young

and unwary into connexions, to which the ruin of all their hopes may be justly attributed? The authority of inspiration, and the experience of every age unite, in attesting that evil communications corrupt good manners. When the desire of society is allowed to prevent our attendance upon private duties, or when it leads us to join in fellowship with the impious and immoral, it then becomes the source to which numerous streams of corruption are to be traced.

Another principle of our constitution, which has a necessary relation to society, is the *desire of esteem*. That men desire the esteem of their brethren has not been questioned, even by those who are most disposed to simplify the principles of human action. According to the philosophy of Dr. Mandeville, the love of praise, or as he calls it, vanity, is the sole principle from which the actions proceed, that, among men, are esteemed virtuous and honourable. It would seem that virtuous and honourable men are not likely to be the first in embracing this inconsistent and revolting system: A person of sound and generous sentiments has in himself the evidence of its falsehood; and were it not presented under the appearance of a philosophical system, he would resent the imputation, if made to himself, as slanderous. It may however be presumed that the system of Dr. Mandeville would never have been proposed, if the influence of this principle were not undeniably great and extensive. This is readily admitted. The least reflection will satisfy us, that it has a wide range of operation in controlling the conduct and manners of men, in regulating the general appearance and intercourse of society, in arranging our dress and furniture, our houses and our fields. It is manifest that many of the most important movements of our lives

are either influenced or modified by a regard to the good opinion of our brethren.

This is a useful and rational principle of action. In the wise and virtuous it concurs with the love of what is excellent and praiseworthy, and serves to strengthen their resolutions and animate their exertions. Over the vain and vicious it exerts a salutary restraint, and is their chief incitement to decent and useful conduct. In a man of superior excellence, we expect a corresponding sensibility to reputation. Every worthy and generous sentiment must be extinguished, before dishonour can be regarded with indifference. We never censure the desire of esteem, unless it be disconnected with the love of real excellence, or disproportioned to it. We admire the ingenuous mind, to which shame is one of the greatest afflictions.

Praises which are known to be unmerited, can give little satisfaction to a man of substantial worth. He will be pleased to find that his brethren think him capable of what is deserving of approbation; but whilst he is sensible that their applause is undeserved, he is anxious to correct the mistake from which it proceeds. The case is not similar, in regard to unmerited censure. Reproach is painful, even when most unjust and undeserved. The guilty are often less mortified by censure which is deserved, than the innocent by censure which is undeserved. It requires firmness and magnanimity to endure shame, even for righteousness' sake. We cannot be indifferent to the good or evil that is spoken of us. Most men are the slaves of publick opinion, and allow a regard to it, however perverted, to over-bear the suggestions of reason and duty. The faith of the gospel alone, can enable us in this, as in other respects, to overcome the world. When suffering under calumny, a consciousness of its injustice enables the Chris-

tian to refer his cause to the judgment of God, the ultimate resort and refuge of injured innocence; and from the anticipation of his decision, to derive patience, support, and comfort.

Although the tendency of this part of our nature is in general good and useful, it is not exempt from liability to abuse. Many evils spring from it when irregularly exercised. It is impossible, perhaps, to enumerate the manifold perversions of which it is susceptible, the variety of absurdities and vices to which it leads. It is from a perversion of this principle that any allow themselves to seek distinction by frivolous accomplishments, or by laying claim to qualities which, however excellent, do not belong to them; that any permit themselves to transgress the laws of God from the love of fame, or from a regard to the corrupt opinions of men. The natural and usual result of this principle when perverted, is *vanity*, with its fantastick airs, its deceitful pretences, its pompous exhibitions. It is worthy of our most anxious care to repress every tendency to this contemptible and sinful passion. To place his character upon the ornaments of dress, or the accomplishments of ordinary behaviour, is unworthy of a wise man. To seek credit for qualities which he does not possess, for actions which he never performed, marks the hypocrite and deceiver. To love the praise of men more than the praise of God, is foolish, sinful, and in the end, ruinous. If our actions, however splendid and beneficent, be influenced by no higher motive than the love of human applause, we must be content with such reward as men can give; we can expect none from our Father in heaven.

Nearly allied to that part of our constitution to which we have now attended, is the *desire of superiority*. The operation of this principle is manifest in every condition of life,

in every department of human exertion. To a certain extent it is found among brutes; but among men it has a much wider range, and discovers itself in relation to every thing held in estimation by them. Competitions are not confined to the learned, the rich, the powerful; to philosophers, statesmen, and heroes. In the humbler arts and pursuits of life men are anxious competitors; they are delighted with superiority; they are depressed and mortified, when surpassed by their more fortunate rivals.

The obvious design and tendency of the principle is to produce the highest excellence, in every thing valuable and desirable. There is nothing perhaps in human nature that can command more vigorous exertions than emulation. To this mankind are indebted for much that is excellent, useful and ornamental; for the highest improvement and the most admired exhibitions of the human capacity; for the most distinguished eminence in the arts and professions which contribute to the comfort, the convenience, and the embellishment of human life.

It cannot be concealed, however, that it is peculiarly liable to perversion, and that when perverted, the evils it creates are many and great. It engenders and perpetuates unprofitable and hurtful contentions. In the successful competitor it is apt to produce pride, insolence, and injustice; in the unsuccessful, envy, malignity, and detraction. When the contest for superiority is between statesmen, princes, and nations, the consequences are still more disastrous, because more extensive. The evils of ambition have been a standing topic of declamation, and of lamentation, in every age.

These facts have led some to condemn emulation, in every degree, and however directed. But they ought not to lead to this conclusion. They prove nothing more

than that, in our present state, the desire of superiority is very readily perverted, and that it is peculiarly difficult to govern this propensity in conformity with the rule of loving our neighbour as ourselves, and of doing to others as we would wish them to do to us. If it be a part of our original constitution, as I believe it is, it cannot be eradicated; and if it could, the attempt would be unwise and injurious. In the general course of events, even in the present disordered state of the world, it is productive of much more good than evil. The good is general and permanent, the evil is partial and temporary; the one is its proper and legitimate effect, the other is incidental upon its occasional perversion. There is such a thing as fair and honourable competition. It is possible to emulate others in doing what is right and good,—a conduct which the scriptures and the common sentiments of mankind unite in approving.

Our business then is, instead of vainly attempting to extinguish this propensity, to adopt the most effectual means in our power to prevent its wrong direction and abuse. This can be done only by cultivating with assiduous attention every kind and generous affection, every virtuous and holy principle. If these things be in us and abound, they will allow no place for the malignity and meanness of envy, or for the haughtiness and insolence of pride; it will be easy to emulate our brethren without jealousy or vainglory, and even to rejoice in their eminence and success. It may not be improper to observe in this place, that a studied effort, on the part of those who direct the education of youth, to excite them to emulation, can scarcely be approved. Young persons, whose attainments are frequently brought into comparison, as must be the case when they are associated in the same class or society, are not likely to be deficient in this

quality. Such efforts, in general, serve no other purpose than to add fuel to a fire which already burns with sufficient intenseness. To endeavour to awaken curiosity, to excite a thirst for knowledge, and to impart a lively interest to the subject of their instructions, is a course which evidently recommends itself as more rational, safe and advantageous, than that which consists in making a constant appeal to the love of distinction and superiority. I know it is neither possible nor desirable to prevent emulation. Let it have its proper place. But is it not plain, that when knowledge is the object of pursuit, the principle of our nature to which the appeal should be made, and upon which the chief reliance should be placed, is the desire, not of distinction, but of knowledge?

Among the principles of action, which have relation to society, we must mention the *desire of similarity*. This propensity, together with the conduct to which it leads, is usually called *imitation*. The name which I have given to it is adopted for the sake of classification and uniformity of language.

This principle, from its obvious and extensive effects, has, in every age, claimed the attention of philosophers and moralists. Its existence in human nature is undeniable. No person can doubt that we are naturally prone to adopt the language and manners of others. We readily imitate what we approve and admire; and not unfrequently what is previously indifferent, or even disagreeable. We do not wish to be singular. To be like our neighbours is considered becoming and desirable. The extensive prevalence of customs and fashions which, in most instances, cannot be supposed to have their foundation in nature, sufficiently proves that a proneness to imitation is a part of our constitution.

It is not difficult to point out the

design and usefulness of this disposition. We can have no hesitation in believing, that it is the chief source of the immense advantages which we derive from the more enlarged experience and superior attainments of others. The expansion, and the proper application of our powers depend, in a great degree, upon our readiness to copy the example of those with whom we are connected. Experience and reflection may teach us that it is profitable to follow the footsteps of those who are older and wiser than ourselves. But children are destitute of experience, and incapable of reflection: it must then be, that it is by an original determination of their minds, by a natural propensity to imitation, they are impelled to attempt almost every thing they see done by others. From this provision of their constitution, they are enabled, in so short a time, to learn and to accomplish so much. And it ought not to escape notice, that in early life, when most needed, the influence of this propensity is greatest. Children are peculiarly prone to imitation. The old are much less anxious about modes and fashions than the young.

It is our duty to guard with constant care against the evils to which, through negligence, this principle may lead us. From carelessness and inattention, men allow themselves to copy what is hurtful, as well as what is salutary. Most persons content themselves with believing as others have believed, and acting as others have acted; without inquiring into the foundation of their faith, or the rectitude of their conduct. In this way, vicious customs are perpetuated from generation to generation. In matters of duty, especially, we must examine and judge for ourselves. To follow a multitude to do evil, is weak and sinful, however common. A consideration of this frame of our nature will sug-

gest an important lesson to parents and guardians of youth. Do you wish that the language, the manners, and the morals, of your children should be pure and uncorrupted? Give them an example worthy of imitation. Preserve them from bad company as from a pestilence. We must endeavour, in our own practice, to imitate only what is good, and to give a useful direction to the imitative disposition of others.

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#### THE EVIL EFFECTS OF LOTTERIES.

We have had put into our hands a long essay showing, on various grounds, that lotteries are immoral, and highly injurious to society. We have not room for the insertion of the whole, and indeed we do not fully agree with the writer in some of his positions. But we think that every unbiassed mind must admit, that the following remarks on the injurious effects produced by lotteries, both on the individuals immediately concerned in them and on the publick at large, are proved to be just, by constant and abundant experience: And we are glad to observe that the publick sentiment seems likely soon to banish this species of gambling—for it is really nothing less—from our country.

“Lotteries ought to be discouraged on the score of their inexpedience. No advantage can arise to the community from their existence. A few individuals, it is true, may be enriched by them; but if they are, it is at the expense of a still greater number who are impoverished or injured. Nor is this the only evil. The anxiety they occasion, with the waste of time, and the neglect of business, so frequently their concomitants, are often felt more seriously than the loss of the ticket. Industry and attention to business are of in-

calculable importance to those who are dependant on their own exertions for a livelihood; nor can it be denied that speculation in lotteries tends directly to the subversion of them both. And very seldom does it happen that a prize is of any great advantage to him who draws it—leaving all other considerations out of the question. Many things beside a large income are indispensable to real enjoyment, and even to the accumulation of solid property. We often find that the man whose estate is small, enjoys more of the comforts of life, and lives more independently, than he who spends largely. Extravagance, like ambition, becomes ungovernable, in proportion to its means of gratification; and the attainment of one object, only makes it more eager in the pursuit of another.

The same may be said of lotteries, in relation to their influence on the community at large. Granting that some publick advantage may be gained by them, if it is purchased at the expense of some greater good, the publick is injured on the whole. Of what avail are roads and canals, if obtained at the expense of morals and religion? The two classes of objects bear no comparison. If, therefore, they cannot both be obtained by the same means, it is the part alike of policy and wisdom, to reject that which is of least advantage.

In every class of society the immorality of lotteries is the same; but the evil they produce is felt the most severely by those who, from the peculiarity of their circumstances, are more immediately exposed to temptation. The man who is entirely dependent on his own exertions for his support, may sometimes be discouraged at the unpromising appearance of his business, and may even find a difficulty in meeting the demands that are made upon him, while his family, too, may be large and helpless.

Still he may be comparatively contented and happy; may maintain his credit; keep out of debt, and be esteemed by all who know him. But let such an one listen to a vender of lottery tickets, who lays before him all the advantages of wealth, and contrasts them with the disadvantages of poverty; tells him that for a small amount he may obtain a sum sufficiently large to place both himself and his family beyond the reach of poverty; mentions a number who drew prizes of the highest class, and who are now no longer obliged to labour for their bread.—And adds, that if he should not succeed, what is the loss? A mere trifle—too small for any one to feel. The temptation becomes too strong to be resisted; and the prospect, so flattering in itself, borrows a glare from the peculiarity of his circumstances. And what is the result? anxiety certainly, and disappointment probably. Nor does the evil terminate here. Happy were it for him if it did. Not satisfied with one attempt, he tries his fortune again, and probably with no better success. Thus he advances from step to step, till the mischief is past reparation. His business is neglected, his time lost, his credit destroyed, his habits of industry gone, and at last poverty and wretchedness stare him in the face. Tortured with remorse, and almost distracted, he seeks relief from intoxication. In a short time he becomes a drunkard. Dishonest means are next resorted to in order to obtain the necessaries of life, as well as to gratify his appetite for intemperance; and he, who lately promised fair, not only to be respected, but to rise, by economy and attention to business, to some degree of independence, is lost to every thing that is good, his family is brought to disgrace and ruin—and suicide, it may be, closes the disastrous scene.

But supposing the adventure to realize the expectations of him who

makes it. Let him even draw a prize of the highest class. Will it in the end be much to his advantage? If well known facts be any criterion to judge by, in most cases it will not—and for obvious reasons. The sum which the successful adventurer is put in possession of is much larger than he has been accustomed to manage. Scarcely does he know what to do with it, and little thinks that he may soon spend it all. Dazzled with his prospects, he adopts an expensive style of living; buys many things of which he has no need; is beset with sharpers, who calculate to impose on him, because they think he will not be sparing of what he obtained so easily; leaves off business, and is placed in a situation of life to which he is an entire stranger, and for which he is in no way prepared. And what is the consequence? In a short time his money is gone; extravagance has taken the place of economy, and idleness that of industry. He is utterly unprepared for this change, and feels its severity in proportion to the height from which he has fallen. Nor is it at all improbable that the effects will be more pernicious, than they were in the case of him who was ruined by the same speculation, without even the temporary gratification of a prize.

Instances, such as these, are not uncommon.

But admitting that the consequences of a lottery speculation should not be so serious as in the cases just supposed, still the price of a ticket, and the necessary loss of time must be a great inconvenience, to one whose only support is his own industry. And if he who draws a prize should not squander it, he may still be far from increasing his happiness by the sum he has acquired. If he be a man of feeling, he must necessarily experience some compunction of conscience, when he considers the matter with deliberation. He must see



that he is living on the hard earned pittance of many a labourer, who by the hope of improving his circumstances, was tempted to risk what he could not spare, without perhaps depriving his family of the necessaries of life. He must see, if he is not lost to all sensibility of mind, that hundreds have been injured that he might gain the prize. The man who attains to independence by economy and attention to business, has the satisfaction to know that his affluence is not owing to the misery of others. He, on the contrary, who procures it by a lottery prize, must attribute it to the sufferings of others, more than to any other cause. Business of every kind gives employment to the poor; the lottery system affords no encouragement whatever to industry.

The inexpediency of lotteries may be also shown from the fact that they find employment for a great many whose occupation is, in every point of view, an injury to the publick; I mean their managers, and those engaged in the sale of tickets. No occupation, however lucrative, ought to be encouraged, when its whole gain is the loss of the community. And none, certainly, can pretend that the occupation of the lottery broker is an advantage to society in any form. It holds out no encouragement to industry, to sobriety, to honesty, to science, to literature of any kind, to morality, to religion, to any thing that is good. Why then encourage it?"

The respected author of the subjoined paper accompanied it with a note addressed to the editor, from which we extract as follows—

"Pittsburgh, August 12th, 1828.

"Should you think the enclosed paper worthy of a place in 'The Christian Advocate,' you will please

insert it. My attention was drawn to the subject of which it treats, by reading two papers on the same subject in that work. And although I concur generally with the ingenious and worthy writer, yet I think he has perhaps carried his views too far; especially as some pious persons have taken up the idea that he recommends the exercise of faith, to the exclusion of other means necessary for the recovery of health. By this view they do him injustice: and I have therefore endeavoured to fix the principle—How I have succeeded is not for me to say. But having been extensively engaged in the practice of medicine for nearly sixteen years, and having also been in the constant habit of noting any thing special that occurred in my practice, and having moreover given the remedy *personally* a trial, in my own case, I thought, like Elihu of old, 'I also will shew mine opinion.' I very much regret the length of the essay; but I could not do the subject any degree of justice by condensing it. You can publish it in different numbers, if you think proper; or not publish it at all, if you think its publication will answer no good end." \* \* \*

We believe the publication will answer a good end, and therefore resolve to insert it in our Miscellany. Much of it will be found to consist of what might be denominated medico-religious anecdote—and may prove both entertaining and instructive to our readers generally. But we have a much higher object in view. We have long wished for a good opportunity, which we shall now have, to combat the absurd, cruel, and wicked opinion, entertained by many physicians, and embraced by many of their patients, that a clergyman must be kept out of a sick room, at least till the patient is past all hope of recovery. To what is here said by a professional man, we shall add in notes, some remarks of our own, and some

facts, witnessed by ourselves, in confirmation of our remarks—These may be expected in our next number.

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

*Read before the Pittsburgh Medical Society. By Wm. Church, M.D., President of the Society. August 5th, 1828.*

Although the operation of moral agents on the human mind and body is confessedly great, yet to me it appears probable that the influence of these causes on the state of man in disease, has not been sufficiently attended to, nor duly appreciated, by the physician. As "health is the result of nicely balanced appetites and passions, so of course any thing which exerts a regulating or controlling influence on these, in such manner as to attune them into harmony," will essentially aid us in the prevention and cure of diseases. Let us for a moment cast our eyes around us, and say, "from whence have sprung most of the diseases, both mental and corporeal, with which man is afflicted, but from a lack of this divine guardian, true religion," or the Faith of the gospel. "From whence," asks the apostle James, "come wars and fightings among you? come they not hence, even of your lusts, that war in your members?"

In treating of the efficacy of the proposed remedy in the prevention and cure of diseases, I shall

I. Describe it—or state what I mean by the faith of the gospel.

II. State the *modus operandi* of the remedy; the way in which it is to be used; and illustrate the same, by facts and observations.

III. Describe and illustrate a false faith, which is sometimes mistaken for the true, and which is fatal in its tendency.

IV. Confirm the theory main-  
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tained, by extracts from the practice and writings of some of the most eminent of the faculty, both in Europe and America:—And then conclude by a few practical observations deduced from what shall have been offered.

I am, in the first place, to describe the remedy, or state what I mean by the Faith of the Gospel.

By the Faith of the Gospel I mean true religion, equally distinct, and wholly differing, from all fanaticism, enthusiasm, superstition, and spiritual pride—that religion which excites in us—the greater progress we make in it—a corresponding degree of humility; while at the same time we feel, more and more, a supreme love to God operating in our hearts, and perceive our child-like trust and confidence in Him, more and more increased. Under its influence we feel somewhat in the same way that a man would feel, who, if just about to be forced over a precipice, by which he must inevitably be dashed in pieces, some one should hand him a strong staff, by whose aid and support he might certainly get over it in safety—Or if he was drowning, if one should throw him a rope, by the help of which he might be enabled to reach the shore in safety.

"Faith in Christ, or saving faith," says the Rev. C. Buck, "is that principle wrought in the heart by the divine Spirit, whereby we are persuaded that Christ is the Messiah; and possess such a desire and expectation of the blessings that he has promised in his gospel, as engages the mind to fix its dependence on him, and subject itself to him, in all the ways of holy obedience, and relying solely on his grace for everlasting life."\* "Now," saith the Apostle, "Faith is the substance of things hoped for, the evidence of things not seen." And this divine principle of the soul he forcibly illustrates and exemplifies,

\* Theological Dictionary, article Faith.  
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throughout the whole of the 11th chapter of his epistle to the Hebrews, to which I refer—

I mean, in a word, that faith which unites to Christ; which purifies the heart, works by love, and overcomes the world; and which eventually makes us conquerors over death and the grave; and which, if properly and fully exercised, will sustain and support us in sickness and in health, in prosperity and in adversity, in every situation in which we can possibly be placed.

II. I am to state the *modus operandi* of the remedy; the way in which it is to be used; and to illustrate the same by facts and observations.

1. Most of the diseases, both mental and corporeal, with which we are afflicted, arise from, or are aggravated by, our ungoverned passions and appetites—Such as anger, malice, revenge, mortified vanity, fallen pride, crushed ambition, excessive joy, or grief, despondency, &c.: and from the irregular or unlawful indulgence of the appetites of the body—such as intemperance in eating or drinking, excessive exercise, &c.; all of which tend to produce disease, by disturbing or destroying the nicely balanced harmony which, in a healthful state, exists between the mind and body in the human system. Now true religion in exercise, so controls and regulates these, as to keep up that harmony which is essentially necessary to the continuance of good health; and also tends actively to promote health, or recovery from sickness, by restoring the proper equilibrium in the system.

To the man whose ambition has been crushed, and whose every earthly prospect has been apparently blasted, it offers the alone true source of consolation—by teaching him, in the first place, the uncertainty of all sublunary hopes and enjoyments; and in the second, that there is real and unfailling enjoy-

ment to be found in God, in the exercises of religion—and in God alone. To the distressed it offers the presence and support of an Almighty Redeemer, who says of his friends, that “in all their afflictions He is afflicted;” and who “putteth their tears into his bottle;” and thus gives them the cup of divine and never failing consolation. To the desponding it imparts hope. Dr. Rush tells us that “it would require many pages to enumerate all the cures that have been performed by faith and hope.”\*

Hope, which is the product of faith, is beautifully illustrated in the sacred scriptures by the similitude of an anchor—“Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.” In a word, it regulates and harmonizes the conflicting passions of the mind and appetites of the body, so as to keep up a continued state of good health, or essentially aid in the recovery from disease. “For so intimate,” says Dr. Bell, “is the connexion between physical comfort and moral well being, that the one cannot be seriously affected without the other suffering.†”

2. The way in which the remedy is to be used is as follows:—When we are taken sick, we ought to have nothing to do with quacks or quack medicines; but employ a physician in whom we have confidence, and *implicitly* follow his directions. This rule is of vital importance, and cannot in any case be violated with safety. And while we thus use the proper outward means for the restoration of our health, we are to implore the blessing of God on these means, and not distress ourselves with anxious concern or forebodings about the event, but leave that, and all other concerns to our

\* Rush's Introductory Lectures, page 262.

† Bell on the Influence of Medicine, page 8.

Creator, humbly submitting to his will, and placing all our confidence and hopes in him—and take this for our consolation, that let the event be as it may, “the Judge of all the earth will do right;” and remembering that “like as a father pitieth his children, so the Lord pitieth those that fear him.”

3. Facts and observations, not a few, might be alleged to illustrate the preceding statement. Take the following—

(1). Two years ago, while I was attending a pious clergyman in the 75th year of his age, who was so very ill that I thought his recovery doubtful, one asked him in my presence if “he thought he would die?” His answer was—“I do not know: I have no business with that: I leave that and all my concerns to God, humbly submitting to, and acquiescing in his holy will; while at the same time I use every means for the restoration of my health; for I am fully persuaded, let the event of this disease be as it may, God will do all things well.” This gentleman recovered, and is now living in good health, in the seventy-seventh year of his age.

(2). A few years ago I was called to visit a lady aged 88 years, who had just fractured one of the bones of her forearm by a fall. On my observing that one of the bones of her forearm was broken, she replied—“Well, doctor, neither you nor any other man can heal it; God Almighty only can cure it.” True, madam, but you are willing that I should apply the necessary dressings, and you will follow my directions.” O yes! I sent for you for that purpose—do you set it, and I will do as you bid me; but mark my words—none but God can cure me.” She recovered, and died of debility, consequent on extreme old age, in her 90th year. During the whole time I had the pleasure of her acquaintance, I remarked that the infirmities attendant on extreme old age, were much miti-

gated by religion and its divine consolations.

(3). Some time ago, I told a respectable pious gentleman of this city, whose wife I was then attending, that the nature of her disease (effusion into the brain, consequent on puerperal convulsions) was such, as to preclude any reasonable hope of her recovery. His answer was, “I wish you, doctor, to visit my wife twice a day, and do every thing for her, precisely as if she was to recover, and as if all depended on the use of the means; while, at the same time, I know this to be my duty, I wish to bow in humble submission to the will of my heavenly Father, and to give up my wife and all my concerns into his hands, to be wholly at his disposal.” This man did his duty, and although the subject of the case died, (as was expected) yet I trust she entered into that ever blessed rest which remaineth for the people of God. These cases shall serve to illustrate my views of the way of using the remedy.

(To be continued.)

MEMOIR OF THE REV. JOSEPH EASTBURN.

(Continued from page 363.)

Mr. Eastburn, as appears from his journal, began to preach stately to the Mariners toward the close of the month of October, 1819. At the opening for worship of the building now known as the Mariner's church of Philadelphia, a compendious narrative was given of all the measures which had previously been adopted, in that city, for the religious benefit of seamen; and of those efforts in particular which had issued in the erection of that edifice. This narrative, which was printed and published as a report to the publick, it seems proper to insert entire, in this memoir. It contains a short but authentick history of the

commencement, progress, and completion of an establishment, of which Mr. Eastburn may justly be considered as the founder: for although the liberality of the religious publick, and the zealous exertions of several pious and publick spirited individuals were concerned, and were indeed essential, in bringing this establishment to maturity, yet the labours of Mr. Eastburn gave origin, animation, and effect, to the whole. The narrative will also make known, as it ought to do, to all who may read this memoir, the benevolence and liberality of some of the chief patrons of the Mariner's church in Philadelphia; as well as exhibit one of the happiest and most important efforts of Mr. Eastburn, in his incessant solicitude and unwearied activity in the cause of his divine Master. The narrative is as follows:—

“The third Sabbath in October, 1824, was fixed upon by the Committee for opening the Mariner's Church in Philadelphia. The day was very fine and the house was filled at an early hour with seamen and their families, and many citizens who felt an interest in the sailors' welfare. It was supposed that 1200, at least, formed the congregation, and many persons who went to the church were not able to gain admittance. The dedicatory services in the morning were performed by the venerable JOSEPH EASTBURN, assisted by the Rev. JAMES PATTERSON, of the Northern Liberties; and in the afternoon a sermon was preached by the Rev. Dr. BRODHEAD. After the concluding prayer in the morning, ROBERT RALSTON, Esq., rose and remarked, that it had been considered proper, on this occasion, to make known the commencement and progress of exertions for the benefit of mariners in this city, and for that purpose he read the following statement:—

“The first publick service for the Mariners' Church in the port of Philadelphia, was performed on the third Sabbath of October, 1819, in the sail-loft of Mr. Jacob Dunton, (who generously offered the same gratuitously) by the Rev. Joseph Eastburn; this discourse was from the 31st and 32d verses of the 107th Psalm, ‘O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the peo-

ple, and praise him in the assembly of the elders.’—The Rev. Mr. Joyce being present, also made an address, which, with the discourse, afforded the greatest satisfaction. From five to six hundred persons were present, of which, at least, one-half the number, including masters of vessels, were mariners. On the following Sabbath, a Sunday School was opened, between the morning and afternoon services, which has continued, and now numbers on the roll, one hundred and sixty children.

The worship continued in the sail-loft until the month of July, 1822, when a removal was made to the lecture room of the Second Presbyterian Church, in Cherry street, where the audience has generally been crowded, and the attendance of the mariners as numerous as could be expected, at a distance so far removed from the water.

In the month of June, 1823, an agreement was entered into by a few citizens with the directors of the bank of North America, for the lot now occupied as the site of the church, seventy-five feet front on Water street; and sixty-one and a half feet deep, for which the sum of eight thousand dollars was to be paid, subject to a lease of the tenant, then in possession. The contract being made, by which a lot was thus secured, subscription papers were circulated for the purpose of raising the amount, and which, at the close of a few weeks, produced nearly the sum of \$10,000. This furnished the means of complying with the contract for the lot, by paying the eight thousand dollars to the directors of the bank, seven hundred dollars to the tenants for vacating the lease, and leaving about twelve hundred dollars towards the erection of a building. The conveyance for the lot, agreeably to the directions of those who were employed to solicit subscriptions, was made to Richard Dale, Samuel Archer, and Robert Ralston, in trust, for the use of the mariners of the Port of Philadelphia.

On the 10th of April, in the present year, an agreement was entered into with Mr. William Strickland, for a brick building of the whole dimensions of the lot, two stories high, constructed for warehouses in the lower story, and for a church in the second story, having a ceiling eighteen feet high, a gallery in the south end, and a pulpit, &c. in the north—the building to be covered with slate, and an observatory of twenty feet above the roof—the whole of the materials and workmanship to be of the best, and finished (without any additional expense) by the middle of the ensuing month, (November,) for the sum of ten thousand five hundred dollars.—To meet the payments under

this contract, which were to be monthly as the building progressed, a loan for the sum of eight thousand dollars was obtained from the Savings Fund Society, at an interest of five per cent. per annum, mortgaging the lot and building as security. The instalments have all been regularly paid; and agreeably to a stipulation in the contract, the balance, after a release from all leases or claims for workmanship and materials furnished, will be paid in a promissory note, at sixty days.

A statement herewith annexed, exhibits the contributions received from the citizens and insurance companies; the sums which have been received from the mariners in monthly contributions; the sum obtained on loan; and a balance of interests arising from unoccupied funds. It also exhibits the amount of payments for incidental expenses—for attending to the care and cleaning of the rooms used for worship—for the supply of books, &c. to the Sunday School—for the payment of the lot and lease—for the instalments on the building as far as they have become due,—and for six months' interest on the money borrowed—leaving a cash balance of \$2152 52. A credit taken for this balance, and debiting the payment yet to be made for the building, with the loan and interest to be paid on the 13th April next, will make an aggregate of \$9047 48, hereafter to be provided for.

The funds raised by contributions from the citizens, and insurance companies, were the result of the exertions of twenty-two committees, of two and three each, who very diligently and successfully pursued their solicitations, until the amount was adequate to the cost of the lot—The plan being to borrow for the erection of the building, and calculating to extinguish the same by a sinking fund, arising from the rents of the stores, and the monthly contributions of mariners. From the first of these sources, there will no doubt be a revenue of several hundred dollars per annum; and from the latter, if properly attended to by the owners and masters of vessels, a considerable annual income also. To facilitate the last, there has been prepared and circulated, a number of subscription books, designed to be brought to the notice of the officers and crew after embarking, for the purpose of subscribing donations and monthly contributions—to be paid for the use of the church, at the end of the voyage. From the experiment which has been made, this plan promises to be productive, if it is properly attended to; and carries with it the conviction, that the funds will come from an appropriate source, being from the mariners themselves. The dan-

ger however of deferring the extinguishment of the debt to the slow operation of the rents and monthly contributions, induces a suggestion, that there should be a renewal of the exertions on the part of the citizens who formerly solicited, and of any others feeling interested for the cause of the mariners—who, making the call general instead of partial, as was the case before, may, in a short time, with other aids, render the means equal to a final extinguishment of the debt. Hitherto the gospel has been free to the mariners; and whilst the venerable *Pastor*, so eminently qualified to break the bread of life to them, remains to discharge his ministerial duties, it will continue to be furnished without money and without price. To be prepared however for a change, which sooner or later must take place, is an additional reason, why exertion should be made now, to render the institution entirely independent.

The reflections arising from a review of the peculiar smiles of Providence attending the efforts using in favour of the best interests of mariners, are calculated to fill the mind with wonder and astonishment at the goodness and mercy of the Lord. Surely it conveys the encouraging hope, that the set time to favour seamen is come. The interest excited in their behalf, was simultaneous on both sides of the Atlantic. Only seven or eight years have elapsed since the publick feeling has in any measure been alive to this object; and what has been the result, both in Europe and America, since that period? *Bethel Unions, Floating Chapels, Mariner's Churches, and Prayer-Meeting Establishments*, we hear of, from almost every large sea-port. Can this be any other than a supernatural influence operating at one and the same time, without concert, without the knowledge of each other's exertions, and yet, all tending to the same *CONCISE* work of benevolence—the salvation of the souls of poor neglected mariners. In our own humble sphere, where has there been more evidence of the favour, and the blessing of the Lord?—where a greater proof of the efficacy of prayer, than is witnessed by the continual solicitude of those departing, for the prayers of the church—conveying a manifest feeling of an humble dependence on the God of providence? And where a greater evidence of the divine favour, than is witnessed in the accommodation afforded by the building, under the roof of which we are assembled at this time?

May we not also notice, and notice it with emotions of grateful hearts, how the Lord has spared, and used as an instrument for this new work, the singularly

qualified, and eminently pious pastor of the Mariner's Church? Nor should we omit to notice, the services rendered from the commencement of this establishment by two of our Christian brethren,\* who undertook, and have conducted the Psalmody of the Church, in the most acceptable manner—till it pleased the Lord to

call one from labour to reward;† and who, it is believed, will be recollected by all the worshippers in the Mariner's Church, with approbation and heartfelt regard.

[The church is situate on the east side of Water-street, between Chesnut and Walnut-streets.]

October 16, 1824.

\* Mr. John Harned, and Mr. Gilbert Gaw.

† Mr. Gaw departed this life, 27th March, 1824.

Dr. *The Mariner's Church, with the Committee superintending the Building, &c.* Cr.

1824. To cash paid the Directors of the Bank of North America, for lots, 8000 To tenant for vacating lease, 700	\$8700 00	1824. By amount of donations from individuals, from Insurance Companies, 9094 39 Ditto, from Insurance Companies, 900 00	\$9994 39 694 87 8000 00
Incidental expenses of fuel, labour, &c. for 5 years, in the rooms used by the Church, Books, &c. for the Sunday School, including discount for the exchange of uncurrent bank paper, Wm. Strickland for 7 instalments on building, G. Billington for 6 months' interest on loan of \$8000 at 5 per cent. per annum, Balance, being cash in hand,	217 72 75 58 7500 00 200 00 2152 52	Monthly contributions from Mariners, Loan from Savings Fund Society, Balance of interest by placing out unoccupied funds,	156 56
	\$18845 82		\$18845 82
Balance of contract to be paid W. Strickland, Loan from Savings Fund Society, with six months' interest, due 13th April, 1825,	3000 00 8200 00	By balance brought down, Balance which must be paid by the 13th April, 1825,	2152 52 9047 48
	\$11200 00		\$11200 00

Philadelphia, 16th October, 1824.

Among other letters which Mr. Eastburn had received during the last week, and read at the meeting, was the following from Capt. Tubbs.

*Brig Commodore Barry, off Cape Henlopen, Oct. 10th, 1824.*

MY VERY DEAR FRIEND,—Through the tender mercy of our heavenly Father, we have proceeded thus far on our voyage without accident, and all in good health. The wind is fair, and very soon, if no accident happens, will many waters roll between you and us; and while we are exposed to the dangers incident to the watery element, may we never forget that God, who once said "peace, be still, and there was a great calm."

We are bound to a country where all are professed Christians; still they hardly have the form, much less the power of godliness—but CHRIST will one day (and O may it not be long, before he will) destroy that man-of sin, with the brightness of his coming.

To me, a sea-faring life has become painful, not only in the separation from one of the best of wives, but from Christian society; for I can say from my heart that I do love all those who love the Lord Jesus Christ; and in my darkest hours that promise has never failed me, "We know that we have passed from death unto life, because we love the brethren;" and I think I have realized the promise more than once, "I will never leave thee nor forsake thee!"—weeping may last for a night, but joy comes in the morning.

I have the happiness to have with me this time two pious souls—I believe my second officer and one man before the mast; and in fact they all appear to be fine moral young men.—*By divine permission I intend to establish the public worship of God on board, at least every Sabbath, the weather permitting:* And I hope, my dear father in Christ, indeed I am sure, we shall have your fervent prayers, not so much for our temporal as for our spiritual and eternal welfare. O how should this concern every son and daughter of Adam! "What will it profit a man if he gain the whole world, and lose his own soul; or what will a man give in exchange for his soul," is the language of Him who knows the worth of immortal souls.

The pilot is calling, I must bid you adieu. Father, pray for us; we know that the effectual fervent prayer of a righteous man availeth much. You have my imperfect petitions daily—and may the God of all grace be with you—may you have a Mariners' Church indeed, built of lively stones, Jesus Christ himself being the

chief corner stone, and grow up to a holy temple in the Lord—are the sincere prayers of your affectionate friend,

CALVIN TUBBS.

REV. JOSEPH EASTBURN.

During the five years which elapsed, from the time at which Mr. E. began to preach steadily to seamen to that at which the Mariner's church was opened, he performed many occasional services in a variety of places. A few extracts from his journal during this period, will best exhibit the tenor of his life and his ministerial engagements.

1820. January, 1st Sabbath—Preached in the morning from Luke xiii The barren fig tree. Many were affected—in the afternoon from the 11th chapter, upon prayer.

2d Sabbath—Preached in the morning from Deuteronomy xxxii. 29: "O that they were wise." In the afternoon from John i. 45: "We have found him of whom Moses," &c.

3d Sabbath—Preached in the morning from Isaiah iii. 10, 11: "Say ye to the righteous." In the afternoon from Luke xiii. 24: "Strive to enter in at the straight gate."

4th Sabbath—Preached in the morning from Malachi iii.: "Then they that feared the Lord," &c. In the afternoon from John iv.: The woman of Samaria.

5th Sabbath—Preached in the morning from Daniel v.: Belshazzar's feast and death. In the afternoon from Luke xv., particularly the prodigal son.

March, 1st Sabbath—Preached in the morning from Matthew xiv. 30: "Lord save me." In the afternoon from 1 Timothy iv. 8: Godliness profitable for all.

2d Sabbath—Preached from Revelations iii. 20: "Behold I stand at the door," &c. In the afternoon a Mr. Harned spoke from Psalm xix. 13: "Keep back," &c.

3d Sabbath—Mr. Thompson, formerly a sailor, spoke from Luke ii. 14: "Good will to men." I preached in the afternoon from Psalm xvi.: "God is our refuge."

May, 1st Sabbath—Preached in the morning from Psalm xl. first 3 verses—was taken very sick on my way home, but recovered so as to go again, and preached in the afternoon from 1 Peter iv. 18: "And if the righteous, &c."

2d Sabbath—Preached in the morning from Matthew xi. 28: "Come unto me," &c. Mr. Muhlenberg preached from Luke xv.: The parable of the prodigal son.

3d Sabbath—Mr. Bell preached in the



morning from 1 John iv. 19: "We love him because he first loved us." In the afternoon Dr. M'Dowell preached from Luke xix. 10: "For the son of man is come," &c.

4th Sabbath—At this time the General Assembly was in session, and several assisted. Mr. Wisner preached from Hebrews ii. 3: "How shall we escape if," &c. Mr. William M'Dowell from Mark xvi. 21: "One thing thou lackest."

June, 1st Sabbath—Mr. Calhoun preached from 1 Timothy i. 15: "This is a faithful saying," Mr. Humphrey in the afternoon from Mark iii. 7: Jesus going to the sea.

2d Sabbath—Mr. John Hodge preached from Matthew xi. 28: "Come unto me all ye that labour," &c. I spoke in the afternoon from Acts xxiv. 25: Paul's reasoning before Felix.

July, 4th Sabbath—Mr. M'Innes preached in the morning from Isaiah lxiii. 16. I preached in the afternoon from Revelation xiv. 13: "I heard a voice from heaven," &c. Monday went to Chester—Preached in the Episcopal church, by request of the Rev. Mr. Douglas in the evening. Tuesday went with him to Marcus Hook—Preached there in the Baptist meeting house—the people were very attentive in both places. Wednesday went to New Castle—Preached in the evening in the Presbyterian meeting; visited a charity school and several families, one woman very poorly. Thursday came to Wilmington—Preached in the Presbyterian meeting for Mr. Gilbert, preparatory to the communion; twelve were mentioned to join.

5th Sabbath—Preached in the Mariner's meeting in the morning from Psalm ix. 9, 10: "And they that know thy name will put their trust in thee." Mr. Dewees preached in the afternoon from Matthew vii.: building on a rock and on sand.

August, 3d Sabbath—Preached from Jonah iii. 2: The Lord sending him the second time to Nineveh. In the afternoon from Matthew xxv.: The parable of the ten virgins. An alarm of the yellow fever near the shore, kept many away. The board of health sent an order this week to stop our meetings. Upon this I went to see my friends in Brunswick, and held meetings there.

4th Sabbath—Preached in the Presbyterian meeting house. Monday evening I went up to the landing, and preached there. Tuesday evening in the Methodist meeting in Brunswick. Wednesday evening for the Baptists. Thursday, being appointed by the General Assembly of the Presbyterian church as a day of humiliation, thanksgiving, and prayer, I preached morning and evening in the

meeting house. Friday attended the funeral of Mrs. Applegate, a worthy member. Saturday came to Trenton and visited many of my friends there.

September, 1st Sabbath—Preached in the Presbyterian meeting house, and was favoured with sweet freedom in almost every exercise, and experienced great kindness in every place. On Monday returned home and found all safe.

September, 2d Sabbath—Attended the communion in the morning with Dr. Neil—Preached in the afternoon at the Orphan Asylum, and in the evening for Dr. Janeway, in the society room.

3d Sabbath—Preached in the morning in Fort Mifflin to the soldiers there; in the afternoon in the garrison on the shore, to the soldiers there; many of the neighbours around attended; we held worship under the trees; the officers and men behaved well, and some were affected. Wednesday went to Burlington, and preached in the evening there. Thursday went to Mount Holly, and preached in the evening there.

4th Sabbath—Preached in the morning in Haddonfield, and in the evening in Moorestown; all places well attended.

October, 1st Sabbath—Preached in the Navy Yard in the morning, and in the Hospital in the afternoon; good attention in both.

2d Sabbath—Attended the Lord's Supper with Dr. Brodhead, and gave an exhortation—Preached in the afternoon for the poor in the Bettering House.

3d Sabbath—Attended the Germans at the Academy in the morning, who have English preaching; in the afternoon with the Moravians at their communion; in the evening with Dr. Janeway, in the society house.

4th Sabbath—Assisted Mr. M'Innis in opening the meeting in Thirteenth street, in the morning; attended two funerals to the new Baptist meeting ground, and preached there in the afternoon for Mr. Griffin, his wife being one that was buried.

5th Sabbath—Attended a funeral to the Moravian ground and spoke at the grave: preached in the afternoon at the Orphan Asylum; walked there and home.

November, 1st Sabbath—Renewed the Mariner's meeting. Preached in the morning from Hosea vi. 1: "Come and let us return." Dr. Brodhead assisted me in the afternoon: the meetings were crowded.

2d Sabbath—Preached from a part of the 107th Psalm, being a stormy day on sailors. Dr. Janeway preached in the afternoon from 1 John ii. 2.

(To be continued.)

## SHORT NOTICES OF RECENT PUBLICATIONS.

**THE EXAMPLE OF CHRIST:** addressed to those who bear his Name; more especially to those Members of his visible Church residing in Virginia. Winchester. Printed by Samuel H. Davis. 1828. Octavo. pp. 16.

This is a well written pamphlet by an anonymous author. We think we see internal evidence that it is the production of a clergyman; and we suspect that he has withheld his name from the publick, that the religious sect to which he belongs being unknown, he might be more likely to obtain a favourable hearing from all Christian denominations, whom he wishes to be considered as addressing equally. The scope of the pamphlet is to engage sincere Christians of every name, to make far greater exertions than they have ever yet done for the conversion of the world—for instructing the ignorant and reclaiming the vicious, first in their own vicinity, and then in other lands, even to the ends of the earth.

We conjecture that this address was first made in the form of a sermon. It is introduced with the text John ix. 4: "*I must work the works of Him that sent me while it is day; the night cometh when no man can work.*" In setting the Saviour before his people as an example, the author remarks, that "*Christ Jesus had the glory of God constantly in view—in accomplishing this work, Christ was persevering—Christ expressed the greatest kindness even to opposers—Christ was constant in the use of all the means proper for the accomplishment of his work—Christ taught with great personal sacrifices.*" After speaking, briefly but very pertinently, on each of these topics, the author says, "In applying this example of Christ, we consider, I. **THE WORK BEFORE US AS MEMBERS OF THE CHURCH OF CHRIST—**Our work will be accomplished when all families are brought under the influence of the gospel; when the love of God and the favour of the Lord Jesus shall rejoice every heart; when the Sabbath day shall find the whole community engaged in the publick and private worship of God; and when the name of Christ 'like sweet perfume, shall rise with every morning sacrifice.'" He then says, "We will consider II. **THE OBSTACLES TO THE ACCOMPLISHMENT OF THIS HAPPY STATE OF THINGS.**" These obstacles are specified as follows:—"1st. *Perverted publick opinion.* 2d. *Popular ignorance; or want of sufficient instruction for a large class of our population.* 3d. *The small number of competent teachers.* 4th. *Want of energy and enterprise in the*

*church of Christ.* 5th. *Want of liberality in the church of Christ is no small obstacle.* 6th. *Want of union of effort."* After illustrating each of these points, the writer says, "III. **WE INQUIRE FOR THE MOST READY MEANS OF SURMOUNTING THESE DIFFICULTIES.**" He thinks that in our present situation, there is requisite for our success, "1st. *A deep sense of the moral desolation that is around us.* 2d. *Strong faith in Christ.* 3d. *Exertions to do immediately what we can."*

It will be perceived that even this naked outline of the address presents considerations of great moment and interest. It is for this reason that we have laid it before our readers, and would recommend it to their very serious attention. The doctrine of the address is entirely orthodox, and the whole is worthy of a very careful perusal.

**AN EPITOME OF GENERAL ECCLESIASTICAL HISTORY, FROM THE EARLIEST PERIOD TO THE PRESENT TIME:** with an Appendix, giving a condensed History of the Jews, from the destruction of Jerusalem to the present day: Illustrated by Maps and Engravings. By John Marsh, A.M. Pastor of a Church in Haddam, Connecticut. New York. 12mo. pp. 420.

This is a valuable compilation. The author, indeed, attempts to embrace too much in a single duodecimo volume of 420 pages. It is obviously impossible to present, in a volume of this size, even a full skeleton of Ecclesiastical History, from the creation to the nineteenth century, together with a comprehensive view of the present state of the whole religious world. Yet all this is undertaken by Mr. Marsh; and he has certainly acquitted himself in a manner which reflects credit on his talents, reading, and industry.

Mr. Marsh has divided his work into three periods. The *first* extends from the creation to the call of Abraham. The *second* from the call of Abraham to the advent of the Messiah: and the *third* from the Incarnation to the present time. Then follow brief accounts of the various existing religious sects, their situation, numbers, peculiarities, &c: to which are added two good maps; an ecclesiastical and historical chart; several engravings; statistical and chronological tables, &c. &c., all adapted to the instruction of the reader.

This "Epitome of Ecclesiastical History," we think, on the whole, worthy of patronage. Youthful readers cannot fail of deriving from it much useful know-

ledge: and even those of more advanced life, and more mature reading, will not peruse it without advantage. The author will probably be soon called to prepare a second edition for the press. In this case, we hope he will correct, in a number of places, the style of his work, which is sometimes defective in dignity, and still more frequently in precision and appropriateness. We hope, also, that he will recast some of his principal characters. For example, that of *Origen* is too dark, and that of *Cyprian* too bright for us. When it is said that *Mohammed* was, originally, a *tradesman*, the modern and popular import of that term is not sufficiently regarded. When we are told that the Westminster "Assembly of Divines pulled down episcopacy, without preparing any thing as a substitute," there is evidently less mature consideration than there ought to have been, both of the *powers* and *doings* of that far-famed Assembly. On criticisms of this kind, however, we have no disposition to insist. The work is adapted to be useful. And the degree of judgment and reading manifest in this first edition, is a pledge that the future editions will be much improved, and still more adapted to extensive usefulness. We heartily wish it success.

**LECTURES ON INFANT BAPTISM.** By *Leonard Woods, D. D. Abbot Professor of Christian Theology, in the Theological Seminary, Andover.* 12mo. - pp. 174.

This volume contains eight lectures on the subject mentioned in their general title. They were prepared by the author as "a part of a regular course of Lectures, which the laws of the institution at Andover require in the department of Christian Theology." The publication of them was requested, about two years ago, by those theological students to whom they were first delivered; and the same request, the preface informs us, has been since made by many ministers and students.

We fully unite in the opinion that they are worthy of publication. They present an able investigation of the important subject to which they relate; indicate much profound and just thinking; and at the same time exhibit the leading principles of the *baptistical* controversy in a simple, clear, unostentatious, and popular form. We know not, indeed, that the distinguished author can be said to have taken any views of this much controverted subject, which are, strictly speaking, *original*. But he has, with much judgment, arranged and elucidated the principal topics of argument, and has, for the most part, presented each in its proper place, and in a strong light. We think, on the whole, this work will detract nothing from the high reputation which his former writings have gained for him.

The style of Professor Woods is worthy of much praise. It is simple, perfectly perspicuous, neat, sufficiently nervous to satisfy any reasonable reader, and a model on the score of entire respectfulness toward anti-pædobaptists. We do not recollect a single expression which the most fastidious critic of that denomination could justly impugn, as even bordering on the severe or acrimonious. Polemical theology would be much more useful, as well as more pleasant, if it were always presented in such a dress.

We will only add, that, as this publication seems to have been chiefly intended for theological students, we think its value would have been not a little increased, by a more liberal reference to the richest and best sources of information on the several points discussed. The learned professor had no reason to fear the imputation of making a display of reading, when treating on such a subject, for such a purpose. Our wishes might have been fulfilled, without in the least impairing the fitness of the work for popular use, and greatly to the accommodation of young divines, and candidates for the ministry.

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## Literary and Philosophical Intelligence, etc.

*From the London Philosophical Magazine, for July, 1828.*

*Experiments on the Pressure of the Sea, at considerable depths.* By *JACOB GREEN, M. D. Professor of Chemistry in Jefferson Medical College, Philadelphia, United States, North America.\**

Among the various expedients resorted to for the purpose of relieving the tedium

and monotony of a sea-voyage, no one is more common during a calm, than to attach to a long line (the log) an empty bottle, well corked, and then to sink it many fathoms in the sea. In all such experiments, it is well known, that the bottles, upon being drawn up, are either full, or partially filled with water. The manner in which the water gets into the bottle is in some instances perfectly obvious, but in others very perplexing, if not wholly inexplicable. Sometimes the

\* Communicated by the author.

cork, however well secured and sealed, is driven into the bottle, and when drawn up the vessel is of course found filled with water; and in such cases, what is a little surprising, the cork is often found occupying its original position in the neck of the vessel, being forced there no doubt by the expansion of the dense sea-water, on being drawn near the surface. This seems to be proved, by the cork often being in an *inverted* position. In the above experiment, and in some others to be mentioned presently, the bottle appears to be filled instantly; as the person who lets the bottle down often feels a sudden increase of weight, somewhat similar to the sensation produced when a fish takes the hook, on a dipsey line.

Sometimes the above experiment is varied by filling a vessel with fresh water, which, on examination, is found to be replaced by salt water; the cork remaining apparently undisturbed.

Sometimes when the previously empty bottle is only half full of water, this when poured into a tumbler effervesces, like water highly charged with carbonic acid gas. This is readily explained: for when the bottle descends it is full of air, and when the water enters, it will of course absorb the air; especially when the dense water itself expands, as it is drawn towards the surface.

Sometimes the experiment is performed by first corking the bottle tight, and then tying over the cork a number of layers of linen, dipped in a warm mixture of tar and wax. In fact, every device seems to have been tried to prevent the entrance of the water by the cork. In many of these cases, when the bottle is drawn up from a depth of 200 or 300 fathoms, it is found filled, or nearly filled, with water, the cork sound, and in its first situation, and the wax and tar unbroken. Two experiments are mentioned, in which vessels, with air-tight glass stoppers, were used. In one case the bottle was broken, and in the other, some drops of water were found in it.

How does the water find its way into the bottles? There are two opinions: one is, that it passes through the cork and all its coverings, in consequence of the vast pressure of superincumbent water; in the same manner as blocks of wood are penetrated by mercury, in the pneumatic experiment of the mercurial shower. The other and less popular opinion is, that the water is forced through the pores of the glass.\*

The following experiment which I made on the 7th day of May, 1828, in latitude 48° — longitude 24° 34', will perhaps throw some light on this subject.—Mr. Charles Dixey, the obliging and intelligent master of the packet ship *Algonquin*, had a boat rowed off from the ship for me, to the distance of about half a mile, when the sea was almost perfectly calm. A hollow glass globe hermetically sealed, which I had previously prepared in Philadelphia, was then fastened to a line, and sunk, with a heavy mass of lead, to the depth of 230 fathoms, or 1380 feet. On the same line, and 30 fathoms above the glass globe, was fastened a small bottle, with an air-tight glass stopper; 50 fathoms above this, a stout glass bottle, with a long neck, was tied; a good cork was previously driven into the mouth of this bottle, which was then sealed over with pitch, and a piece of linen dipped in melted pitch was placed over this; and when cool, another piece of linen, treated in the same way, was fastened over the first. Twenty fathoms above this bottle, another was attached to the line, much stouter, and corked and sealed like the first, except that it had but one covering of pitched sail-cloth. Thirty fathoms above this was a small thin bottle, filled with fresh water, closely corked; and 20 fathoms from this there was a thin empty bottle, corked tight and sealed, a sail-needle being passed through and through the cork, so as to project on either side of the neck.

Upon drawing in the line, thus furnished with its vessels, and which appeared to have sunk in a perpendicular direction, the following was the result:—

The empty bottle with the sail-needle through the cork, and which came up the first, was about half full of water, and the cork and sealing as perfect as when it first entered the sea.

The cork of the second bottle, which had been previously filled with fresh water, was loosened and a little raised, and the water was brackish.

The third bottle, which was sealed and covered with a single piece of sail-cloth, came up empty, and in all respects as it descended.

The fourth bottle, with a long neck, and the cork of which was secured with two layers of linen, was crushed to pieces, all except that part of the neck round which the line was tied; the neck of the bottle, both above and below the place where the line was fastened, had disappeared, and the intermediate portion re-

\* See Perkins on Pressure, Phil. Mag. vol. lvii. p. 54. J. Deuchar's Remarks on the same, *Ibid.* vol. lvii. p. 201. Campbell's Travels, 1st series, p. 335. Silli-

man's Journal, vol. xiv. p. 194. Deuchar's Mem. in the Trans. of the Wernerian Soc. 1821.—2.—3.

mained embraced by the line. This I thought a little remarkable; and perhaps may be explained, by supposing that the bottle was first filled by the superincumbent pressure with dense sea-water, which expanded on being drawn up near the surface. Had the vessel been broken by external pressure, that part surrounded with the line ought to have been crushed with the rest.

The fifth bottle, which had been made for the purpose of containing French perfumery or æther, and which was therefore furnished with a long close glass stopper, came up about one-fourth filled with water.

The hollow glass globe, hermetically sealed, which was the last, and had been sunk the deepest of all, was found perfectly empty, not having suffered the smallest change. It is therefore concluded, that at the depth of 230 fathoms, the water enters glass vessels through the stoppers and coverings which surround them, and not through the pores of the glass. What the effect of a pressure of 400 fathoms, or more, will have on the glass globe above mentioned, Captain Dixey has engaged to ascertain for me on his return to America, if opportunity shall offer.

*North American Lakes.*—Those immense water ponds of our country, or rather inland fresh water seas, connected with each other by comparatively small channels of communication, exhibit, at present, a phenomenon of considerable interest. Lake Superior, by far the largest of all, is said to be much lower than it commonly is, or indeed has ever before been known to be, in the summer season; while all the other lakes are as much higher than usual. What can be

the cause of this? is the inquiry. The unusual fall of rain in the last winter and spring, if it be supposed to have caused a more than common rise in the other lakes, ought to have produced the same effect on Lake Superior; for the fall, it is believed, was as great in and about that lake, as in and about the others. We have seen the following solution of the problem proposed, and we have little doubt that it is the true one. Lake Superior, especially on its south-eastern side, is encompassed by a rocky or iron-bound shore, which separates it from Lake Huron, and forms a barrier so elevated and impervious, that heretofore the surface of Superior has been eighteen feet higher than that of the Huron. Now, if we suppose that, either in the old channel of communication, or in one recently made, rocks and earth have been swept away, to the depth of several feet greater than before, the whole phenomenon is explained at once—The waters of Superior will be lower, and those of Huron and of all the other lakes higher, than in former years—If this explanation be the true one, there may be some ground for the apprehension, that the new outlet lately made, or a new one to be made hereafter, may be so suddenly deepened, or enlarged, as to produce a most tremendous and desolating flood, in all the circumjacent regions of the lower lakes—Lake Superior, as drawn on the maps, covers a space about as large as that which is assigned to the State of New York.

*Weather in Paris.*—The following was the state of the weather, during the last year in Paris. Rain, 146 days; snow, 21; hail or hoar frost, 6; frost, 59; thunder, 21; very cloudy, 178.

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## Religious Intelligence.

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It is stated in the Address of the Executive Committee of the Board of Missions of the Presbyterian Church, which was published in our number for the month of July, that the Committee had "opened, and hoped constantly to maintain, a friendly correspondence with the American Board of Commissioners for Foreign Missions, and with the Home Missionary Society." We have the sanction of the Committee for now laying a copy of the letters

addressed to these Boards before our readers.

### LETTER

*To the Prudential Committee of the American Board of Commissioners for Foreign Missions, from the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church in the United States, dated—*

*Philadelphia, July 4, 1828.*

CHRISTIAN BRETHREN,—We regard the Board of which your Committee is the

efficient agent, with great respect and tender affection. We rejoice in all your Christian enterprise, and give thanks to God for the blessings which have attended your labours; which are restricted in their aim by nothing short of the conversion of this fallen world to God. May you go on prosperously, and still to prosper.

We address you at the present time, because some have thought that the existence and operations of our Board are calculated to interfere with yours. We cannot indulge the thought, however, that any such fear should have entered *your* minds; for you know, too well to be jealous of any who are willing to co-operate with you, how extensive and arduous is the labour to be accomplished, before six hundred millions of Jews, Mahommedans, and Pagans, shall yield intelligent and willing obedience to the Lord Jesus Christ. You know, moreover, that no one society, except the Church of the living God, can exercise that instrumentality which is destined by his grace, for the regeneration of mankind; and that your own useful and powerful society has bounds, which it cannot pass.

We aspire to the honour of engaging with you in the noble employment of causing the Gospel to be preached to the poor, and of turning the pagan nations to our own Messiah; and we think, that with proper exertions, as the agents of the Assembly, we may expect, under the Divine blessing, to accomplish that in the Presbyterian church which would be impracticable for others.

The General Assembly, ever since its organization, has not only felt a lively interest in, but been actually engaged, until lately, in both domestic and heathen missions. Some funds have been consecrated to these missions, and entrusted to the Assembly for many years. It would be repugnant to our feelings, and contrary to our duty, to pervert them from the original intention of the donors. As opportunity offers we shall, therefore, prosecute missions to the heathen and to the Jews; while we primarily direct our attention to the destitute congregations within the bounds of the Presbyterian church; and to the descendants of our churches according to the flesh, who are rapidly peopling our western country. So far as we have the means, it will give us pleasure to co-operate with you, in your truly evangelical missions; and co-operation, your own experience has taught you, is desirable among all who love the Lord Jesus, in all matters in which they are agreed. It would be sad indeed, if joint efforts should be accounted collision.

Your reception of the Rev. Jonas King, when he was supported and directed by

some societies in France and Holland, as a missionary to the Holy Land, in company with several of your own missionaries, did not evince any apprehension of danger from coadjutors; and happy should we think ourselves, if we could induce the 90 presbyteries, the 1285 ministers, the 1968 churches, and the 146,308 communicants of our section of the church of Christ, to send out, and support, a fellow to every labourer whom you have in the field. We are sure that they would walk side by side, and hand in hand, refreshed themselves, and refreshing us, by their truly Christian liberality and philanthropy. In such a case, we would support our own Stewart, whom you have adopted, in his toils with Bingham at the Sandwich Islands, or in his missionary tour in America; our Kirk, while he should be the companion of the lovely, learned, and pious King; and Butrick, Montgomery, Wright, Byington, Ferry, and Harris, our Presbyterian ministers, but *your* missionaries to the Indians; while we would both respond to each other concerning them, and all other good soldiers of the cross of Christ, the language of love and benevolence, "they are ours; they are yours;" "for all things are yours; whether Paul, or Apollos, or Cephas," or any other ministers by whom sinners believe unto salvation.

Some missions we would gladly undertake which the multitude of your present engagements must prevent your society from attempting; and particularly protestant missions to South America. We are persuaded that many of the children of God are found in the pale of the Romish church; but still the papal superstition is the darkness of death, and the papacy itself the son of perdition. To us it seems that the revolutions in favour of civil liberty, which have lately taken place in the southern section of our western continent, have made a fair opening for the introduction of the pure gospel, and of evangelical schools, into the greater portion of that too long benighted land.

The papacy, with Mohammedanism, infidelity, and paganism, have, we trust, but a short time longer to reign over the earth; and Christians ought not to despair of success, in attempting to win souls for Christ from the very jaws of these monsters of iniquity.—The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. We will go to South America, while you continue to visit the islands of the sea; and may the Lord make a passage from every land to the kingdom of heaven.

It has been said by some that collec-

tions and agents intended to benefit your body and ours, will interfere with each other: but in reply, let us ask, have you found, brethren, any diminution of the spirit of benevolence to result from the multiplication of charitable enterprises in our day? May we not alternately reap and glean? A little prudence will direct the agents of both to occupy, as far as practicable, different ground; and not come in too rapid succession to the same individuals. The agents of all our benevolent institutions have, at different times, resorted to the same place; but they have produced no jarring notes; no diminution of interest in the good work of the Lord; and no sensible impoverishment of liberal benefactors.

Some will contribute to one society who will not to another; but the greater part of pious people, on due application, will do as much for each of us as they would probably have done for one alone.

Brethren, pray for our success; for we earnestly wish that the whole Presbyterian church may awake, arise, and shake herself from the dust—to see the salvation of God visiting the ends of the earth.

We pray for your continued and increasing prosperity; and particularly, that no misguided friends of the cause of missions, may separate between brethren, who serve one blessed Lord, and build up the same spiritual temple for the everlasting habitation of Jehovah.

We wish you grace, mercy, and peace, through our Lord Jesus Christ.

They of the Presbyterian church salute you.

By order and in behalf of the Board of Missions.

EZRA STILES ELY,  
Corresponding Secretary.

#### LETTER

*From the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church to the Executive Committee of the American Home Missionary Society, dated—*

July 4th, 1828.

BRETHREN,—We do ourselves a pleasure in writing to you of “the common salvation,” and of the means by which we would “strive together for the furtherance of the gospel.”

It is, no doubt, mutually understood and believed by us, that all moral agents of our race are sinners; and are in their moral nature children of wrath, without the disposition to become holy, and without any ability to procure for themselves justification and acceptance before God; because all have sinned, and there is not

a just man upon earth, that doeth good and sinneth not; no, not one. We mutually rejoice in the truth, that God, contemplating man in the alienation of his soul from his Maker, and in a state of righteous condemnation for sin, fully comprehended in his own wisdom, how he could himself be, in the same transaction, “the just God and the Saviour;” and purposed to deliver “a great multitude” of the human race, “which no man can number,” from the guilt and misery of their lost estate. To effect this deliverance, in the fulness of time, God became man and dwelt among us; obeyed the law imposed upon human beings; and suffered, the just for the unjust, that whosoever believeth on him might not perish, but have everlasting life.

We are persuaded, that so soon as any man practically and cordially believes the gospel of our salvation, the Supreme Law-giver, who has power to save and to destroy, does actually, according to his own previous purpose to do so, remit all the sins of that believer, freely give him Christ for righteousness, and thenceforward judicially reckon him to be freed from condemnation; and through the merits of Christ Jesus, and those alone, entitled to heaven.

Were sinners left to themselves, we agree that they would never believe to the saving of their souls: but the God of all grace has been pleased to appoint the use of such means for the conviction and conversion of sinners, as he is determined ordinarily to bless. The dead in trespasses and sins have minds capable of believing the testimony of God, and hearts capable of feeling the power of divine truth; but they have understandings darkened, consciences stupified, and hearts full of all manner of evil; which love darkness rather than light. While they are in this deplorable situation, the Head of the church commands his people to hold forth to them the word of life, and his ministering servants to preach unto them Christ Jesus crucified. This word, publicly read and preached, or more privately communicated, we believe to be the grand instrumental agent, in the hands of the Holy Ghost, of awakening, convincing, converting, and saving sinners. It is the joint and fervent desire, therefore, of your and our association, and of all the Christian people whose servants we are in the work in which we have engaged, that the gospel of the blessed God may, as speedily as possible, be preached to every human being under heaven. In promoting this object, we rejoice to have learned from your corresponding secretary and agent, who addressed the last General Assembly on the subject, that it is

your design, when operating in any of the vacant churches under the care of the Assembly, not to interfere with presbyterial order; but to subject all your missionaries, in such situations, to the inspection and government of the constituted authorities in the Presbyterian church. In pursuing this course you will avoid all collision with our Board of Missions; and we trust that we shall be mutually helpers of each other's joy, and joint labourers together with God in his spiritual husbandry. We shall together sow the seed of the everlasting and everliving word; and together rear and prune the trees of righteousness, which are to be transiated from our care in the nursery here below, to the paradise of God.

Let there be no strife between us, we pray you; none between your and our husbandmen, unless it be in the Christian effort of spreading the Gospel; and in diligence, meekness, humility, and zeal according to knowledge, in their Master's service.

We wish you all success in the Lord's field; and an abundant harvest.

To prevent all interference in appointments, and to let you know the affairs of your brethren, we shall communicate to you, from time to time, our proceedings; and beg leave to assure you, that we shall not intentionally authorize any encroachment upon ground pre-occupied by yourselves in the manner above described. The field of labour presented before us is so wide, that we fear our united efforts will not be sufficient to cultivate it. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." At this moment there are 636 vacant churches connected with our 90 presbyteries; which have no ministrations of the Gospel but from itinerant preachers; and 502 more of our churches have only 226 pastors, or stated supplies, among them; so that 276 of the churches said to be supplied, might with propriety be added to those which are denominated *vacant*. Nine hundred and twelve ministers are wanting to give each of our congregations the entire services of a pastor.

Many of these congregations have been formed in years past by the activity, zeal, and piety of the missionaries sent out by the Board of Missions; many of them have been kept alive, from year to year, by the occasional preaching of the gospel, and dispensation of the sacraments, which we have been enabled to afford them; and within two years past, your Society have come forward to assist many of our infant churches, in supporting pastors or stated supplies. We thank you

for this labour of love; and so long as you send forth labourers who shall be recognised and approved as supplies for their vacant churches by our Presbyteries, we shall wish your efforts may be increased a thousand fold.

We will endeavour, by Divine assistance, to awaken more generally the attention of the Presbyterian church to this important subject; and we trust experience will show, that so long as we judiciously and faithfully apply the funds severally entrusted to us, neither yours, nor ours, will be diminished by the other.

We salute you in the Lord.

By order and in behalf of the Board of Missions of the General Assembly,

EZRA STILES ELY,

*Corresponding Secretary.*

FOREIGN.

CEYLON.

*Manepy.*

The usual congregation on the Sabbath at this station, consists of about 350 children belonging to the native Free Schools, 29 girls belonging to the Boarding School, and generally about 40 adults,—in all, more than 400.

Our friends in America can have but little idea of the difficulty we find, in this country, in keeping so many children in order, and in gaining their attention. To secure these objects as much as possible, the children of each school are seated together, with their master at their head; and by frequent questions, to which they are required to give answers, and by familiar illustrations during sermon, a good degree of attention is kept up. Immediately after the services in the forenoon, we have a meeting of the members of the church, which all who are seriously disposed are allowed to attend. In this meeting, I endeavour to make a close and personal application of some part of the sermon. At four in the afternoon we have another service. At this meeting there are generally about fifty persons, including the children in the Boarding School. After this, I hear the lessons of the children. Though a fatiguing day, I often find the Sabbath a delight. I must add, however, that the heathen among whom we dwell, know how to make excuses, as well as impenitent sinners at home. They see no comeliness in Christ, that they should desire him. My experience leads me to rest more upon the promises of God, and less on success. It leads me to labour more, and yet to be willing, if God in his providence sees fit, to leave the harvest to be gathered by other hands.



I know that the promises of God stand sure. This is to the missionary not only the "shadow of a great rock," but it is the rock itself, on which alone we can safely trust. I feel no doubt as to the final success of missions, nor as to the duty, and I ought to add privilege, of the church cheerfully to send out into "all the world" many, very many more labourers. Nor does my faith lessen, when I think that this generation may pass away before the Son of man will come among this people to rule in his glory. It rather increases my admiration of the wonder-working God, who will eventually triumph gloriously, and make all these subjects plain. I feel thankful that I am on missionary ground, and have the unspeakable privilege of delivering to this people the whole counsel of God, and I hope never to be deprived of this privilege until the "earthly house of this tabernacle be dissolved." It is better to be a door-keeper in such a house, than to dwell in king's palaces; and yet I have no doubt that the poor widow, who casts in her two mites, may be greater in the kingdom of heaven than many missionaries.—*Mr. Spaulding.*

#### General Notices.

The last year was one of uncommon favour to the people of this district, in respect to their temporal affairs. Their crops were abundant, and they were preserved from epidemic sickness. But like the ancient heathen, they forgot God, neither were they thankful. They seemed at the commencement of the present year, more addicted to vain diversions, such as dancing, the acting of comedies, cock-fighting, &c. and, in some instances, more wedded to their idols, than at any time since our coming to the island. In the midst of their diversions, they received another warning to remember the God of heaven. Early in May, when little or no rain is expected, they were visited by such a storm of wind and rain, as has scarcely been known here by the oldest inhabitants. It began on the 4th, and continued with violence until the 8th, by which time the whole country, being nearly level, was flooded. In situations comparatively low, the people were obliged to leave their houses, and flee to places a little more elevated. Their houses, which are almost all built of mud, were many of them destroyed, numbers of cattle drowned, gardens more or less laid waste, and some lives lost. The amount of damage in the district, was estimated to equal about 75,000 Spanish dollars, which is a large sum for a people so poor to lose. The number of lives lost is not exactly known. Four of the boys of the Preparatory School at Tillingally, were of the num-

ber. They, with others, were attempting to go home, while all the fields were covered with water, and, though warned of danger, ventured too near the borders of a tank, or pond, and fell into it. There were five in company, and one only escaped. The bodies of all except one were found.—*Mr. Winslow.*

Under date of Jan. 24, 1828, Mr. Winslow states, that fourteen natives had that day been received into the mission church. Five of these were schoolmasters, five youths belonging to the Preparatory School, one a teacher in that school, and one a hired man: one of the others was an old man, and the other an elderly woman, neither of whom were in the employ of the mission.

#### WESTERN ASIA.

##### SYRIA.

*Extracts from the Journal of Mr. Bird.*

May 18, 1828. Early this morning, came a special messenger from bishop Zachariah bringing letters. This bishop appears to be one of the few in this land, who follow up their friendly professions by their deeds. He has written a letter to the patriarch at Damascus, which we are to forward. Two others accompanying it were addressed, one to our school agent, the other to myself. The former, as it may serve to show the prelate's mode of thinking, I judge proper to insert, as well as the latter. It is as follows:

"The grace of God and the apostolick blessing rest upon our beloved spiritual son Joseph Luffoofy. After wishing you the apostolick grace, we assure you of the joy we felt on hearing of your safe arrival in Beyroot. May the Angel of peace continue to keep you in all your ways, and establish you in the grace of the gospel. As it regards the patriarch, who, in connexion with the priests of Baal, has excommunicated you, let me say, that what he has done is to you a proper cause for rejoicing, for all the sons of the holy gospel are under excommunication from the hereticks, but the hereticks are under excommunication from our Lord Jesus Christ. Your case illustrates the words of the holy gospel, which says, 'He that forsaketh not father, and mother, and brother, and sister, and wife, &c. shall not enter into the kingdom of God.' The meaning is, that we are to forsake such relations as are hereticks, such as worship an idol. Now all papists are of this class. They worship the pope, and make him a god, and head of the church, and say that whoever does not believe in him cannot be saved. They have deserted the Lord Jesus Christ, and the Lord Jesus Christ has deserted them, and does not know

them. The Apostle Paul when he left the religion of his people the Jews, and became a follower of Christ and his doctrines, at that very moment became an apostle and a disciple and entered into the kingdom of God. Therefore, my son Joseph, be established,—rejoice and be exceeding glad, for you have become a disciple and a son of the blessed gospel. You have left the city of destruction and its vain merchandise, and have come out of the shadow of death, and from under the mists of darkness.\* You have waked out of sleep, and found your turban, and are walking with Christian and Hopeful on Mount Zion. Turn not to the right hand, nor lose sight of Zion. Forget not Hopeful, nor Signior Great Faith, but be a companion of Signior Christian, and Signior Hopeful, those travellers from this world to the gate of heaven.”

The following is a translation of the letter to me.

“After assuring you of our great desire to see you in all health and prosperity, we inform you, that your letter arrived in safety, and we have read and understood all its contents. You will herewith receive a letter to his holiness, the Rev. Patriarch of Antioch, which I beg you will forward him. Here you have a copy of it: ‘Forasmuch as, some time ago, I wrote to beg a few books of my beloved brother Mr. Bird, books of the Old and New Testaments, and distributed them among my people and friends, from this circumstance have originated between us a friendship and correspondence. And now I have received from him a letter, in which he informs me, that brother Gerasimus, bishop of Tyre and Sidon, and others of little mind, have written to your blessedness to break up the schools in that region, and destroy the holy scriptures. Now I think this is not from their extensive knowledge of religious doctrines, nor for their great zeal for truth, but solely for their wish to please the Westerns, i. e. the Maronites and *Qualkies*,† since these are forever opposing the Protestants, because they oppose Anti-christ, i. e. the pope and his adherents. Consider now a few particulars respecting these men, by which you will see how much they are opposed to the pope, and in which, if they do not benefit us of the eastern church, they at least do us no injury. We beg your blessedness there-

fore to do nothing to hinder their work in any way. For fifteen years they have been distributing their books in all parts of the country, and we have never yet seen any order from our church in opposition to this work, neither from the patriarch of Constantinople, nor from the patriarch of Antioch, nor from the patriarch of Jerusalem. But on the contrary, the late patriarch Antamius declared, that it was a work of the greatest utility because it was in opposition to the dragon and the false doctrines of the Westerns. In regard to the Protestants, who distribute the Bible in charity, and open schools at their own expense, they are in opposition to Anti-christ, the pope, and his heretical doctrines, in the following particulars; viz.

1. They will have no earthly head of the church.

2. They will have no new fangled additions to the Christian faith.

3. They use not unleavened bread in their celebration of the Supper.

4. They believe not that the state of the saints is the same before and after judgment.

5. They believe not in purgatory, that satanic invention.

6. They allow baptism by immersion in the name of the Holy Trinity.

We see, therefore, that they are opposed exceedingly to the Westerns and the pope; and shall we, under such circumstances, forbid them, and prevent their schools on the plea that they circulate false books? I can assure your blessedness, their books are even more correct than those printed by the *Qualkies* on the mount of the Druses. I beg your blessedness, therefore, not to permit, for the sake of the good pleasure of the Maronites and *Qualkies*, such a thing as the prohibition of these books and schools, which are intended by these benefactors for the good of the people.‡ This is our letter to the patriarch, which we wish you to forward to Damascus. We have also written to our brother Benjamin, bishop of Beyroot, and sent the letter by a special messenger.¶ If you please to write yourself to his blessedness, and confirm what I have written by setting your hand and seal to the six articles, you will promote our object. Your brother,

ZACHARIAH.”

19. Mr. Muller, with Girge, the Abyssinian, set off direct for Safed, the other German brethren having preceded them by way of Damascus.

\* Alluding to Bunyan’s *Pilgrim’s Progress*, which he has lately read in Greek.

† Papists are here known under the common term of *Westerns*. *Qualkies* is a term of reproach applied to the Greek papists, who are generally here called simply *Catholics*, and, by the vulgar, *Coatilies*.

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‡ This letter was respecting the character of the bishop’s agent at Beyroot, and his breaking up the school at that place.

23. Wrote and forwarded a letter to the Greek patriarch, enclosing that of bishop Zachariah.

31. Shekh Naami, being in town to-day, was called, as he says, into the house of the Austrian consul, where he unexpectedly found priest George and others prepared to take him to task for his heretical walk in associating himself so much with the Protestant missionaries. Naami confessed that he associated himself considerably with us, boldly told them that their zeal in opposition to us was not love to truth, but envy and hatred to the Protestants. The priest concluded it necessary for him to write to the patriarch, and to Naami's father, Shekh Latoof, disclosing Naami's heresy. A woman in the service of Mrs. Dalton was frightened away at the beginning of the year, but has since returned. To-day the brother of the woman has brought a letter, as he says, to priest George, to require her to leave Mrs. Dalton entirely. She has an uncle, a priest, to whom she is writing for advice.

April 3. A lad arrived from Sgarta, bringing letters from Shekh Latoof to his son. The lad says, that a few days before he left, a priest was preaching at large on the duty and importance of confession to the priests, until Shekh Latoof became weary, and openly interrupted the priest, saying, he had said enough.

4. Went down to the custom-house to make another attempt to set the Hebrew Scriptures at liberty, that have been detained there for some weeks; but was told that the firman would not suffer them to pass.

5. An answer arrived from the Greek patriarch to my letter of the 23d ult. It appears sufficiently friendly, but I shall let it speak for itself.

"To the well beloved spiritual son, Mr. Isaac Bird, the Lord grant him a long and peaceful life. After giving your *friendship* the blessing, inquiring after your welfare, and assuring you of the very great desire we have to see you in all prosperity,—we begin by informing your friendship, that, at the proper time, came to hand your letter, sent by Mr. Nicolayson,\* enclosing *the copy*, (the late proclamation against 'the followers of the Bible,' from the Maronite patriarch) and we were rejoiced at the assurance of your good health, a blessing which we hope you will long enjoy.—In regard to the schools, of which you made mention, we reply, that we had been informed of their establish-

ment, and had never forbidden them. With regard to those in particular at Hobaia and Merj Aioon, we had, at first, no knowledge of their existence, but afterwards, when there arose disputings and divisions about them, information was of course sent us both of the disturbance and the cause of it. We, therefore, to remove ground of the disunion, and restore the people to harmony, wrote to them, saying, 'Have you lived so many years in the habit of teaching your children at your own expense, and now do you look to others to instruct them as a charity? What has happened to you to render such a step necessary, a step which has introduced among you variance and strife?' This and this only was the amount of my letter to them. Now lately I have received your second letter, and have understood all you say in it. It contained, also, enclosed, a communication from our brother, the bishop of Akkar, the answer to which we herewith send you, requesting you to forward it. He begs us to write a circular to all our people, exhorting them to receive these schools of yours. Now we acknowledge this to be a work of the greatest benevolence, and one for which we render you our hearty thanks, but to write a publick proclamation to our people to receive these schools, is a thing, which, through fear of the late firman forbidding this work, we cannot do. This firman you are doubtless not ignorant of. That we should, however, actually *pre-hibit* this work, is equally impossible, since the books you bring, i. e. the books of the Old and New Testaments, as well as the Psalters in their separate form, we have examined, and pronounce to be such as are universally received among us, and you will, for their distribution, have your reward. But we have lately heard, that you have brought other books beside these, which we have never seen. These it will be proper, before we permit them, to examine and see if they contain any thing contrary to the orthodox church, which we are bound, by our office, to support and defend. We shall write hereafter to bishop Gerasimus our brother, to see if there is a prospect that the schools can go on among his people without divisions, and, if the people generally wish for them, to let them be continued: there can be no objection. But the new books already mentioned, we cannot approve without a previous examination. Please God we shall not be wanting in our compliance with whatever you demand. Let us hear from you often. Inform us in what way we can be serviceable to you, and may the Lord lengthen your days.—So prays

METHODIUS,

Patriarch of Antioch and all the East.  
March 27, 1827.

\* This was not intended as a letter, being a mere statement of facts without signature, intended to serve Mr. N. as the ground of remarks which he himself should make to the patriarch on his visit to Damascus.

P. S. We repeat the request, that you would forward the enclosed to our Rev. brother, the bishop of Akkar, by some trusty hand, as it contains a firman with special reference to him, and very important as it regards the regulation of his people."

It appears from documents adduced by Mr. Bird, but here omitted, that the patriarch was under some misapprehension as to the matters of fact connected with the suppression of the schools. The people, to a considerable extent, were decidedly in favour of them, but were constrained to yield to the misguided zeal of Gerasimus, bishop of Tyre and Sidon.

#### MEDITERRANEAN.

##### *Operations of the Church Missionary Society's Press at Malta.*

By late numbers of the London Missionary Register it appears, that from January, 1825, to December, 1827, works of various sizes had been printed as follows:—

<i>Lang's.</i>	<i>Cop's printed.</i>	<i>Cop's dis.</i>	<i>Cop's in Depot's.</i>
Italian,	13,500	7,535	5,965
Greek,	18,000	11,537	6,463
Arabic,	23,000	14,862	8,138
<b>Total,</b>	<b>54,500</b>	<b>33,934</b>	<b>20,566</b>

Among the publications we notice the following:

In *Italian*.—Milner's Church History, 1st Century—First Six Centuries—abridged from Milner—Conversion of Augustine—Augustine's "City of God"—Life of Swartz—Image Worship, from Milner, vol. iii. cent. 8, chap. 3.—In *Greek*.—Short History of Three Centuries—Baxter's Call, abridged—Commentary on Acts—Churches at Ephesus, Athens, and Thessalonica—Tract on Education—Philanthropos, a Gazette, from January, 1826. In *Arabic*.—Portions of Scripture—Dairyman's Daughter—Dr. Watts's First Catechism for Children—Life and Death of Pliny Fisk.

The commencement of the Reformation under Luther, from Milner, vol. iv. cent. 16, chap. 1 to chap. 6, was in the press in *Italian*, and the entire history, including Scott's continuation, has been prepared in that language.

Only a small portion of the works printed or in press, or prepared, or in a course of preparation, are named above. The annual expenditure for translating, is 538 dollars; for printing and binding, 1,068 dollars; for paper and sundries, 1,034 dollars.

The following communications from the American Missionaries at Beyroot to Mr. Jowett, will serve to show with what prudence the press must be employed in reference to such countries as Syria. Mr. Goodell writes—

Through the good providence of God in disposing of circumstances and events, I have had the happiness to see all the books and tracts which you sent, placed safely in my own study. Of Arabick Scriptures, we have a good supply on hand. With the former editions of your Tracts we are also tolerably well supplied, especially for the present; but do not fail to send us all your new Tracts as fast as they are published. I want to see "Little Henry and his Bearer" in Arabick. I have translated it into Turkish, and it is read, in manuscript, with prodigious interest. The "Dairyman's Daughter" has been very highly praised among the Arabs, and I think "Little Henry" would be much more so.

To your inquiries respecting the propriety of printing in Arabick the journals of some of those connected with us, I will give, not an answer, but my opinion: at present, I do not think it would be judicious. We ourselves translate and circulate, in manuscript, as much of such matter as we dare to do. I assure you, there is more excitement in Syria than you can well imagine. The time will probably come when an extensive circulation of such journals will be deemed very desirable. But, as the management of all this is entirely in Mr. Bird's hands, his opinion will be worth much more than mine, and he will, doubtless, write to you soon. I think such works as the "Dairyman's Daughter," "Little Henry and his Bearer," and the "Shepherd of Salisbury Plain," are likely to be more useful at present than Tracts of any other character. But a year hence the face of things may be entirely changed.

We do not scatter Tracts abroad profusely; both on account of the difficulty of getting them into the country, and also because we do not think an indiscriminate distribution of them would be useful: with the greatest precaution many of them, doubtless, share the fate of the Holy Bible—that is, are cast into the fire. But we have reason to be thankful that you have sent us so many; and we doubt not they have contributed to our usefulness. We will endeavour to keep you well advised, from time to time, of the state of the demand.

Mr. Bird remarks, in reference to the statement of Asaad Shidiak of the change which had taken place in his mind.

It is not the thing for publication in Syria, at present: we have not yet ventured to circulate copies, even in manuscript; but this we should do, if our friend were in a state of safety. What would do, however, on a small scale, in manuscript, would not do from the press: the press is much to be feared by our enemies in this land; and they will not fail to silence it if they can. It is necessary

therefore to let it speak MILDLY; and especially not to suffer it to attack individuals. Should we hereafter have opportunity, we may forward something of the kind which you suggest, such as Providence may furnish us; and we rejoice that we have a prospect of such auxiliaries as those in Malta.—*Miss. Herald.*

A GOOD EXAMPLE.

*One Hundred Dollars* were enclosed in a letter to a member of the Executive Committee of the Board of Missions, with the following request and remark—"I make free to ask you to hand the enclosed

sum to the Secretary of the Board of Missions of the General Assembly of the Presbyterian Church. I am led to believe, that under the new organized state of that Board, much good will be done for the promotion of piety generally, and for the enlargement of our church in particular." This liberal and unsolicited donor is a resident of a country town, in the interior of the State of Pennsylvania. We hope that many will *believe and act* as he has done—and indeed we have pretty good ground for confidence that they will.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.*

Of Rev. Dr. John Codman, of Dorchester, Massachusetts, his eighth annual payment for the Contingent Fund,	\$100 00
Of Rev. Dr. Janeway, from Rev. Mr. Smiley, of Mississippi Presbytery, for copies of the Digest sold by him,	\$25 00
and for one copy sold by Dr. Janeway,	62
	25 62
one half of this sum is for the Contingent Fund,	12 81
Amount received for the Contingent Fund,	\$112 81
Received for the Board of Missions, viz.—	
One half of the above sum received of Dr. Janeway for the Digest,	\$12 81
Of George W. Blight, Esq. from a few ladies of Landisburgh, transmitted by Rev. James M. Olmstead, to Mr. Nicholas Murray,	15 00
Of do. from the First Presbyterian Church, Messrs. Thomas Fassitt's and Henry White's donation, each \$5,	\$10 00
and cash,	1 00
	11 00
Of Daniel Montgomery, Esq. of Danville, Columbia county, Pennsylvania, per Robert Ralston, Esq. his donation in aid of the Board of Missions,	100 00
Amount received for the Missionary Fund,	\$138 81

## View of Publick Affairs.

### EUROPE.

By an arrival at New York, Liverpool dates to the 24th of July have been received—These are the latest we have seen.

**BRITAIN.**—It was expected that the British Parliament would be prorogued on the 25th of July. The London Globe of the 21st announced that his grace, the Archbishop of Canterbury, died that day at 11 o'clock, in the morning, at Lambeth Palace. The Archbishop was in his seventy-sixth year, had been indisposed for some time past, but had only been confined to the house for the last ten days. Immediately after the decease of the Archbishop, his son, the Speaker of the House of Commons, was sent for and arrived very shortly. The Archbishop, beside being Primate of all England, and Metropolitan, was a Lord of Trade and Plantations, an official Trustee of the British Museum, a Governor of the Charterhouse; and Visitor of All Souls and Merton College, Oxford. He was a cousin to the Duke of Rutland, and brother to Lord Manners.—And thus are church and state united in England.—We must say that we rejoice, and count it a favour of Heaven, that they are not so united in our

own country. The choice of a successor to a defunct primate always produces excitement in Britain. We hope—but fear it is a forlorn hope—that the appointment will fall to one who will favour, and not frown on, the national Bible Society.

Before the last arrival, accounts had been received of the progress of the war between the Russians and the Turks—The former had passed the Danube on a bridge constructed for the purpose, but not without opposition and some loss. The fortresses of Brailow and Matschin had been reduced. The taking of the former cost the Russians dear. It was attempted by storm, after having been mined in various directions. The mines were to have been exploded, and the attack by storm immediately to follow. One of the principal mines, however, did not explode, and another blew up too soon, and after a fearful carnage, the Russians were repulsed and retired to their camp. The garrison however asked for a truce of ten days—One only was allowed—The garrison capitulated on the 20th of June on honourable terms, and were permitted to retire to the Turkish army. The loss of the Russians in killed and wounded is stated in their own returns to be “two generals and 640 men killed, and 1434 wounded, but in the French papers, it is said to be at least 15,000 men. We think this exceeds the truth; but all accounts agree that the Turks fought desperately, and also skilfully, and that the Russian loss was very great. The Emperor and the Grand Duke Michael are with the army, which is advancing cautiously and gradually, and yet with great activity, toward Constantinople. The main body of the advanced Turkish army, under the Grand Vizier, is said to be at Chumla, about 30 leagues distant from the advance of the Russian army; but there are intervening fortresses which must be taken before the latter army can reach the former. The Russians appear to have secured the adjoining coast of the Black Sea, by which they will easily convey provisions and military stores to their troops. The grand Turkish army, consisting of 100,000 men, and expected to be commanded by the Sultan in person, is at Adrianople.—The Irish lawyer O’Connel has been elected to a seat in the British Parliament by an overwhelming majority. Whether he will or will not be allowed to take his seat, occasions much speculation—It is believed that the British naval force in the Mediterranean is to be considerably augmented—A most unusual and destructive inundation, occasioned by great and rapid falls of rain and the overflowing of the river Mersey, had extended throughout a large region contiguous to that river—The inhabitants of southern Africa have been recognised by the king as a *free people*; and the Commons had voted an address of thanks to his Majesty on the occasion.

FRANCE.—It is stated that in the Chamber of Peers, as well as in that of the Deputies, all the obnoxious laws relative to restrictions on the press, have been disapproved of and are to be repealed—After an earnest struggle, it appears that the influence of the Jesuits is greatly on the wane in France; and that the Protestants are likely to receive an *efficient* as well as a *nominal* protection, in the free avowal of their doctrines and opinions.

SPAIN—Affords us nothing to report during the last month.

PORTUGAL.—On the 28th of June, the three estates of the nation, viz. the nobility, the clergy, and the deputies, having been convoked and assembled in Lisbon, doubtless at the instigation of Don Miguel himself, declared him absolute King. He immediately issued his decree, sanctioning their declaration, and assuming the title of “King of Portugal and the Algarves.” In consequence of this usurpation, all the foreign ministers had left Lisbon, doubtless in pursuance of orders previously given by their respective governments. On the 30th of June, the city of Lisbon was brilliantly illuminated, “in demonstration,” as the Lisbon paper says, “of the joy of the people at seeing so worthy a monarch seated on the throne of his ancestors.”

On the 3d and 4th of July, the army of Don Miguel entered Oporto, 10,000 strong, with 30 pieces of cannon, without any opposition. The Marquis de Palmella, Saldanha, and several others, escaped in a steam-boat, and took passage for England, while the constitutional or legitimate army dispersed and fled towards the Spanish frontier. After entering Oporto, the troops of Don Miguel conducted themselves with perfect good order—they did no injury to private individuals or property.

Such is the statement given in the publick papers. There seems to be no doubt that Don Miguel is completely triumphant in Portugal. The truth is, that the Portuguese and the Spaniards are so generally and completely under the influence of the popish priesthood, that all appearances of their being favourable to free government, when put to the test prove to be delusive—They cannot be other than slaves till they are more enlightened.

GREECE.—Ibrahim Pacha is not only still in Greece, but in the region contiguous to his head quarters in the neighbourhood of Navarino, he marches where he pleases, and acts as he chooses. Having waited till the Greeks were gathering in their harvest, he marched into the country and swept it all away—taking the most of it as a supply for his own army, and destroying the rest. How long do the powers allied for the pacification of

to permit this Egyptian sovereign to inflict

and death at his pleasure on the defenceless Greeks!—In other parts of the Peloponnesus, the affairs of the Greeks wear an improving aspect; but we have noted nothing of great importance within the past month.

**TURKEY.**—An answer has been published by the Sultan to the Russian Manifesto, in which every charge contained in the latter receives a distinct reply—This Turkish state paper is ably and plausibly written. We profess ourselves incapable of appreciating the real value of the conflicting statements, allegations, and reasonings of the belligerent parties; but one thing we well know, and that is, that a Turk holds it perfectly lawful, in regard to individuals, to obtain any advantage over an infidel (a term which he applies to every Christian) and even to take away his life, by every species of falsehood or deception—employing, to give it effect, even the most solemn oaths. Better faith must be preserved in publick treaties, or they could not exist. Yet when war is declared, we believe nothing said by a Turk, without better evidence than that he has said it.—The existing Turkish force now in the field is said to consist of 145,000 men; 80,000 disciplined in the modern European manner, and 65,000 according to the old Ottoman usage. But a recent levy is said to be made of all the men between the ages of 14 and 60.

We stated last month that the Sultan had issued orders to his troops not to give or to receive quarter: and it is now said that he has ordered all the officers and men who have capitulated to be beheaded; and that those who surrendered at Brailow have requested their enemies not to send them to the Turkish army, but that the request was not complied with. Thus it would seem that the present war is to be one literally of *extermination*—There is a report which we do not credit, that the Sultan has requested the French and English ambassadors to mediate between him and Russia, with a view to peace.

**RUSSIA.**—It appears that beside a vigorous prosecution of the war by Russia against the possessions of the Grand Seignor in European Turkey, his Asiatick possessions have been attacked at the same time, and that a considerable impression has been made on the south coast of the Black Sea. It would seem that Russia is determined, if possible, at least so to weaken the Ottoman power in the present contest, as that it shall no longer be formidable, nor give her future uneasiness. We pretend not to foresee the issue, but from present appearances, it seems as if the conflict must issue, in materially changing the state of Europe, and even of the civilized world. "The Lord reigneth, let the people tremble—let the earth rejoice!"

**AUSTRIA AND PRUSSIA** remain neutral, and are carrying on commerce with the Turks—the Bosphorus is opened to their vessels.

#### ASIA.

Calcutta papers have been received at Boston, to the 1st of April last. We extract from their contents the following interesting information.

"Lord Amherst, the Governor-General of India, embarked on the 8th of March, for England, on board his Majesty's ship Herald. Lord A. was accompanied by his lady and daughter. A monument and statue are about to be erected in Calcutta to the memory of Lord Hastings. The education of native youth, of both sexes, appears to engross much attention. Extracts are published in the newspapers from English essays, written by the Hindoo students of the Anglo-Indian College, in which the juvenile authors bring their acquirements in European learning to bear upon questions of moral, literary, political and social importance, in a very ingenious and remarkable manner. Great benefits are expected to result from this diffusion of the literature of the West. It is no less satisfactory to find that the blessings of knowledge are becoming more appreciated, and likely to spread among the native female population in different parts of the country. It appears by a Report recently published by the Missionaries of Serampore, that upwards of two hundred female children are in attendance at the schools established in and near that station and Ishera. The Mofussel Schools, too, appear to be going on very satisfactorily. The number attending the Beerhboom Schools is upwards of forty. At Dacca there are about one hundred and forty female scholars. The Chittagong Schools are attended by seventy-seven. There is also a school at Jessore, Akyab, Allahabad, and Benares; and the total number in attendance at the Serampore and other schools amounts to no less than five hundred and fifty—and there is every probability of their increasing, as the fame of these schools becomes spread. Indeed, the cause of education appears to be getting every day more and more popular among the people. In one part of the Report it is observed—'In most of the schools the parents attended, and testified their joy at the proficiency made by their children.' All suspicion and prejudice seemed to have vanished away. One of the Missionaries states that several respectable 'Moosoolmans' have lately called upon him, and offered to take charge of schools. 'Every girl,' he adds, 'that leaves the school, spreads the fame of them, and the knowledge of our exertions inspires the people with a desire that their villages might profit by them.'"

**CHINA.**—The Canton Register recommends the establishment of an European Aca-

demny in China, in which Europeans may become acquainted with the language and literature of the country. It attributes, in a great measure, to the ignorance of the languages of China and Japan, on the part of Europeans who visit those countries, the maintenance of so strong a disposition in the government and people, to a strict non-intercourse with foreign countries. It is obvious that many advantages would result from such a knowledge of the language of the country, as would enable the parties fully to understand one another in the intercourse between them. For the purpose of establishing the proposed Academy, it is necessary that there should be a concert among the foreigners who trade to China, and that the object should be accomplished by their united efforts.

#### AFRICA.

The friends to the Society for colonizing the people of colour in the United States on the Western coast of Africa, will learn with deep regret the death of Mr. Ashmun, the late, intelligent, able, active, faithful, and pious agent of the Society. It appears, by the last number of *The African Repository* (a periodical which we earnestly recommend to the patronage of our readers), that Mr. Ashmun left Monrovia on the 26th of last March. He first went to St. Bartholomews, and after a tedious passage from that island, he arrived at New Haven, in Connecticut, on the 10th ult. There he languished under the disease and debility which his excessive labours, exposures, and anxieties, in Africa, had induced, till on the 25th he died, in the triumphant hope of the gospel. He has fallen a martyr in the cause of humanity and Christian benevolence, and great is his reward in heaven—His memory will be precious to the end of time, in the colony which he has done so much to establish, and with all who love the sacred cause to which he made himself a voluntary victim—The superintendance of the colony remains for the present with the Rev. Lott Cary.

#### AMERICA.

**BRASIL AND BUENOS AYRES.**—Rumours of peace between these belligerent powers are still in circulation; but nothing of importance, in reference either to peace or war, has met our observation in the past month. It appears that our new charge des affaires has arrived at Rio, and been honourably received by Don Pedro.

**COLOMBIA.**—Bolívar has been proclaimed the civil and military chief of this republic, with unlimited powers, by a number of the principal towns. Whether the rest will follow remains to be seen. He is in fact dictator—as much so as ever Cincinnatus was; and happy will it be for him and for his country, if it shall hereafter appear that he possesses the spirit of Cincinnatus. We are not satisfied whether he has done wrong or right in accepting the dictatorship. It appears now, and we have always feared it would so turn out, that the present generation of Southern Americans are too ignorant, and have been too long under the influence of bad habits, to become at once good republicans: and if they must have a master, probably Bolívar will make as good a one as any other man—There never can be real freedom in any state in which religious intolerance exists—the thing is impossible. Now this intolerance has existed, and still exists, in all the new South American States. We had hoped that it would vanish gradually, and that the forms of republican government might continue till it was perfect—and might indeed serve to hasten so desirable an event. In Colombia our hopes have been disappointed; and we fear for all her sister republics—We fear that they must and will have masters. A military spirit and military ideas are prevalent—absolute command, and absolute submission, seem to be all that the mass of the people can understand—that is, *practically* understand. War is proclaimed by Colombia against Peru, and we fear that a bloody contest will ensue. It is affirmed that Peru has trespassed on the territory of Colombia, and reviled her favourite chief. Be it so—Why was there not some negotiation? Why is the appeal immediately made to the sword? Alas! there must be a better spirit in our southern neighbours, before there can be political freedom or social happiness.

**UNITED STATES.**—If ever a people were under special obligations to be thankful to the Sovereign of the universe, the inhabitants of our favoured land are that people. We are blessed with peace, and the full enjoyment of civil and religious freedom. Pestilence and wasting sickness have not, during the passing season, been permitted to visit us. The earth has for us been caused to yield her increase in exuberant abundance. Drought had indeed begun seriously to threaten a portion of our country. But since we began to write, copious showers have fallen, and are still falling. We have nothing that we can reasonably wish for, except a greater and more practical sense of the Divine goodness. O that we had this!—O that party violence, in relation to the approaching presidential election, might cease! O that intemperance and Sabbath-breaking might come to an end! O that all our great men were good men, and did not, by their example, encourage the transgression of the laws both of God and man! O that pure and undefiled religion before God our Father, did universally prevail, and rule in every heart!—For these additional blessings, let all who love their God and their country both pray and labour.



## TO READERS AND CORRESPONDENTS.

In reply to some remarks in the Review of "A Declaration of the Yearly Meeting of Friends," &c. contained in our last number, we have received a manuscript, consisting of eight and a half folio pages. It is well written, respectful and even complimentary to the Reviewer, and but for considerations which we shall immediately mention, we should very willingly insert it in our pages. But on the other side, we have had put into our hands the last two numbers of the Berean, and a pamphlet of eighty octavo pages, containing extracts from Penn's "Sandy Foundation shaken," and from many other writers of eminence among Friends, accompanied by an Advertisement, Preface, and occasional Notes—all going to show, that the representations of "The Declaration" are not founded in truth, and that the sentiments of Elias Hicks are the genuine Quaker sentiments. In these circumstances our mind is made up, not to publish the arguments or allegations on either side—

Non nostrum est tantas componere lites.

It is not for us to endeavour to settle this dispute; and we are confident that no reasonable person will think that a large portion of our space ought to be devoted to a controversy in the society of Friends.

Each of the militating parties has a periodical publication of its own, in which it will have scope to plead its cause without restriction—We really wish that the manuscript to which we have referred, and which bears the signature of "Explanator," may be printed. We also think it but fair to inform our readers, that the author of that manuscript thinks, and endeavours to show at considerable length, that we were in error, in supposing that Friends have no authoritative standards of doctrine, by which their members may be tried—He sums up his argument in these words—"Robert Barclay's Apology may then be considered as containing an 'authoritative' declaration, and an official standard of the doctrines of all true Quakers, and those who hold sentiments at variance with this book, are not to be regarded as one in faith with our religious society.

"I trust that in the foregoing remarks I have distinctly proved the positions which in the commencement of my observations I undertook to maintain—First, that the Society of Friends has a Discipline, regulating both the faith and practice of its members, by which they are judged, acquitted, or condemned. Second, that its doctrines are reduced to writing, in clear, explicit, and official treatises, by which the consistency of members may be tried, and the principles of the Society fully illustrated and explained for the information of strangers."—On this representation we make no remarks.—*Valeat quantum potest valere.*

We acknowledge the reception of a note from R. C. containing ten dollars—five for the Board of Missions of the Presbyterian Church, and five for the American Colonization Society. We are pleased that our Miscellany has pointed the benevolence of R. C. to such worthy objects—And we will cheerfully be his almoner, and the almoner of all others, who wish, through us, to contribute to any publick charity having (or its branches) an establishment in Philadelphia.

Several communications for the Christian Advocate are received and under consideration.

We wish for an interview with the writer of the essays, entitled "The Religious Farmer."

THE  
CHRISTIAN ADVOCATE.

NOVEMBER, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVI.

After speaking, in the last lecture, of the nature and design of the moral law, it may be proper to make a few remarks on the ceremonial and judicial law of the Jews; for which no other so proper an occasion will be presented in lecturing on the catechism—We cannot pretend, however, to enter far, or with any minuteness, into this subject.

The ceremonial law was a system of positive precepts, relating to the external worship of God, in the Old Testament church. These were all given by particular revelation to Moses, and by him delivered to the children of Israel, sanctioned by the authority of Jehovah. During the ancient dispensation, therefore, they were as obligatory on the Israelites, as the moral law of God itself—Or rather, during that dispensation, they were, in a certain sense, part of the moral law, inasmuch as that law enjoins a perfect obedience, or conformity, to all that God commands; and these ceremonial observances were, for the time being, commanded by Him.

Almost all the ceremonial institutions were of a typical nature—  
VOL. VI.—*Ch. Adv.*

They were designed chiefly to typify Christ, as then to come, and to lead the Israelites to the knowledge of the way of salvation by him. "The passover, the priesthood, the temple, the altar, the sacrifices, the cities of refuge, the ark of the covenant, and the mercy seat, all were emblems of the Saviour, his offices, and the work of salvation which he accomplished. They were, as the apostle declares, 'the shadow of good things to come, but the body is of Christ.' When, therefore, Christ, who was the substance, actually appeared, all these shadows, or figurative representations of him, needed no longer to be preserved and repeated. The record of them is, indeed, preserved, that we may see how he was predicted and made known to the ancient church; and that we may also see a beautiful illustration of many parts of his offices, character and work; but the ceremonial observances themselves, having answered their full design, are abolished by the Head of the church, who appointed them."\*

The judicial law of the ancient Israelites was that system of statutes which was given by God, for the temporal government of the Jews. It chiefly respected them as they were a nation distinct from all others,—a Theocracy, in which Je-

\* M'Ewen.

hovah sustained to them, not only the relation of Creator and sovereign Lord, but that of a national head, or political chief. Some of these judicial laws, however, did not relate to the Jews as a peculiar people, but had their foundation clearly in the law of nature itself—This is, by no means, of small importance to be observed: Because, although the judicial law, given by Moses, is completely abrogated, so far as it respected the peculiar constitution of the Jewish nation, yet, so far as it contains any statute founded in the law of nature, common to all nations, it is still of binding force.

Let us now proceed to consider the next question and answer of the catechism. “Q. Wherein is the moral law summarily comprehended? A. The moral law is summarily comprehended in the ten commandments.”

It is the nature of a summary to reduce a subject to its essence. Such is the nature of the decalogue, or ten commandments. It is surprising to see that all the moral laws can, as to their essence, be brought within the compass of ten short precepts. And we shall, presently, see that when our Saviour gave a summary of this summary, (which he did by reducing all the moral laws to their *principle*) he shortened it still more. These laws, however, when they are dilated, ramified and explained, make the subject of a considerable part of Holy Scripture; and it is of great importance to consider them in all their expansion, and to see, in detail, the duties which they enjoin, and the sins which they forbid. Hence the propriety and importance of those questions and answers of our catechism, which show what is required, and what is forbidden, in each of these short precepts, and the reasons on which they are grounded, when such reasons are specified.

The moral law, contained in the

ten commandments, was given at mount Sinai, or Horeb, and was written by the finger of God, in the first instance, on two tables of stone. The record of this transaction is very remarkable. It is said that “The tables were written on both their sides; on the one side and on the other, were they written.” In this particular and repeated declaration, that the tables were written on *both sides*, the intimation is plainly given, that nothing was to be added to the words of the law, nor taken away from them. No room was left for addition, and who should dare to erase what the finger of God had inscribed! In the early ages of the world, the materials used at present for the making of records were not generally employed; yet the writing of these laws on *stone*, was probably intended to denote their perpetuity, and everlasting obligation.

Two tables were employed for writing or inscribing the decalogue, both at the first, and afterwards, when Moses had destroyed the original tables for the idolatry of the people, and prepared others in their place.

On one of these tables our duty to God was inscribed, and on the other our duty to man. The first four precepts, or commands, contain our duty to God, and the six following, our duty to our fellow creatures. Our duty to God is first prescribed, as first in importance; and then our duty to each other, as inseparably connected with it, and flowing from it. We are, let us remember, never to divide what God, in this manner, has joined together. They who would make the whole of religion to consist in the exemplary discharge of social and relative duties, while they render no immediate worship and service to God, ought to know and consider, that they neglect the first and most important part of duty—their duty to Him who made them. And

on the other hand, they who profess and appear to be punctilious in the worship and service of God, and yet are grossly negligent of social and relative duties, ought to be made sensible, that their Maker never will accept professed homage to himself, by those who treat a part of his laws with disregard and contempt. The apostle James is explicit on this topick—"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—That is, as the apostle immediately shows, he rebels against the authority of him by whom the whole law is enacted and sanctioned, and thus virtually sets the whole aside. Remember this, I repeat it, my dear youth:—Never suppose that you can lawfully separate what God has intended to be inseparable. Never attempt to divide the duties which you owe to God and man. Never expect to be accepted of him in either, unless you conscientiously endeavour to perform both.

In attending to the decalogue, or ten commandments, it is obvious to remark, that some of the precepts are delivered in an affirmative, and some in a negative form. Between precepts thus delivered, casuists and expositors make this distinction—Affirmative precepts, they remark, lay down what is *always* our duty, but yet what we are not *at all times* to be engaged in the performance of. Thus it is *always* our duty to worship God; but we cannot, *at all times*, be engaged in his worship. On the other hand, precepts delivered in the negative or prohibitory form, are binding, not only *always* but *at all times*. It is, for example, at all times sinful to be profane, or to utter wilful falsehood.

As the moral law of God is (as was shown in the last lecture) perfectly reasonable, holy, just and good, it admits of no infraction or violation, even of the slightest kind—As our larger catechism states—

"It binds every one to full conformity in the whole man, unto the righteousness thereof, and to entire obedience, forever; so as to require the utmost perfection in every duty, and to forbid the least degree of every sin."

In considering the nature of this law, we are also to remember that it is *spiritual*, reaching to the thoughts and motions of the heart, as well as to the words and actions of the life. Our Saviour was particular in inculcating this—He taught that causeless anger was a breach of the sixth commandment, and impure desire a violation of the seventh.

"The law of God, (says the Psalmist,) is exceeding broad." Hence, where a duty is commanded, we are to consider the contrary sin as forbidden; and where a sin is forbidden, the contrary duty as commanded. In like manner, when any duty is commanded, all the causes and means of its performance are commanded likewise; and when any sin is forbidden, all occasions of committing it, and all voluntary temptations to it, are also forbidden.

(To be continued.)

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FOR THE CHRISTIAN ADVOCATE.  
ON A DOUBLE SENSE IN THE SCRIPTURES.  
*Essay I.*

As the sacred volume contains the portion of divine wisdom, which God has thought proper to communicate to man, it claims the most attentive consideration. Every part bears the impress of its divine origin, and comprises its peculiar portion of heavenly truth. All is important—all is full of meaning. Christian edification and spiritual improvement much depend on ascertaining this meaning, and applying it to its appropriate purposes. If we overlook a single sentiment or hint, we lose so much of divine

truth, rob ourselves, and perhaps others, of so much of this inestimable treasure; and probably leave some related truth in darkness, or less perceptibly apparent. If we attach a meaning to any word or phrase, not intended by the inspiring Spirit, we substitute our own conjecture in the place of God's truth, and thus deceive ourselves and all who adopt our interpretation. The essential facts and principles of revealed truth, it is generally admitted, are so prominent, and so perspicuously expressed, that none, however untaught or unaccustomed to the investigation of this truth, can seriously err, unless perverted by indulged depravity, or blinded by deep rooted prejudice. The sacred volume employs all the modes of instruction best adapted to produce effect on the minds and characters of men. Its histories spread before our eyes "the map of time," and exhibit for our instruction the wisdom and the folly, the piety and the wickedness, the divine leadings and the human wanderings, of ancient ages. Its doctrinal discussions and statements urge upon our attention all the precious truths and facts, which God has revealed for the foundation and establishment of faith. Its exhibitions of the divine attributes and perfections, especially as portrayed in the character of the Lord Jesus Christ, are admirably adapted to produce and perpetuate the most salutary impressions on the human mind; while its animated strains of poetry, its devotional effusions, its numerous prophecies, attested by unquestionable fulfilment, its precepts and promises adapted to all the varying circumstances of life, in every age and country, its admonitions and threatenings, its proverbs and parables and dark sayings, occupy their appropriate places, and, when fully received, in the docility of pious affection, enrich the mind with the illuminations of heaven, and dif-

fuse over the whole character and life an ennobling influence. There is no deficiency—there is no superfluity. To render the man of God perfect, thoroughly furnished unto all good works, every part is important, however obscure its meaning or difficult its application. No part can be neglected without loss—no part can be left in obscurity, without injury to the perfection of Christian faith, and to the symmetry of the Christian character. The unity and consistency of the various parts is not perceived, and the animating spirit of the whole is not fully imbibed, when the attention is confined merely to detached portions, and to the more prominent and perspicuous parts. But in the connected study of the whole, or even of any one entire book, difficulties and obscurities enough will meet the careful inquirer to employ the utmost rigour of thought, the highest literary acquisitions, and the most penetrating reach of critical acumen.

These difficulties arise from various sources. The antiquity of the books themselves—the latest of which was written more than 1700 years ago, and the earliest upwards of 3000—must necessarily throw a deep shade of obscurity over many passages; especially as they were written in languages materially different from ours in style, idiom, character and genius, abounding in bold figures, abrupt transitions, and concise allusions to foreign and unknown objects. They were prepared for the immediate use, and adapted to the peculiar character of a people differing most essentially from us in their customs, manners, habits of thinking, and modes of expression. In almost every book we meet with unexplained references to the history of the Jews, or of the surrounding nations, to the various forms of government and modes of administering justice or oppression, to the idolatrous principles or practices of the heathen,

to the prevailing systems of philosophy, arts, and sciences; and to their games, their festivals, and their domestick and social habits. Almost every page will furnish its peculiar difficulties; and not unfrequently the clearest prediction, or the plainest enunciation of some important truth, will be found set, like the diamond of the rock, in an intricate and obscure connexion, or immediately associated with a different subject, and applied to a different use.

Among these difficulties, few have more deeply embarrassed biblical students, or more seriously divided the opinions of interpreters, "than those arising out of what has been termed by some their *mystical* or *spiritual*, by others, their *secondary* or *mediate sense*." By this is meant a spiritual or prophetic signification, concealed in language primarily and literally applied to other subjects—or in the words of an English writer, who has discussed this subject at large, "*every species of interpretation, which attaches to the words of Scripture any sense whatsoever, beyond that which is strictly literal and historical*." Thus it will include much that is prophetic, and all that is typical.\*

This subject will be perceived to possess momentous importance, when we consider what an interesting portion of the revelations of God's truth, and what a vital part of the Christian's edification, are involved in its discussion; and especially when we recollect, that on this point the enemies of truth and vital godliness have laboured, by confounding it with the ambiguity of pagan oracles, to fix an indelible stigma; and that here, more, perhaps, than on any other particular point, the injudicious friends of piety, in every age, have perverted the intention of the Scriptures, and substituted their

own fancies in the place of divine truth. When we refer to the number and extent of the passages embraced in this discussion—when we remember how generally the Old Testament abounds in prophecies, types, allegories, parables, sacrificial and other ceremonial rites and emblematical representations, it becomes a matter of deep interest to know what amount, and what character of instruction, we may derive from them; and in what manner, or by what process of interpretation we may elicit the genuine truth, which the Spirit of inspiration has enveloped in these obscure and symbolical forms. If, on the one hand, he has infused into them a double sense—a veiled spiritual meaning, we lose all the benefit of it, and frustrate, so far, at least, as we ourselves are concerned, his benevolent purpose, if we adopt a theory which overlooks it, or fail to apply the proper means for its development: and if, on the other hand, we attach such significations to phrases and sentences into which he has not put them, we shall hardly be able to acquit ourselves of the charge of making additions to the revelations of God, or prevent our feet from wandering into the devious paths of allegorical mysticism. And, further, by adopting unwarrantable principles of interpretation, or by spiritualizing and allegorizing without principles or rules, however we may cherish the sickly sensibilities of a devotional frame, (for a healthy tone of spiritual feeling can never require, and seldom relish, such aliment,) we unquestionably obstruct our real edification, and in some instances, expose ourselves and the cause of truth to the sarcastick sneers of its opposers, and not improbably confirm their opposition to a system requiring or licensing such indulgence of imagination. There can be little doubt, that the cause of evangelical truth has suffered much from this quarter. The

\* Conybeare, Bampton Lectures for 1824. Lect. 1.

subject, therefore, demands the careful attention of all, and especially of those who are officially engaged in the interpretation of the sacred records; and it is peculiarly important "to guard those who are entering on the study of theology, on the one hand, from the fanciful and enthusiastick misapplication of scriptural language and imagery; and, on the other, from the yet more dangerous and culpable misapplication of learning and of talent, which would deprive the word of light and life of its spiritual, nay, of its very prophetick and authoritative character."\*

The primary inquiry then is, Do the Scriptures contain any such *double sense*, or *secondary meaning*? This is a question of fact, to be decided principally by the records themselves. And if it be decided, that the Scriptures do possess this veiled meaning, in any instances, where the literal construction exhibits other objects, then comes the examination of its extent and limits—Where are we to seek such meanings, and how shall we detect and develop them? How shall we ascertain and fix the principles of interpretation, requisite to guard us against the licentious indulgence of an arbitrary fancy? What is the connexion between the symbol and its meaning—the sign and the thing signified?

In reply to the first inquiry, which alone will occupy our attention at this time, we may remark, that the nature of human language, and the common usage of all nations, so far as they are known, would naturally lead us to expect more or less figurative and symbolical imagery in the revelations of God: for these revelations, to be understood, must be adapted in style and manner, to the existing intellectual habits and modes of communication among mankind. All language is, necessarily, in a

greater or less degree, figurative, especially when applied to intellectual and spiritual subjects. The more prominent and important of these figures, as the metaphor, the simile, the allegory, &c., consist in presenting at once before the mind two thoughts, related to each other in various ways, and in different degrees. Sometimes the related idea is exhibited by a single word, which, being immediately interwoven into the train of the principal, or substituted for the proper term, expressing the principal thought, adds life and vigour to the style, by introducing an allusion to some interesting or important object, not necessarily connected with the subject in view.\* When various points of resemblance are to be exhibited, the two are placed side by side, in terms expressive of formal comparison: and, again, when the mind, in giving utterance to its conceptions, is aroused to higher emotion, the accessory is strongly seized, and dwelt upon as the more interesting or expressive of the two, and exhibited alone, while the principal is left to be supplied by the mind of the hearer or reader. Hence the allegory, the parable, and the fable. "Allegories, when well chosen," says Mr. Addison, "are like so many tracks of light in a discourse, that make every thing about them clear and beautiful. A noble metaphor, when it is placed to an advantage, casts a kind of glory round it, and darts a lustre through a whole sentence."† Fables, parables, and allegories were a common and favourite mode of communicating knowledge in ancient days; the same mode has prevailed in a greater or less degree in every age; and still forms a considerable portion of the popular li-

\* Quintilian thus describes the effect of the metaphor; Quæ quidem est ita jucunda atque nitida, ut in oratione quamlibet clara, proprio tamen lumine eluceat. Instit. Orat. Lib. viii. Cap. 6.

† Spectator, Vol. vi. No. 421.

\* Conybeare, Lect. 1.

terature of every civilized nation. Specimens abound in nearly all the classick writers of antiquity, from Homer and Plato down to Æsop and Phædrus; and Quintilian assures us, that it was very common among the lower classes, and in familiar intercourse.\* As we trace the current of language back toward the state of its earlier simplicity, we find a stronger tendency to the use of significant symbols and emblems. Although we cannot adopt the opinion, that mankind, in the earliest periods of human existence—in the golden age, celebrated in the traditions of all nations—was deficient in the use of a language sufficiently copious and refined for all the purposes of social intercourse, and religious worship, and instruction; yet all the documents and traditions of early history, to which we have access, conspire to show, that the habits and modes of thinking and speaking, prevalent in early ages, were founded more on sensation than reflection—on the lively impression of sensible objects and affecting recollections, rather than on profound thought and intellectual refinement. The earlier modes and institutions of religion, such as sacrifices, the visible manifestation of God and of angels, &c., were addressed to the senses rather than the intellect; and, while they, no doubt, conveyed knowledge to the mind, they were adapted to arouse the imagination to the highest tone of fervid excitement. In giving revelations, therefore, to a people of such habits, feelings, and modes of thinking, is it not natural to expect, that Jehovah, who knows the hearts and

the habits of all men, and whose special object in giving those revelations was to produce effect on those hearts and habits, would adapt his communications to the existing state of society, and employ such sensible imagery, symbolical emblems, and significant ceremonies, as would convey the lessons to be taught in the most impressive manner? Nor is it improbable, that the Egyptian system of hieroglyphicks, that sacred language of signs and emblems,\* which “must have been little else than a tissue of metaphor and allegory addressed to the eye instead of the ear,” was in a state of considerable forwardness, if not in full perfection and use, when the Israelites resided in Egypt. If so, they must have been familiarly acquainted with it, and prepared to expect something similar in the revelation of a new religious system; for all their religious ideas, beyond the narrow compass of the traditional recollections of communications made to their patriarchal fathers, must have been derived from the Egyptians, and all their knowledge of sacred rites and ceremonies must have been limited to what they had seen and heard among their imperious masters.

Further, the very nature and object of the principal communications of Jehovah, recorded in the Old Testament, warranted, if they did

\* “One solitary fact has been vouchsafed to ages of restless inquiry upon this subject; namely, that the hieroglyphick characters constituted a *written language*, the signs of an ancient alphabet, expressed, according to the most ancient mode of writing, in *capital letters*; and it is probable that the more compound forms were a series of *monograms*, like the inscriptions upon the precious stones worn by the high priest of the Hebrews, which were ordered to be made after the manner of the *engravings of a signet*,” and thus to contain, within a very small compass, “*as stones of memorial*, even upon two *onyx stones*, the names of the children of Israel.” E. D. Clarke’s *Travels*, Vol. iii. Ch. 4. See also the *Biblical Repository*, Vol. iv. No. 2. Gleanings.

\* Instit. Orat. Lib. viii. Cap. 6. Cæterum allegoria parvis quoque ingenii, et quotidiano sermone frequentissime servit. An additional remark of this distinguished critick will show his estimation of such language. “*Illud vero longe speciosissimum genus orationis, in quo trium permista est gratia, similitudinis, allegoria, et translationis.*”



not actually require, more or less of symbolical style, and consequently double sense. The whole train of revelation unfolds one grand plan, extending from the creation through all the revolutions of time into the ocean of eternity, and comprehending in its ample range all the millions of the human family. For as by one man's disobedience many were made sinners, and as sin consequently reigned unto death over the whole family; even so it was decreed by the counsels of unerring wisdom and ineffable goodness, that grace should reign through righteousness unto eternal life by Jesus Christ our Lord. This gracious purpose required the establishment of a spiritual kingdom, which should extend its blessings as far as the intended grace was destined to flow. The revelations of the Bible, being designed to develop the nature, laws, requisitions, and rewards of this kingdom, in language intelligible to the existing generations of men, must condescend to employ imagery and symbols, which would, in some measure, speak to the senses of an illiterate and worldly minded race, and thus arrest their attention and enlist their feelings by every rational means; so as to "draw them with cords of a man," and secure their affections "with bands of love." "Little reaches the understanding of the mass" of men "but through the medium of the senses. Their minds are not fitted for the reception of abstract truth. Dry argumentative instruction, therefore, is not proportioned to their capacity; the faculty, by which a right conclusion is drawn, is in them the most defective; they rather feel strongly than judge accurately; and their feelings are awakened by the impression made on their senses."\* These remarks apply with peculiar force to the ge-

neration of Israelites, born and reared in Egyptian vassalage, to whom the earliest written revelations were given. The distinguished promises and favours vouchsafed to their progenitors, had no doubt been often recounted from father to son, and had long constituted a precious inheritance of family reminiscences; but as the branches extended farther and farther from the parent stock—as posterity multiplied and diverged more and more from the common centre—as ages of hopeless slavery increasingly degraded the intellectual powers, embittered the recollection of better days, and circumscribed the whole compass of their views and intelligence within the limits of a laborious mechanical employment, under the eye of a rigid taskmaster,—the impression made by these recollections would become weaker and weaker; the interest felt in them would gradually decline, less desire would be felt to communicate and transmit them, and consequently the greater part of them would fall into utter oblivion; and while no new revelation would supply their place, the vacant minds of these high-born sons of promise would naturally sink into utter worldliness and carnality. Circumcision alone remained among them, as the significant memorial of the covenant made with their fathers. There was, therefore, an indispensable necessity for means as powerful and impressive as all the miracles, by which their deliverance was effected, the imposing grandeur of the pillar of alternate fire and cloud, the thunderings and terrors of Mount Sinai, and all the affecting rites, ceremonies, and external splendour of the Mosaick dispensation. This system was adapted, and no doubt intended, to make its way to the intelligence and the heart of the untutored Israelite, through the medium of every sense and every feeling, and every affection of his nature. But

\* Storr. Opusc. Acad. Vol. i. p. 89, quoted by Horne, Introduction, Vol. ii. p. 611.

what was it designed thus impressively to communicate? Surely not principally or exclusively the mere enactments and forms of an external worship and a temporal polity, which might distinguish the Israelites, and keep them separate from all the surrounding nations. Yet little more is evident on the face of the record. The whole history of the redemption of man by the mediation and sacrifice of the Son of God, goes to prove that Jehovah has, from the beginning, had but one grand plan in view—one spiritual kingdom in progress, through all the various dispensations and revelations, which have distinguished his condescending intercourse with men. All take their place harmoniously in one system, and every individual part appears complete, only in combination with the whole. The Israelitish theocracy, therefore, must be considered as a temporary accommodation of this system—this spiritual kingdom, to the peculiar circumstances and character of a peculiar people, by way of preparation for a more perfect development of its spiritual and universal character. Can we then admit, that little or nothing of this spiritual character, which is indelibly impressed upon the essential principles of this kingdom, was infused into the Jewish polity? “Indeed the notion, that the Israelites saw nothing spiritual in the words and works of the law, that they understood in the lowest and most barely literal sense all that was written for their instruction, and prescribed for their observance, must subject those who would maintain it, to a charge of paradox and inconsistency.”\* Few, indeed, are the open intimations of spiritual intention found in the Mosaick records themselves—so few, that if we reject every interpretation,

\* Conybeare, Lect. i.

† See Horne, Vol. ii. Pt. 2. Ch. 1. Sect. v. where he enumerates them.

which looks for meaning beyond the mere expression, we may well wonder at the leanness and carnality of the whole system.\* Subject it to this proscription, and it dwindles into a naked accumulation of splendid forms, imposing ceremonies, costly sacrifices, and laborious observances—truly “a ministration of condemnation and of death,” in the broadest and most unqualified sense, with scarcely a ray of the glory, or a shadow of the blessedness, or a spark of the spirit of the grand kingdom with which it stood connected, and of which it then constituted the only development.

If, now, on the one hand, with the spirit of a cold and literal criticism, we reject all spiritual meaning from the words and institutions of the law, save the few examples unfolded by the lawgiver himself,† giving them all the latitude of signification to which they are legitimately entitled, we can hardly avoid a perception of deplorable deficiency, especially if we attempt to study them for our own edification. We may justly ask, Where are the firm and broad foundations, on which the pious Israelite might

\* Kant, the celebrated German philosopher, having adopted this theory of literal interpretation, denies “that the Mosaick religion possesses the real and appropriate character of a system of religion, because—1. All its commandments refer merely to external transactions, and take no cognizance of the thoughts and intentions—2. It promises and threatens only temporal rewards and punishments, and makes no reference to a future state—3. It excludes all the rest of mankind from the communion of the Jewish church.”

Religion innerhalb der grenzen der blossen vernunft, as quoted in Storr's Lehrbuch der Christlichen Dogmatick.

N. B. I am unable to refer to Schmucker's translation, not having the work at hand.

† The most explicit may be found in Ex. xxviii. 38. Leviticus, xxvi. 41. Deut. x. 16 & 30, 6. Ex. xiii. 13. Num. iii. 12, 13, 44–51, and xviii. 14–16.

build his faith? Where the consoling truths and encouragements to soothe the anguish of a wounded spirit, or allay the pangs of an awakened conscience? Where the heavenly aliment to nourish the regenerated soul, sustain it in the day of trial and temptation, perpetuate the spirit of devotion amidst the pressure of daily avocations, and to purify and prepare it for its mansion of holiness? With such a revelation, and such a system of worship, Israelitish piety becomes a paradox, and Israelitish attachment to the law inexplicable or enthusiastick. The glory of Israel is an empty shadow. But if, on the other hand, we consider these illustrations as mere specimens of deep and rich significancy, veiled beneath these external forms, and as furnishing a clue to the full development of this treasure, the whole system assumes a new aspect—an aspect worthy of the God who ordained it, admirably adapted to its appropriate purpose, and fully adequate to supply the wants of the pious Israelite. “*Lex vetus, (says the learned Grotius,) dupliciter spectatur; aut carnaliter, aut spiritualiter. Carnaliter, quâ instrumentum fuit πολιτειας, Reipublicæ judaicæ. Spiritualiter, quâ σκια εἶχε τῶν μελλόντων, umbram habebat futurorum. Heb. x. 1.\**” This view places every thing in its just light and proportions, and exhibits a gradual progress in the development of Jehovah’s grand plan—first, the obscure intimations given to Adam; then, the more explicit promises made to the patriarchs; then, the fuller exhibition in the Mosaick dispensation, embracing in its progress the prophetick revelations made to the prophets; and, finally, the full beamings of the Sun of righteousness in the gospel dispensation—while, at the same

time, it exhibits the Mosaick economy, as a complete system in itself, adapted to the peculiar circumstances and character of the Jewish people, yet a preordained counterpart—a typical adumbration of the perfect spiritual kingdom afterwards to be unfolded. “The entire system, being but preparatory for another by which it was to be superseded, was constituted in all its essential parts, in such a manner as to be emblematical of that, which it was intended to introduce: and the several parts of the one consequently adjusted by the same proportions, which were to obtain in the other. The wisdom of the divine contrivance, in this, as in other branches of providential arrangement, rendering that which was complete and effectual for its own immediate purpose, at the same time introductory and subservient to other and more important objects.”\* The Jewish system thus becomes a subject of deep interest and profitable investigation, to every Christian who studies the Scriptures merely for his own edification, but especially to the preacher, whose official engagements require the interpretation and application, as far as possible, of the whole series of God’s revelations. The law, set before us in this light, instead of being a dry detail of antiquated facts and enactments, or an assemblage of obsolete ceremonies and observances, contains a treasure of impressive moral lessons and spiritual instructions; presenting at every step some glimpse of covenant blessings and grace—some impressive type or symbol of the divine Redeemer, his great atoning sacrifice, and the varied and abundant blessings thus procured for fallen man. No wonder, therefore, that faith and love, and every Christian grace, could flourish in the Jewish church, like the palm tree planted by the streams

\* Grotii Opera Theol. tom. iv. p. 331 as quoted by Magee on Atonement and Sacrifice. No. 68. Vol. ii. p. 40.

of water; for here, even before any subsequent revelations were published, were means and provisions spread out before the spiritual mind, fully adequate to supply all its wants. No wonder that the "man after God's own heart," could utter such an exclamation as this, "O, how I love thy law! it is my meditation all the day:" thus attesting by his own experience the characteristic description given of the righteous by an inspired writer, probably of a later date. "His delight is in the law of the Lord; and in his law doth he meditate day and night." No wonder that the Jews, in every period of their history, manifested such ardent attachment to their own records, as to be ever ready, as Josephus testifies, to lay down, cheerfully, their lives, if necessary, in their defence.\* No wonder the apostle could furnish, for the edification of his Hebrew brethren, from their own annals, such a catalogue of saints, of whom the world was not worthy; and who, for the most part, enjoyed only the revelations recorded in the books of Moses.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

IGNORANCE, A SOURCE OF SCEPTICISM.

That many of the objections brought against the authenticity and credibility of the Holy Scriptures, are founded upon an ignorance of ancient things, becomes daily more evident, as the diligence and sagacity of the learned detect the reliques of antiquity, and employ the data which they present, in the investigation and establishment of the truth. This fact is vividly illustrated by the following statements, translated from an article in the *Archives du Christian-*

isme on CELLELIER's recent work on "the Authentick and Divine Origin of the Old Testament."

"From the time that F. A. Wolf had endeavoured to establish his hypothesis concerning the successive formation of the books of the Iliad, and upon the insufficiency of the materials for writing in the remote period in which Homer is placed, similar doubts arose respecting the possibility that writings so considerable as those of Moses, should have been executed in the age to which they are attributed.

"M. Coquerel, pastor of the Walloon church in Amsterdam, in an interesting 'Letter on the Hieroglyphical System of M. Champollion, considered in its reference to the Holy Scriptures,' observes, that it can no longer be asked, on what could Moses write the Pentateuch, since we now possess writings on papyrus, which are as ancient as the age of Sesostris, a contemporary of Moses; and that it will no longer be demanded, how the high priest, Hilkiiah, in the reign of Josiah (2 Kings xxii. 2 Chron. xxxiv.) could find, in the temple, the autograph of Moses, after a period of about a thousand years: since specimens of the papyrus of that age, still exist, and are still legible. Another remarkable application of the discoveries of M. Champollion to sacred criticism, explains the silence of the Bible in regard to Sesostris, a silence of which incredulity has taken advantage. "All antiquity, (says the sceptic,) affirms that Ramses or Sesostris carried his conquests into the three quarters of the world known to the ancients. To enter into Asia, he followed the Isthmus of Suez; Palestine lay in his way—he behoved to traverse it, even to subdue it, before he could go farther; yet in Scripture there is not a single word about him. What, meanwhile, had become of the Hebrews?" The answer, says M. Coquerel, is very simple, now that the labours

\* Contra Apion. Καὶ ὅτι αὐτῶν, ἢ δούλ, ἢ στρατῶν ἦσαν.

of M. Champollion have fixed the age of Sesostriis. His accession to the throne falls in the year 1473, before Christ; and, according to the best chronologists, the departure from Egypt occurs in the year A. C. 1475. Thus the Hebrews were in the deserts of Arabia, during the first eighteen years of the reign of Sesostriis; and, as we conceive, could have no connexion with him, or relation to him whatsoever.

"This solution of the alleged difficulty is the more remarkable, that it offers an indirect proof of the authenticity of the Pentateuch. If these books were a compilation of posterior times, as Vater,\* De Wette,† Augusti,‡ Gesenius,§ have persisted in maintaining, against the reasons advanced by Michaelis, Eichhorn, Eckermann, and Jahn, for their Mosaick origin; if the Pentateuch were a theocratical epopee, or *Mosiad*, composed a little before, or even during the captivity, (which latter assumption M. de Wette labours to establish) how should the author, or principal compiler of a work so extended, and containing so great a number of episodes, of a nature the most varied—how should he have avoided all allusion to the name and history of so famous a contemporary of his hero? No demonstration is more convincing than these indirect indications, which multiply under our eyes in proportion as monuments newly explored, or better understood, revive ancient transactions, or as travellers extend and rectify our conceptions concerning the scene where the wonders, salutary to fallen man, were wrought."

\* Commentary on the Pentateuch, vol. iii. p. 613—681. Halle, 1805.

† Critique on the History of the Israelites, Halle, 1807, and *Introd. to the O. T.* Berlin, 1817, p. 187, &c.

‡ *Introd. to the O. T.* 1806, p. 128, et seq.

§ *Hist. of the Hebraic Language*, Leipzig, 1815, p. 18, et seq.; and in his *Dissertation de Pentateuchi Samaritani origine, indole, et auctoritate*, Halle, 1815.

#### EDITORIAL REMARKS.

We have long thought and frequently in conversation remarked, that it is among the most unequivocal evidences of the Divine origin and perfect truth of our sacred Scriptures, that every attack which they receive from men eminent for science and literary research, always, in the end, turns to their advantage, and serves greatly to confirm their authenticity, and the truth of their statements—The objections made, excite the friends of revelation to new researches, and the result *invariably*, as in the preceding article, serves to confound scepticism and infidelity, and to fortify the faith of the Christian believer. No system of falsehood could pass such an ordeal, and come out uninjured—It would, indeed, be destroyed immediately. Subject the Mahomedan imposture, for example, to the test of learned opposers, and the attacks of a free press—It would not endure, longer than the opposing criticism would require to be generally known. Geology is, at present, the favourite weapon which infidels use, to attack the statements of Moses. But this will soon share the fate of all that has preceded it. We intend, as soon as we can find space, to transfer to our pages an excellent paper on this subject, from the *Christian Observer*.

The following Hymns, written for the occasion, were sung at the late agricultural exhibition in Hartford, Connecticut.

#### HYMN I.

This is the season, God of grace,  
When man's full heart doth turn to  
Thee,  
For now his eye can clearest trace  
Thy hand on vale and field and tree.

With hope he casts to earth the grain,  
When Spring awakes the snow-drop  
cold,

With joy beholds bright Summer's rain  
And genial sun the germ unfold;

Yet fear will oft his breast pervade,  
 Even while he views the fertile soil,  
 Lest storms destroy the tender blade,  
 And crush the promise of his toil:—

But when blest Autumn's care displays  
 His garners with their stores replete,  
 Then hope is lost in strains of praise,  
 And fear in gratulations sweet.

Oh, may we ne'er by Famine dread  
 Be taught these annual gifts to prize,  
 But be to grateful duty led,  
 By all the bounty of the skies.

## HYMN II.

God of the year!—With songs of praise,  
 And hearts of love, we come to bless  
 Thy bounteous hand, for thou hast shed  
 Thy manna o'er our wilderness;—  
 In early spring-time thou didst fling  
 O'er Earth its robe of blossoming—

And its sweet treasures, day by day,  
 Rose quickening in thy blessed ray.

And now they whiten hill and vale,  
 And hang from every vine and tree,  
 Whose pensile branches, bending low,  
 Seem bowed in thankfulness to Thee;  
 The earth, with all its purple isles,  
 Is answering to thy genial smiles,  
 And gales of perfume breathe along,  
 And lift to Thee their voiceless song.

God of the Seasons! Thou hast blest  
 The land with sunlight and with  
 showers,  
 And plenty o'er its bosom smiles,  
 To crown the sweet Autumnal hours;  
 Praise, praise to thee!—Our hearts expand  
 To view these blessings of thy hand,  
 And, on the incense-breath of love,  
 Go off to their bright home above.

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## Miscellaneous.

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### MEMOIR OF THE REV. JOSEPH EASTBURN.

(Continued from page 464.)

#### Miscellaneous Particulars and Remarks.

Of the excellent man who is the subject of these memoirs, it may be gratifying to the reader to know somewhat more than is contained in the foregoing narrative. It may also be proper for the writer to make some additional remarks.

The person of Mr. Eastburn was in no respect peculiar. His stature was a little below the middle size, and his frame was such as to favour the activity for which he was always remarkable. A better likeness of his face, in the last ten years of his life, could scarcely be given in an engraving, than is exhibited in that which accompanies these memoirs.—His aspect in younger life was considerably different. In publick speaking, his countenance and eyes often expressed much animation; and he used a good deal of unstudied, yet not ungraceful gesticulation. When

much engaged, as was often the case, his whole body seemed to be agitated by the fervours of his mind. Still there was nothing of that boisterous, loud and enthusiastic rant, in which extemporaneous speakers in the pulpit too often indulge. His voice was strong and his speech articulate; and there was seldom any hesitation, or appearance of difficulty to get forward, in his publick addresses. They were generally fluent, and always characterized by great solemnity.

He was singularly neat in his dress, and in all his habits; and he could scarcely refrain from showing his disapprobation, when he saw the want of an attention to decency of appearance in others. His mechanical business had not rendered him uncouth or awkward in his behaviour. His address and manners, although destitute of polish, were agreeable and even prepossessing. The genuine influence of Christian meekness and courtesy seemed to throw a charm around him, wherever he went, or whatever he did or said.

His natural temper seems to have been hasty; but it was so softened, subdued, and regulated by divine grace and habitual watchfulness, that it rarely discovered itself. On the contrary, he was a bright example of forbearance, caution, prudence, and the endurance, of injury and even of insult, without anger or resentment. One instance is recollected of his using an expression which he afterwards thought harsh and unwarranted, and he could not be at peace with himself, till he had expressed to the offended party his sorrow for the offence. He never indulged in levity, but was remarkably social and cheerful; and kindness, sympathy, and a desire to relieve distress, whether of a temporal or a spiritual kind, were prominent features of his character.

The best men are not without their imperfections, and that which the writer thought the most visible in Mr. E., was precisely that which Kippis has noticed in the character of Dr. Doddridge—"that he was fonder of applause, from every quarter, than was desirable in one who was so justly entitled to it." Yet it is but justice to add, that this foible diminished as his usefulness increased, till toward the close of life, when both usefulness and applause were most abundant, his love of praise seemed to be nearly extinct. He grew in humility and in a disregard of all but the approbation and glory of God, as he drew nearer to the end of his course, and the rest and reward of heaven.

It was observed, in the commencement of these memoirs, that Mr. E. had "no pretensions to genius, no eminence of intellectual powers or attainments." Such certainly was the fact, taking the terms used in the assertion in their customary acceptation; and yet, if there be such a thing as a *genius for religion*, he possessed it; and it is beyond a question that piety elevated his intellectual powers, in regard to every thing in which piety was concerned. Without piety, he

would probably never have been remarkable for any thing but his mechanical industry, and good common sense. He does not appear to have been formed for literary improvement, if he was even capable of it. He has mentioned, in his account of the former part of his life, that his assiduous application to study, while at the grammar school of Dr. Robert Smith, of Pequea, produced a pain in his breast, which compelled him to return to his mechanical employment. This was undoubtedly true; but the late Rev. Dr. John Smith, who was then a student or a teacher in his father's grammar school, told the writer that Mr. E. was not able to master the Latin grammar, and it is certain he never did master it—Probably the efforts he made, by night and by day, to effect what, to him, was peculiarly difficult, produced the complaint of his breast, which drove him from the school. He wrote a plain legible hand, but was far from correct in the grammar of his own language. His reading was much more scanty than that of hundreds of mechanics, in situations less favourable than his own to the possession and perusal of books. Among his papers, the bookseller's receipt for Scott's Commentary was found, dated January 19th, 1809. This, there is little doubt, was the first commentary, and the only one, that he ever owned. The writer remembers lending him a single volume of Henry's Commentary, several years before this, but he did not retain it long. He was much accustomed to compare Scripture with Scripture, and thus to be his own commentator. His memory, although not tenacious of the Latin or any other grammar, seemed to be formed to receive and retain the words of Holy Scripture, and to be a receptacle for devotional psalms and hymns, almost without number. He knew a large part of the Bible by heart, and could repeat the devotional poetry of Watts, and of some other writers, to a wonderful ex-

tent, and with great accuracy. This, too, was the man who, in his public prayers and discourses, used his mother tongue with a readiness and propriety seldom exceeded, by those who speak what they have not precomposed, or studiously prepared. The truth was, that he threw his whole soul into what he delivered in public; and this so carried his hearers along with him, as left them little leisure or inclination to notice any slight inaccuracies of expression in what they heard; and hence his public addresses were acceptable, and often delightful, even to nice and fastidious ears. On the subjects of religion he likewise seemed to possess no inconsiderable share of imagination; as well as a capacity for promptly adapting scriptural truth, both historical and doctrinal, to particular subjects and occasions, which few educated preachers ever excel, and many never equal. At concerts for prayer, and all incidental religious services, at which special addresses were to be delivered, father Eastburn was looked to, as one whose presence and services were peculiarly desirable. Shortly after the writing of these memoirs was announced, the following unsolicited note was received from the respectable citizen whose name it bears—

Dear Sir,—A circumstance respecting the Rev. Mr. Eastburn, which fell within my knowledge, may, perhaps, deserve a passing notice, in your intended Memoir.

Two of my apprentices were drowned, in one of the ponds in the suburbs of this city, some years ago. Mr. Eastburn happened to be in the grave-yard, and seeing that no person was prepared to address the assembled crowd, he undertook that office, and delivered an extemporaneous address, perfectly suited to the occasion—one of the most affecting I ever heard in my life.

Yours, very respectfully,  
MATHEW CAREY.

Feb. 9th.

The following extracts from a letter which had been solicited from

the Rev. William S. Plumer, of North Carolina, will illustrate several traits in the character of Mr. E., as well as give the reader a good idea of his preaching powers.

Warrenton, N. C. July 7th, 1828.

Rev. and Dear Father,—When in the city, I promised you some little sketches of the life of Mr. Eastburn.

In October, 1825, I visited Philadelphia, and called on father Eastburn. When I first called, he was not at home. I was told that he was visiting the sick, in a part of the city rather destitute of pastoral labours; but that he would be at home in half an hour. I accordingly waited until his return. At the appointed time he came. After Christian salutation, he said he had been visiting—had seen many very distressed people—and especially one. “She is a young lady,” said he, “whose mother is dead, and whose father and only brother are infidels, and very bold in wickedness. The young lady is under soul-concern (a very common expression with Mr. E.); I got to her room, when her father and brother were from home, and I talked to her much about the plan of salvation. Poor thing, she was very ignorant, and she is very much distressed. While I was talking, I heard some person coming in—I was told it was her father, and that he would be very angry. Presently the door was opened noisily, and a man forty or fifty years old entered the room, in a very blustering and angry manner. He first accosted me by saying, ‘And who are you?’ (he knew who I was.) I told him my name was Eastburn. ‘And what are you doing here? We want none of your religion here. We have sorrow enough already.’ ‘My friend,’ said I, ‘I heard that your daughter was sick, and that her mind was troubled about her sins, and I knew that Christ Jesus came to save the chief of sinners; and I thought I would come and tell her.’ Here a conversation ensued—The father became less irritated, and at last, before I came away, he was willing that I should pray with and for his daughter. Now,” continued the old gentleman, “we can bring almost any body over, if we will be mild, and calm, and affectionate.”

Before I left him, I said, “Father Eastburn, you have been long in the service of Christ—What advice would you give, in few words, to one who, like myself, was about to enter the ministry.” His answer was—“When I was a young man, I asked Dr. John Mason, the father of Dr. John M. Mason, nearly the same ques-



tion. I asked him what advice he would give to a young Christian—I will give you his answer—it was this:—When you are about to engage in prayer, remember what the object of prayer is. When some people pray, they seem to be paying their compliments to God, as to some great man. God wants no compliments. Learn to converse with the Lord, to talk with him. *The secret of the Lord is with them that fear him.* If I may add any thing to this," continued Mr. E., "I would say, when you read the Scriptures, do not read too fast. If, in reading, the mind strikes a rich vein of thought, do not call it back—let it go on for a while. This is the way to have profitable thoughts, and to be filled with the knowledge of God. My best and happiest frames are brought on in this way." This advice shows clearly that Mr. E. was a *growing* Christian; that he "increased in the knowledge of God, and in spiritual understanding."

It is possible that some may have supposed Mr. E.'s talents far below what they really were. He was not learned; he was not methodical; nor had he any of that *sophomorical* eloquence, which produces pleasant sound. "Words ought surely to be laboured," says Dr. Johnson, "when they are intended to stand for things;" and *only* then is there need of labouring them. Although there was nothing of this kind, yet there was a deep interest kept up in his publick services. No man could look at him, and be disposed to criticise. Every man felt that Mr. E. was an honest man; and therefore the hearer very much resigned himself to the speaker.

I heard him in February, 1826, lecturing on the first fourteen verses of Gen. 22d chapter. The first part of the sermon was descriptive of the age, appearance, family, feelings, and conduct, of Abraham. He often personated Abraham, in the course of his remarks. Having followed this course some distance, he at length represented Abraham as having arrived on the mount with his son—"Here came the conflict," said Mr. E. He then briefly summed up the feelings of Abraham, while "he built an altar, and laid the wood in order there." The interest he now threw into the description was worthy of the subject; and would have done credit to any man. When he described Abraham "binding his son, laying him on the altar upon the wood, and stretching forth his hand and taking the knife to slay his son," it seemed almost as if the scene described was one we could all see. The audience was still, and hung upon his lips. "At this critical moment," said the old gentleman, "a voice was heard, saying, Abraham,

Abraham." These last words he pronounced very rapidly, and as we might suppose one would do who saw another in great danger! The effect was as great as any I have ever seen produced by description. I am persuaded that *one-half* of the congregation involuntarily moved forward, rather raising themselves from their seats, as if to seize the father's hand, and save the life of Isaac. All this was done in perfect simplicity. A little child never spoke with more artlessness, or remoteness from affectation.

*Institution of worship among mariners.*—Mr. E. gave the following account of the first meeting for mariners in Philadelphia. "In the year —, we determined to have a meeting for the dear mariners, and procured for that purpose a sail-loft. On the Sabbath, we hung out a flag. As they came by, they hailed us—'Ship ahoy!' We answered them. They asked us 'where we were bound?' We told them, to the port of New Jerusalem; that we sailed under Admiral Jesus, a good commander; that we wanted men; that we had several ships—that there was the ship Methodist, the ship Baptist, the ship Episcopalian, the ship Presbyterian, &c.; that they might have choice of ships and of under officers, but that they would do well to go in the fleet. 'Well,' said they, 'we will come in and hear your terms.' Here," said Mr. E., "was the beginning of our Mariners' Church—and now, when any of them expresses a desire to join a church, I ask them what church they would wish to join, and I go with them, and introduce them to the pastor of the church, and tell him what I know about them."

Thus I have imperfectly fulfilled my promise. I have given you the most striking sketches that I remember. . . . I have given you only the substance. I think that what I have stated is strictly true—certainly not beyond the truth—You can make what use you please of it.

In these memoirs Mr. Eastburn is frequently mentioned as the *Pastor* of the Mariners' Church, and is also styled *Reverend*. To prevent misapprehension, and, indeed, to correct that which has, to a certain extent, already taken place, it may be proper to remark that, according to the technical use of the terms pastor and reverend, Mr. E. was entitled to neither; although, in their general import, it is believed that he had a good claim to both. Neither *Pastor* nor *Reverend* is

technically or customarily applied to any man who is not an ordained minister of the gospel, which Mr. E. never was; and the former term is used to designate one who is not only ordained, but who also has the stated charge of a particular church and congregation, in which he both preaches and administers the sacraments, and in Mr. E.'s licensure it was expressly stipulated that he should not consider himself as a candidate for the pastoral office.\*\* The Mariners' church, moreover, was established by a joint effort of several religious denominations, and it could not, without some new arrangement, be placed under what is usually denominated *the pastoral care* of a minister belonging to any one of these denominations.

But the word *pastor*, or *shepherd*, in its general application to the duties of a minister of the gospel, refers, chiefly, to his obligation to feed a flock of Christ, of which he has the oversight, with spiritual food; to watch over them, and in every way to promote their spiritual welfare: and never did a minister of the gospel labour more assiduously than did Mr. Eastburn, to give to the people of his charge—his “dear mariners”—a full, and the most suitable supply, of *the bread and the waters of life*, to watch for their souls; to visit them in sickness; to warn them of dangers; and to guide their feet into the way of peace.—To them, therefore, he was truly and emphatically *a pastor*.

\* In this stipulation, which was agreed to without any reluctance on the part of Mr. Eastburn, regard was had by the presbytery, not only to the defects of his education, but also, and chiefly, to the state of his mind in regard to the sacrament of baptism. It is believed by the writer that his sentiments on this subject were somewhat different before his death, from what they were at the time of his licensure. But at that time he could not, if he had been a pastor, have baptized infants at all, nor adults in any form but by immersion—He could not, of course, be a pastor in a Presbyterian church.

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Johnson's definition of the word *Reverend*, in its general import, is “Venerable; deserving reverence, enforcing respect by his appearance.” And to whom was all this more applicable, than to the truly *venerable* man who is the subject of these memoirs? The word, says the great Lexicographer, is “an honorary epithet of the clergy”—And the epithet was courteously given to Mr. Eastburn, by such a voluntary, general and cordial suffrage of the religious publick, as but few could command.

If any should be disposed to make the case of Mr. E. a plea for the introduction of men into the gospel ministry, without more education than he possessed, they ought to be informed that they could not have obtained his sanction, or countenance, to such a plea. He never thought himself qualified for *the pastoral office*, as the phrase is usually understood; and it is believed he would not have consented to accept it, if it had been offered, and even urged upon him. He always lamented that he was not better furnished than he was for the limited duties of an exhorter and preacher. He had the good sense to know, that he had not the “treasure” of theological knowledge, out of which he could “bring things new and old” in a stated charge. Let those, therefore, who aspire to be what he was, have some good evidence that their qualifications are equal or similar to those which he possessed. The writer has always considered the case of Mr. Eastburn as nearly *unique*—as standing by itself. He has never regretted, and thinks he shall never regret, the instrumentality he had in giving to this extraordinary man, the qualified licensure which was granted him. He would vote to give it to another of like qualifications, if another could be found. But another such he never expects to see. A man like Mr. Eastburn does not often ap-

pear.—A man who had such a force of piety, as far more than counter-balanced the wants and defects which must forever and completely disqualify ordinary Christians for the sphere in which he moved.

[We find ourselves so pressed for space, that we cannot, as announced last month, close the Memoir of Mr. Eastburn in our present number.]

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PHILOSOPHY SUBSERVIENT TO RELIGION.

*Essay XV.*

(Concluded from page 455.)

Our benevolent affections include, necessarily, a desire of the welfare and happiness of their objects. From this they derive their name; and by this criterion they are distinguished from every other principle of our constitution. This desire will prompt us to do good to those whom we love; to remove or alleviate their distresses; to rejoice in their prosperity; to sympathize with their misfortunes; and to give them our best wishes, when our beneficence cannot extend to them.

The benevolent affections are an amiable and excellent part of our constitution; they furnish an innocent and refined enjoyment to those by whom they are duly cultivated and regulated; and to the preservation and general welfare of society, they are of indispensable necessity. There is, perhaps, no natural principle, which is regarded with greater approbation and delight than kind and generous affection. Scarcely any spectacle is more pleasing than that of a peaceful and affectionate family. "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity!" So pleasing and delightful is kind affection, that even its excess is commonly viewed with indulgence, and never censured with severity. On the other hand, nothing appears more detestable than a settled ma-

lignity of disposition: even the mere want of natural affection appears monstrous and shocking.

Kind affections are in their own nature pleasant and agreeable. Our Maker has so framed our minds, that the exercise of tender and generous sentiments is naturally delightful. It is favourable to health of body, and indispensable to the comfort of the mind. The angry and turbulent passions are hostile to the health of both mind and body. "Mutual kind affections," says Dr. Reid, "are undoubtedly the balm of life, and of all the enjoyments common to good and bad men, are the chief. If a man had no person whom he loved or esteemed, no person who loved or esteemed him, how wretched must his condition be?—We may therefore lay it down as a principle, that all benevolent affections are, in their nature, agreeable; and that, next to a good conscience, to which they are always friendly, and never can be adverse, they make the capital part of human happiness."

The social and benevolent affections are, evidently indispensable to the preservation of the human race. What would become of the helpless infant, without the mother's tender and watchful care? How could families, those nurseries of the human kind, be formed, or kept together, without mutual attachment between their members? How could any society exist among mankind, if no one had any regard to the welfare of others? Were all benevolent affections eradicated from the mind of man, the human race would become extinct with the present generation.

These considerations will show us the absurdity of the scheme which some have advanced, that the kind affections of human nature spring from self-love, or are mere modifications of this quality. These unworthy notions, I apprehend, are not likely to be entertained by

any person who has not adopted a system which requires him to degrade and vilify the natural principles of the human constitution. This some aim to accomplish by asserting that our natural benevolent affections are nothing more than self-love, diffused upon our family, our country, our race. But attempts of this sort must inevitably fail of success. The common judgment of men will always pronounce our benevolent affections to be excellent, lovely, and useful, whatever be their origin. But in reality, there is no reason whatever for resolving them into self-love. The regard which I have for my own welfare, is one thing; and the regard which I have for the welfare of others, is another thing. To my consciousness they seem very different affections of mind. There does not exist, so far as I can see, the slightest reason for supposing that one is a modification of the other. Those principles of action which are comprehended under the general term self-love, are necessary to induce each individual to provide for his own welfare; the benevolent affections are necessary to induce him to provide for the welfare of society; and the wisdom and goodness of God are manifested in bestowing upon man the latter class of principles, as well as in bestowing upon him the former.

The benevolent affections are not in their own nature holy. Holiness includes, essentially, an obedient regard to the will and authority of God. No affection of mind can be holy in which this regard is not included. That kind affections towards our fellow creatures, are often found wholly detached from piety towards God, cannot for a moment be doubted. Many persons are anxiously solicitous about the welfare of their children, their families, their country, who are entirely destitute of love to God; who never in their whole lives per-

formed one action from a reverential and dutiful regard to his supreme authority. Such persons may be kind and generous, but they are not holy.

It is important to remark, that our benevolent regards towards others will be regulated and modified by the opinion which we have formed of what is excellent and desirable. The worldling will be supremely solicitous that those whom he loves may be rich and prosperous in the world. On the contrary, a man of piety will be anxious, above all things, that the objects of his tender affection may please God, and enjoy his favour. These considerations are sufficient to convince us, that benevolence, however good and amiable, according to its peculiar nature, is not essentially holy. It may exist in bad, as well as in good men. In both, it will seek the welfare of the beloved object, according to their settled estimate of what is good and useful. A man who does not esteem holiness as excellent and desirable, will not desire and endeavour to promote the holiness of others, however dear they may be to him.

The phrase, *disinterested benevolence*, although incidentally used by some good writers, includes a great and manifest abuse of language. An external action may be called interested, or disinterested, according as it proceeds from a regard to our own welfare, or to the welfare of others; but the internal principle or motive from which the action proceeds, whether it be self-love or benevolence, cannot, without absurdity, be so denominated. There is a propriety in speaking of *disinterested beneficence*, because beneficence may proceed from a regard to our own interest, as well as from a regard to the interest of others. But *benevolence* essentially includes a desire of the good and happiness of others; and, so far as it exists, it necessarily excludes all

considerations of personal advantage. Interested benevolence is, therefore, a contradiction in terms. Disinterested benevolence is an absurd and incongruous pleonasm.

The benevolent affections, although amiable and useful parts of our constitution, are, notwithstanding, liable to abuse; and when irregular, or excessive, they often become the positive source of vicious and criminal conduct. Strong attachment towards one individual or class of persons, very frequently leads to injustice towards others.

This truth admits of ample illustration and proof. At present it will be sufficient to refer to one well known example. Publick spirit is a noble and generous sentiment, and when duly directed and regulated, it leads to the happiest results. It is undeniable, however, that this principle, so excellent and useful when properly regulated, not unfrequently produces the greatest injustice towards other communities, and even towards individuals of the same community. Patriotism, the theme of so much admiration and applause, and deservedly so, has, notwithstanding, in instances without number, led to acts of the most atrocious villany towards other nations; and examples have not been wanting of gross violations of the rights of individuals, proceeding from a zealous regard for the general welfare. It is our duty to regulate all our desires and affections, of every kind, in conformity with the law of God. If in any instance they be permitted to lead us to a course of conduct which the divine precept forbids, they then become the sources from which disobedience and sin proceed. That this is often the case with the social and benevolent affections, cannot be questioned by any person who has observed, with attention, the present state of human nature, and the ordinary course of human events. Who

has not read the affecting story of the husband and the father, whose compassionate regard for his starving family induced him to commit robbery on the high-way, to obtain the means of relieving their distress?

These facts will hardly admit of a plausible reconciliation with a favourite notion of some theologians, which is, that all sin consists in selfishness. To determine whether this statement be correct or not, it is necessary to ascertain the precise import of the term selfishness. This will not be a difficult undertaking, as there is scarcely any word in the language more free from ambiguity than this. In common usage, the word marks the quality of a person who discovers the want of a due regard to the interest and welfare of others. However strong, or even irregular those desires and propensities may be, which have an exclusive reference to his own interest, he is not branded with the odious character of selfishness, unless his conduct indicates a deficiency in kindness and generosity towards his fellow creatures. If a person were separated from all intercourse with society, and consequently deprived of every opportunity of affording happiness, he could not, whatever might be his conduct, be called a selfish man. In addition, therefore, to the irregular exercises of our social and benevolent affections, every criminal perversion of those desires and propensities, which, for the sake of distinction, may be called personal, and which do not essentially imply a defect of good will to others, may be stated as so many facts in contradiction to this representation. Indeed it is abundantly manifest, that this notion cannot be stated with any appearance of plausibility, without giving an extension and latitude to the meaning of the word selfishness, which is unknown in common and correct usage.

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(Continued from p. 446.)

8. The faith of the gospel, the remedy we consider, facilitates recovery from acute diseases, especially those of a spasmodick nature; and is essentially serviceable in all cases, where a sudden shock of the mind or body, would be injurious, and perhaps prove fatal to the patient.

(1.) In the year 1816, I attended a gentleman who was reduced to the lowest possible state of existence by the typhus fever. For three days and nights he was speechless. His extremities were cold, his pulse imperceptible at the wrist, and he was for many hours apparently dying. From this situation however he happily recovered; and he has since told me that he was unable to describe the consolation and support of religion which he then enjoyed, and that this *apparently* distressing period, was the happiest of his life.

(2.) Analogous to what has just been stated, was the case of the late Mr. Shrubsole, who was reduced very low, and whose case was apparently hopeless—he being for some hours sorely afflicted by convulsions. During this time he laboured under great darkness and distress of mind; but when the light of divine truth broke in upon him, and he experienced the support of true faith, his convulsions left him and he rapidly recovered.\*

(3.) Some years ago I attended a lady who laboured a long time under a very painful and distressing disease of the heart, resembling angina pectoris. She oftentimes, on the least bodily exertion, such as walking about the room or going up stairs, was suddenly seized with paroxysms, in which she had

the appearance of a dying person. I have been frequently called to visit her, when I looked for her to expire before I left the house—A near relation had actually died in a paroxysm of a similar disease. She informed me that when these paroxysms came on, she was not alarmed; that she hoped she knew in whom she had believed; that the goodness and mercy which had followed her during life, would support her in the trying hour of death; that she expected to die suddenly in one of these spells; that when they came on, she endeavoured to keep her mind and body as tranquil as possible, to place all her confidence and hope in God through Christ Jesus, and wait on him in faith, patience, and submission to his will. This tranquillity of mind and body did more for her recovery than all the materia medica beside. Indeed without it, I think she could not have recovered. She united the principle of faith with the diligent and persevering use of the remedies suitable to her case, and she is now living and in good health.

9. It is almost unnecessary for me to adduce cases wherein the faith of the gospel gave support and comfort in the hour of death—they are familiar to every Christian observer. But as a case occurs this day, August 1st, 1828, in which the power of faith is strikingly exemplified at the approach of death, I will relate it, especially as it occurred where I did not expect it, and as it illustrates that portion of Scripture which says—"God hath chosen the weak things of the world to confound those that are mighty—that no flesh should glory in his presence." A young woman of colour, aged fourteen years, who had been an attentive scholar in the African Sabbath School in this city; but in whom there appeared nothing remarkable, save that she was very anxious to attend the school, and was orderly,

\* See Shrubsole's Christian Memoirs.

quiet, and attentive in it. This person is now dying in consumption. A few weeks ago, I gently intimated to herself and her mother my views of the nature of her case. To-day, when I asked her how she did? she told me "she believed she was dying; but that she was not afraid to die, having made her peace with God through Christ Jesus, and that she was willing to die when God should please to take her, or to live as long as God saw best; and that she had no will, but only wished that God's will should be done. She said she would like to talk more with me, but that the cough and difficulty of breathing prevented her.\*

10. The faith of the gospel tends to promote longevity. As most of the diseases to which we are subject, arise from, or are aggravated by, the irregular or extravagant passions of the mind, and the inordinate or unlawful indulgence of the appetites of the body, the faith of the gospel regulating, controlling, and governing these, will unquestionably promote health and longevity; and the good health and regular lives of parents (other things being equal) will essentially contribute to further the health of their offspring. Thus these causes, operating progressively, will surely tend to promote, to a great degree, the duration of human life. This accords with the sacred Scriptures—For "the fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil:"—"for as the days of a tree are the days of my peo-

\* August 5th, 1828. To-day, at 6 o'clock, P. M. this child entered into her heavenly rest; her bodily sufferings were great, but her mind was wonderfully supported by the faith of the gospel in this trying period. Her christian patience, resignation, and humble submission to the divine will, were truly remarkable. Her hopes in the mercy of God, manifested in Christ Jesus, were very cheering, encouraging, and comfortable.

ple, and mine elect shall long enjoy the work of their hands."

While, on the other hand, we are informed by the same high authority, "that the wicked do not live out half their days." Since, then, the faith of the gospel tends to prevent curable diseases from becoming incurable; to support under and promote recovery after severe surgical operations; to protract life, and make patients comfortable when labouring under incurable diseases; since it facilitates recovery from acute diseases, especially those of a spasmodick nature; since it is essentially serviceable in all cases where a sudden shock of the mind or body would be injurious, and perhaps prove fatal to the patient; and since it tends to promote longevity and support and cheer in the hour of death itself—is it not the unquestioned duty of the physician to endeavour to avail himself of this divine remedy? And as the remedy will be as necessary and useful to the physician as to his patients, is it not important that he should try its operation on himself? He will then know the better how to apply and recommend it to others, according to the maxim "*experientia docet scientiam*"—experience teaches knowledge.

O! if I possessed an eloquence more than Ciceronian—if I could extend my voice from one extremity of the globe to the other—I would earnestly address and urge every member of the human family, by every powerful consideration and motive that could be adduced, diligently and perseveringly to seek to obtain this *divine remedy*. I should tell them that they have the word of God for their encouragement, that if they seek it aright they shall assuredly find it, and that it will support, guide, and comfort them through life and at death, and introduce them to the enjoyment of God to all eternity—

“Redemption! O, thou beauteous  
mystic plan,  
Thou salutary source of life to man!  
What tongue can speak thy compre-  
hensive grace?  
What thought thy depth, unfathomable,  
trace!  
O! blest Redeemer, from thy sacred  
throne,  
Where saints and angels sing thy tri-  
umphs won!  
From that exalted scene of bliss su-  
preme

Look down on those who bear thy sa-  
cred name;  
Restore their ways, inspire them by  
thy grace,  
Thy laws to follow, and thy steps to  
trace;  
Thy bright example to thy doctrine  
join,  
And by their morals prove their faith  
divine.”

BORSÉ.

(To be continued.)

## Reviews.

### MEMOIRS OF JOHN URQUHART.

(Concluded from page 469.)

Our second extract shall consist of part of an essay, or sermon, which we fully agree with Mr. Orme is entitled to be denominated an *extraordinary* effort of so young a mind. We should, indeed, be glad to make room for the whole of it, but it is too long to be inserted entire. We take only a few of the first pages; the latter part is superior even to the beginning.

#### “2 CORINTHIANS, IV. 13.

“We having the same spirit of faith, according as it is written, I believed, therefore have I spoken; we also believe, and therefore speak.”

“There is a common proverb, that ‘the truth should not be always told.’ In other words, that it is not always a good reason for speaking that we believe. Although apparently at first sight a little paradoxical, this saying will be found, like most other proverbs, to embody the wisdom of very extensive experience.

“There are some truths which concern only a few individuals, and in which the rest of mankind have no interest whatever. If there be nothing absolutely wrong, there is at least something very trifling, in publishing such matters. And you cannot, perhaps, pitch upon a character more universally despised, than that of the busy-body or the tell-tale. Yet each of these deservedly detested characters, could, perhaps, allege in excuse for all his silly conversation, that he spoke because he believed.

“There are other truths which it would be not only idle and improper, but which it might be cruel, or even criminal, to promulgate. That man could have but little tenderness or humanity in his disposition,

who should assiduously relate the disgraces, or the crimes of a departed parent, to the surviving children; and we would not hesitate to pronounce it a breach of the second great commandment of the law, to expose to publick view the defects in the private character of our neighbour. You are aware, indeed, that the latter action not only is a palpable transgression of the law of God, but comes under the cognizance even of human jurisprudence. Truth is a libel; and it would be no excuse in a court of justice, for the defamer of his neighbour’s good name to affirm, that he had published only what he had good ground to believe.

“You perceive then, that the quality of the motive which Paul affirms to have actuated him in his publick speaking, and in his writings, must depend upon the character of those truths, which he so assiduously proclaimed. If they were truths which concerned only a few individuals, or which, if they had a reference to all, were of comparatively insignificant importance, then it was folly in Paul to labour so hard, and to suffer so much to proclaim them; and, notwithstanding all the cogency of his reasoning, and the sublimity of his eloquence, we should, in such a case, be tempted to concur in the opinion of the eastern king, that after all he was but a learned madman.

“If again, the truths which Paul preached tended only to harrow up the feelings of mankind, and to destroy what might be but early prejudices; but yet were prejudices with which those whom they influenced had associated all that they held dear as patriots, and all that they thought sacred in religion:—if these truths tended only to bring to light evils that had long been hidden, and which had even by the common consent of mankind been carefully concealed:—if, finally, they tended only to demonstrate to mankind that their wisdom was folly, and that their boasted virtue which they had hoped



would open for them the gates of heaven, not only was altogether unable to expiate their crimes, but was itself too much tainted with impurity to find acceptance before God:—if this alone was the tendency of the truths which Paul preached, it was more than folly,—it was cruelty to proclaim them. Better far for the world, they had never been promulgated.

“But I need not tell you that the doctrines which Paul preached were of a far different character.

“It is true that they directly tended to produce all the seeming evils I have been describing; but God be thanked, this was not their only tendency. True, the feelings of the decent and the virtuous among mankind would be harrowed up, when they were classed with the vilest of their species, and told that they had been wearing but the mask of virtue;—that the hidden man of the heart was utterly polluted; that God had concluded all under sin, and that therefore, all are under condemnation. True, the prejudices of the Jews with all their associations of patriotism and sacredness, must have been shocked at being told that the descendants of Abraham were no longer God’s chosen nation, but that the Gentiles were become fellow-heirs with them of the promises. True, the Apostle’s preaching was, to the Jews a stumbling block, and to the Greeks foolishness; but this was not all, or I repeat it, the apostle was guilty of the greatest cruelty. But unto them who believe, both Jews and Greeks, it was the power of God, and the wisdom of God.

“In order then to show that the simple belief of the truths of the gospel is sufficient reason for preaching them,—and preaching them, too; with all the unwearied diligence and fervent zeal which characterized the preaching of the Apostle Paul; and at the risk too, of all the losses and persecutions to which his ministry subjected him,—we shall attempt to show,—

“I. The perfection and excellency of the New Testament dispensation.

“II. We shall also attempt to show, that the belief of the gospel is not only a sufficient reason for preaching it, but that it is the *only* right motive which can lead an individual to the choice of the ministry as his occupation.

“The perfection and excellency of the New Testament dispensation may perhaps be most strikingly illustrated by contrasting it with less perfect discoveries.

“We remark, then, that the doctrines of natural religion, (with a very few exceptions,) are so very dark and confused, as scarcely to warrant, and by no means to encourage its promulgation as a system, on the part of those who embrace it.

“By the light of nature, it is true, we can clearly perceive the existence and some of the attributes of Deity. It is not to the doctrines of natural religion, taken individually, but to natural theology itself, as a system of religion, that the foregoing remark is applicable. Had God never revealed himself to us by his Spirit, or by his Son, still we might have known something of his character, from the works which he has made. And in contrasting the declaration of God’s word with the language of his works, we conceive that men of different parties have fallen into opposite extremes. The mere philosopher would wish to convince us that nature speaks so audibly, and so unequivocally of her Sovereign, as to render all supernatural declarations of his will unnecessary; while, on the other hand, it must be confessed, that the advocates of a written testimony from above have sometimes, through a wish to magnify the importance of the communications of God’s Spirit, depreciated that testimony which his works undoubtedly bear to the character of their great Creator. It is our wish to steer clear of these extremes; and, in attempting to do so, we cannot follow a safer course than that which the written testimony itself points out.

“‘The heavens declare the glory of God, and the firmament sheweth forth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.’ The invisible things of our Creator, even his eternal power and Godhead, are thus clearly seen from the creation of the world,—being understood by the things that are made.”

“So far the voice of nature utters a clear and decided declaration; and so far, those who have listened to no higher testimony, are reprehensible if they speak not what they believe, or what they would believe, did they attend as they ought to the evidence around them. But when we attempt from these few isolated, though important truths, to form a system of religion,—something that may satisfy us as to the relation in which we stand to the powerful Being who created the world, how very imperfect does all our knowledge appear,—how unsatisfactory all our conclusions,—how dark and fearful our prospect of futurity!

“The ancient philosophers of Greece and Rome could clearly perceive, that there was one great Author and Governor of all things,—a Being of inconceivable glory, and of infinite power,—and therefore a Being widely different from those contemptible deities which the impure

imagination of their poets had feigned, and which the perverted judgment of a degraded populace had accepted as the objects of their worship. They must thus have perceived that idolatry was not only a folly but a crime, and, in so far, they were guilty for not promulgating the truths they believed; and, in so far, they are liable to that fearful curse which is denounced against those who 'confine the truth by unrighteousness.'

"But it may go far, perhaps, to palliate, though it cannot atone for their crime, that, when they attempted to carry out their own speculations, they were landed in most unsatisfactory conclusions; and if they attempted to guess, when they could no longer determine with certainty, their conjectures of futurity must have been only those of terror and despair. Not only must they have been convinced, from the wondrous objects around them, of the power and glory of God, but from the conscience within them,—that monitor which whispers approbation to all that is good, and so loudly and bitterly condemns what is evil;—they must have been impressed with the belief, that He, who gave them such a constitution, must himself be a lover of righteousness and a hater of iniquity. The voice of that monitor, however, they must have been conscious they had often disobeyed; and the thought cannot fail to have struck them, that, in so doing, they had offended Him who had placed that monitor within them. They must thus have arrived at the conclusion, that they had forfeited the favour of Him whom his works declared so mighty and so glorious. If they risked the thought of another state of being, where they should be brought into the more immediate presence of an offended God, how fearful must have been the prospect! If God were just, they must abide his righteous indignation; and if he were unjust, the prospect was not more pleasing. Here was a very fearful dilemma, and yet this was the legitimate conclusion into which their inquiries must have landed them. We do not say, that all, or any of the ancient philosophers arrived at this conclusion, but if they did not, it was because, dreading the result, they shrunk from the inquiry.

"Now, with such a revelation as this, what encouragement was there to promulgate their opinions? They could not come boldly forward with the great apostle of our faith, and say,—'We speak because we believe.' All with themselves was darkness and doubt; or if their conjectures amounted to probability, it was a probability of the most fearful kind;—they felt that their opinions landed themselves in no satisfactory conclusion; or if

they did seem to point to any one conclusion more decidedly, it was one of the most appalling nature,—even that the whole world were exposed to the anger of a justly offended God.

"This view of natural religion may serve to explain to us how the philosophers of ancient times were so enlightened, while the multitude around them were sunk in the most degraded ignorance. They did not think the truths they possessed worth promulgating, far less worth suffering for. Socrates, that prince of heathens, dashed the crown of martyrdom away from him, when it had been as easy for him to have gained it as to have refused it, disclaiming the honourable charge that was laid to him of despising the abominations with which he was surrounded, and even by his latest breath giving the order that the idolatry of his country should be sanctioned by his name.

"They like very well to start objections, or even to throw the most insolent aspersions on the truths of Christianity; but when you ask them what they would substitute in its place, they can give no satisfactory answer. They are, in the true sense of the word, sceptics; they have no settled opinions. Infidels they are, too,—they doubt,—they disbelieve.

"You see, then, that, with such a knowledge of God as his works can give, there is little encouragement to promulgate that knowledge,—to speak, because we believe. We might more strikingly illustrate this, by contrasting the inactivity and easy carelessness of mere worshippers of nature in spreading what they profess to believe with the ardour and the self-denial of the apostles of our faith. Where, among the great and the wise, who have made reason their god, do we find an instance of suffering for conscience sake? Or, if a very few such examples can be adduced,—where do we find a single instance of martyrdom for the cause of truth? But I am almost forgetting that this part of my discourse is only an illustration; and is merely intended, by the darkness of its representation, to mark with a clearer outline, and paint with stronger colouring, that glorious dispensation under which we live.

"But between the twilight darkness of nature, and the full blaze of that light which shines forth in revelation, there is many an intermediate shade of brightness; and, besides that dispensation of mercy under which we live, there is many a supposable way in which a perfect Being might have treated his rebellious dependants. You will excuse me, if, in order to illustrate, still farther, the perfection and excellence of the Christian revelation, I dwell on some of the supposable revela-

tions which the Deity might have made to us."—pp. 196—205.

It is not necessary to multiply our citations. All the Essays are very extraordinary for a youth of eighteen; but the religious compositions surpass, in extent of knowledge, depth of wisdom, and facility of expression, every thing in the class of juvenile productions of which we have any recollection. The letters, which are numerous, are written with great simplicity, affection, and ease. Every thing about the young man wore the character of surprising maturity. We have no doubt the volumes will be generally read, especially by the religious part of the community, and among pious young men we trust they will be extensively useful. Mr. Orme is entitled to our best thanks for his effort to rescue from forgetfulness and oblivion so fair a specimen of what nature and grace, in their happiest combination, can effect. While these consecrated *Reliquiæ* are retained, although we may painfully feel that the frail vessel is wrecked, we can yet exult that a portion of her precious freight has been saved, and is thus rendered imperishable.

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A DISSERTATION ON THE SABBATH; in which the Nature of the Institution, and the Obligations to its Observance, are stated and illustrated. By the Rev. John Macbeth, A.M. pp. 250. 12mo.

We profess to be firm believers in the truth of the maxim—"No Sabbath, no religion." Religion, whether Pagan, Jewish, or Christian, always relates to invisible things, and to future scenes and retributions; and so prone is the human mind to be engrossed by sensible objects and present worldly engagements, that it is never much influenced by what is unseen and distant, unless there are set seasons and appropriate rites and

solemnities, by which it is called to reflection, and, as it were, forced away from the influence of sense, and of present occupations and pursuits. This is matter of constant experience; and the history of the world demonstrates, that the support of religion, whatever may have been its character, has always required that some stated seasons should be set apart for its cultivation, and to impress its duties and demands on the popular mind. It would be easy to show that more time has always been devoted, even in heathen countries, to the rites and worship of idolatry than Christianity requires to be appropriated to the immediate worship of the true God. Under the Mosaick dispensation, both the time and the expense which were demanded for the performance of religious duties and the support of religious institutions, were incomparably greater than is required under the gospel. We are happily released from the burden of the Jewish ceremonial; but we are not released, and never shall be, from the law of our nature; which essentially demands stated seasons of abstraction from the world and all its concerns, if we would cultivate a spiritual frame of mind, communion with God, and the bringing into near and present view the great objects of Christian faith, so that they may have their due influence on our hearts and on our lives. The absolute necessity for this, from the very constitution of our nature, forms, in our view, a powerful presumption that the Father of our spirits and former of our bodies, who knows our frame better than we know it ourselves, has appointed set seasons and appropriate solemnities, calculated to cherish in our minds the dispositions which he requires, and the duties which we owe to him—that, in other words, He has appointed the Sabbath with its peculiar exercises; one day in seven, to be taken from all worldly

pursuits, and exclusively devoted to his worship and service. Without this, if we had been required to cherish a sense of our dependence on God, to worship him in spirit and in truth, to have our conversation in heaven, and to be influenced by hopes and fears derived from the destinies of eternity, we should have been required to do that for which no facilities had been provided, that which would have been incongruous to our nature and present state, in a word, that which would have been unreasonable, because impracticable—We have never known or heard of a man who had any character for real piety, who did not observe stated seasons for the worship of his God, and prize the Sabbath as an important and precious season for withdrawing his mind from the undue influence of the world.

Now, if what we have thus stated be true, as we are very confident that in every material respect it is, what a view does it give of the religious, or rather the irreligious state, of what is denominated *Christendom*. In most of the countries styled *Christian*, the Sabbath is really more a day of dissipation than any other; a day more calculated to turn away the mind from all serious thought and spiritual exercises, than any other day of the week. The formal publick solemnities of the Sabbath morning, even in regard to the comparatively few who attend upon them, are deprived of all their effect, by the sports, and recreations, and worldly occupations, in which the remainder of the day is spent. We are making—and we rejoice in it—considerable exertions to send the gospel to the heathen; but *Christendom* itself must be evangelized, before the millennial age can commence—*Christendom* must observe the Sabbath, in a far different manner than is seen at present, before there will be many who worship God “in spirit and in truth.” Possibly, *Chris-*

tendom is to learn this lesson from the converted heathen. We are persuaded that the Sabbath is better observed, in some of the lately Christianized islands of the Southern Ocean, than in any part of Europe or America.

Till within a few years past, the United States, when compared with almost any other part of the world, might be called, and was actually called, “a Sabbath keeping country.” There existed indeed a great disregard to the duties of this holy day in many places, and in very few, was there such a general and serious regard as the devout Christian would desire. Yet we were comparatively, and when taken in mass, a Sabbath keeping people. Of late, however, we have been rapidly losing this character, and if something effectual be not done to arrest the growing evil, we shall soon be as bad as any nation of the old world. Indeed it is to be feared that we shall be even worse; for in other countries the forms of religion are preserved by legal enactments; of which we have none, and it is to be hoped, never shall have any, in our free republick. In this state of moral and religious declension, one of the worst circumstances is, that the government of the country itself, has taken the lead in the downward career of profane disregard to the ordinances of God. The measure of carrying the mail and of opening the post offices on the Lord’s day, a measure utterly unnecessary in itself, has led the way to private profanations without end. Steam-boats and stages are now as unblushingly advertised for excursions by land and water, on the Sabbath, as on any secular day; and are in fact more crowded on that day than on any other. And although all this is done in violation of the laws of the land, as well as of the law of God, no notice whatever is taken of the transgression, by those whose sworn duty it is to execute the law. Now,

who that believes "there is a God that judgeth in the earth," and that he has appointed the seventh part of time, as a season of sacred rest for both man and beast, and for teaching and impressing the obligations which his rational offspring owe to Himself—who that believes this, but must be filled with apprehensions that we are ripening for the marked judgments of heaven. Indeed the proper and natural effect of a general disregard to the Sabbath, will speedily become a sore punishment. That effect will unquestionably be, the prevalence of vice and immorality of all descriptions—proceeding from bad to worse, till civil liberty and all the blessings of a free government can no longer exist among us: for virtue, it is agreed on all hands, is the only preservative, as it is the essential principle, of every such government—and publick virtue without religion, or religion without a Sabbath, is what never has been, and never will be seen.

In these circumstances of gloomy foreboding to the real Christian and the enlightened American patriot, a ray of hope seems to be dawning, from the associations lately formed, and which we hope will become popular and general, for promoting a better regard to the day of sacred rest, by moral means and motives. We are glad that these associations confine themselves to the use of moral means. For although we think it a criminal and shameful dereliction of duty, in those who are set for the execution of municipal laws, to suffer them to be openly and grossly violated, as are the laws which relate to the prohibition of servile labour on the Sabbath, yet, for voluntary associations, clothed with no civil authority, we think the sole appeal should be to the conscience, or moral sense of the people; and to those considerations of true policy, as well as of duty, by which an observance of the Sabbath is powerfully recommend-

ed. It is encouraging to observe that these associations are formed by men of great influence and reputation, in various parts of our land, and that "the General Union" has for its president, one whose name and patronage cannot fail greatly to promote its success, as it has that of other institutions, calculated to subserve the best interests of the community—To him, the work which has led us to those lengthened remarks, is very properly inscribed.

We have pretty carefully perused the whole of the little volume, the title of which stands at the head of this article; and without being understood to say that we have seen no imperfection in it, we do say, that take it as a whole, and considering it as a treatise intended to be both compendious and popular, we think it the best work of the kind we ever seen. In the current sections of the treatise, the several subjects of the work are discussed argumentatively, and without regard to those subordinate considerations which would interrupt the course and strength of the reasoning. In the notes, the author has adverted to these considerations, and has gone into some discussions which will be gratifying to the learned reader, but which are not of so popular a cast. We think Mr. Macbeth has solidly replied to Paley's loose ideas, on the nature and obligations of the day of sacred rest.

Mr. M. is master of a handsome style. He writes like a man of taste, as well as of piety. He is chastely ornate, and conducts controversy without severity or acrimony. Few books are better written than the one before us. There are parts of it which are truly eloquent.

We think it right to give the subjects of all the sections, that our readers may distinctly see the scope and nature of the work—They are as follows—

*Section I.—Introduction.*

*Section II.—Origin and Antiquity of the Institution of the Sabbath.*

*Section III.—The Observance of the Sabbath unconnected with the Performance of Ceremonial Rites.*

*Section IV.—Examination of the grounds on which the distinction between moral and positive duties is founded; so far as that distinction affects the moral obligation of observing the Sabbath.*

*Section V.—Moral obligation of the Sabbath, proved from the primary end of its institution.*

*Section VI.—Review of the objections urged against the Antiquity and moral obligation of the Sabbath.*

*Section VII.—The Writings of the Old Testament, furnish the clearest and most satisfactory proof, that the observance of the Sabbath had a moral, and not a ceremonial obligation.*

*Section VIII.—Moral obligation of the Sabbath, under the Christian Dispensation.*

*Section IX.—Reason of the change of the Sabbath from the Seventh to the First Day of the Week.*

*Section X.—Manner in which the Sabbath is to be Sanctified.*

*Section XI.—Examination of some of the Causes and Consequences of the Profanation of the Sabbath.*

*Section XII.—Advantages which the Sanctification of the Sabbath is calculated to produce.*

*Notes.*

It would require a portion of space which we can by no means afford, to make extracts from the more argumentative parts of the work before us, of sufficient length to do justice to the author. We shall therefore give as a specimen a short quotation or two from the eleventh section, which consists of an "examination of some of the causes and consequences of the profanation of the Sabbath." After speaking of those who never, or very rarely,

enter the sanctuary, Mr. M. adverts to the practice of those who content themselves with attending on publick worship once in the day. He thus writes—

"There is still, however, another description of persons, for whom we have a little more respect; and, if we cannot set them right, we should be glad to know their reasons for continuing wrong. With a punctuality which is praiseworthy, so far as it goes, they are pretty regular in their attendance on divine worship, on one part of the Sabbath; but, with a punctuality which is equally censurable, they are as regularly absent from it on the other part of the Sabbath. Now, we are at a loss to understand whence the ideas of such persons, respecting the sanctification of this day, have been formed, and how far they extend. Do they imagine that, by going to the house of God in the morning, they gain a title to go where they please in the evening?—or, that an hour or two spent in formal devotion on one part of the day, will justify them in spending the rest of it in amusement and pleasure? Do they think that there is any virtue belonging to the services of the forenoon, which is not to be found in those of the afternoon?—or is it their belief, that the performance of one part of a duty, will be held by God as an equivalent for the whole? Is it from a full and serious examination of the commandment of God, or from a regard to the opinion of men, that they have adopted the practice of which we complain? We have heard it lamented, by persons who were themselves a melancholy example of the influence of the passion whose effects they deprecated—that the fear of ridicule prevented many from a punctual attendance on divine ordinances, and a regular performance of religious duties! And while we have expressed our surprise at the contrariety of sentiment and practice which was thus evinced, we could discover no other cause than this, that the fashion of the world has associated something weak and feminine with the character of the man who faithfully and devoutly observes the publick duties of the Sabbath. What a fearful perversion of human reason is this, and how ominous of the future perdition of those who indulge it! 'What is a man advantaged,' said our Saviour, 'if he gain the whole world, and lose himself, or be a cast-away! Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in

the glory of his Father, with the holy angels.'”

Mr. M. then remarks, “that the practice of which we complain is not of native growth. It assorts not at all with the notions which our Bibles and forefathers taught us, of the obligations of the duty which lies upon us to sanctify our hearts upon the Sabbath, that we may keep it holy. It has been imported from abroad, &c.” In this connexion he adds, and thus closes the section—

“It is needless for me to describe what the consequences of this opinion, and of this doctrine, have been, after the detail which I have already given in the early part of this section. The same doctrine, and the same consequences, we fear, are rapidly extending among ourselves; and if our feeble exertions shall have no effect in counteracting their spread, we shall, at least, have the satisfaction of having pointed out their cure. Let every one apply the subject to himself, and let him bring to its examination, his own experience and observation. Measure the performance of duty by the standard of the Divine law, and let the wisdom and the utility of every ordinance of religion be determined by its own requirements and effects. Select from among your acquaintance and your neighbours, those by whom the praises of Jehovah are never sung, and by whom his Sabbaths are never sanctified—and tell us, what are their characters and pursuits, and what the hopes and prospects with which they are cheered? Look around the world, and tell us, where do the virtues which most adorn human life, most eminently flourish; and where is the happiness that is most lasting, most fully enjoyed? Is it not by those whose hearts are most uniformly filled with the fear of the Lord, and whose lives are most uniformly spent in the observance of his ordinances, and the study and obedience of his laws? Where does iniquity spread its baneful influence most widely over the theatre of human action—and where does profligacy contaminate most deeply the sources of human virtue, and break down the landmarks of duty, and throw open the flood-gates of pollution? Is it not where the restraints of religion are avowedly despised—where its institutions are openly profaned, and the name and

the attributes of its author, are never worshipped or revered? Whom would you select as your most faithful friends, or whom would you trust as your most confidential servants? Those who neither obeyed the appointments of God, nor trembled at the denuncements of his wrath? or those who strove to walk blameless in his statutes, and whose fidelity in your service, and whose attachment to your interest, were the fruits of their veneration for the laws, and of their attendance upon the ordinances of that Almighty Being, who, in six days, made the heavens and the earth, and all the host of them: and rested on the Sabbath, and blessed and hallowed it? Which is the more pleasing spectacle to behold, —a community of men whose hearts are subdued under a sense of their dependence upon the power and goodness of God, and expanded under the influence of a devotional regard to his institutions and his laws, and who assemble together, with a meek and grave deportment, to give utterance to the gratitude with which their affections glow, and to hear and obey the admonitions of those who tell them, that it is not a vain thing to wait upon the Lord, neither is it unprofitable to keep his ordinances,—or that of a community where the fear of God is never acknowledged, and his worship is never witnessed; where their Sabbaths are the Sabbaths of oxen, and their solemn feasts the holidays of Satan, spent in the pleasures of brutes, and devoted to the revelry of sin? Whether is it more pleasing to behold men devoting the morning of the resurrection to the blissful employment of thanksgiving and praise, or to the sordid calculations of avarice, and the sluggish indulgence in debasing apathy—to see them preparing their hearts for solemnizing the rites of heaven, and taking sweet counsel together, as they walk to the house of God in company—or to see them snuffing at the ordinances of the Lord of Hosts, and posting away from the sight and the service of the sanctuary, and strengthening one another in the strong holds of impiety, and encouraging one another in the propagation of profligacy?—Away from us, O ye wicked, for we will keep the commandments of our God! This is the statute which we will observe; and these are the words of the law which we will obey: “Whatsoever others do, as for us and our house, we will serve the Lord.” To his voice will we listen, and his covenant will we keep. For, thus saith the Lord to them who choose the things that please him, and who take hold on his covenant to do it—Blessed is the man that doeth this, and the son of man

\* Matth. viii. 38.

that layeth hold on it—that keepeth the Sabbath from polluting it—and that restraineth himself from doing any evil upon it. Them will I bring to my holy mountain, and there will I make them joyful in my house of prayer. Their offerings and their sacrifices shall be accepted upon mine altar, and their souls shall be satisfied with the goodness of my house, even of my holy temple.”

We, on the whole, consider the publication of this little volume, at the present time, as peculiarly seasonable; and cannot but hope it

will be highly useful in aiding the attempts now making to arrest the tide of Sabbath profanation, which threatens to sweep away the religious observances, the moral character, and eventually the peace and liberties of our happy land. The price of the volume is but a dollar; and we think it would be charity well bestowed, if some of our wealthy citizens should purchase a number of copies for gratuitous distribution.

## Literary and Philosophical Intelligence, etc.

*Interesting to Mariners.*—The following information concerning fish frequently used as food by sailors on voyages to the South Seas, is communicated to us by the late commander of the Arab, and will be interesting to Mariners:—“On my outward bound passage to Valparaiso, in November last, during the whole of the eleventh we were surrounded with bonnetta, and in the evening three were struck and brought on board by one of the men. The following morning, Monday, there were several caught with the hook, and all on board partook of them. On Tuesday morning two more were caught, and the men eat them for breakfast. The man that relieved the helm at eight, had eaten some of them, and at half past eight his face and breast were of a very red dark colour; he complained of violent headache; I gave him twenty-five grains of ipecacuanha. In a few minutes more another man complained, and within the hour after breakfast I had given seven emetics. There were two more ill, but they could not take a vomit.

In a few hours those who took emetics were all well, but it was late in the evening before the other two got better. The very strange effect the eating of these fish had upon the men, is worthy of remark. They invariably turned of a dark dingy red colour; and were quite unfit for any kind of work from head-ache and a languid sensation, which they could not get over until the vomit had taken effect. I have crossed the line eighteen times, and never at any period saw so many fish. On the 14th three abicore were caught; the men boiled and eat them, taking care to put into the kettle, along with the fish, a piece of silver: if it came out black, the fish were unwholesome, if bright, they were good; in this instance, it was bright.”

J. N. S.

*Mode of marking Sheep without injury to the Wool.*—An English writer gives the following: Mark on either side of the nose of the sheep, the initials of the owner's name, and on the opposite side any number by which he may choose to designate the particular sheep, by means of a small iron letter or figure about an inch long; which being dipped in common oil colours, mixed with turpentine to dry them more readily, is placed on the part described, and will continue until the next shearing season.—The process is easy, and will give the animal no pain; the marks cannot be readily obliterated, which is not the case with tattooing or cauterizing.

*Salt a cure for Epilepsy.*—On Thursday afternoon, a decent looking woman was observed to stagger, to the pavement at the foot of High-street. Immediately afterwards she fell back—her eyes were shut—her arms extended—her mouth open—her lips pale, and to all appearance she was fast stiffening into death. A woman approached with a handful of salt, and a gentleman ordered it to be handed to a police officer, that it might be put into the mouth of the sufferer. The salt had not lain half a minute on her lips till she licked it in with her tongue, and in a minute afterwards she opened her eyes, rose, and went away. The gentleman who ordered the salt to be applied, followed her a few yards, and inquired if she was subject to such fits. “O yes,” she replied, “but I never was so soon cured before.”—This is the third instance of the kind we have detailed within these few months, because so simple and efficient a remedy for such an afflicting disorder cannot be too generally known.—[*Scotsman.*]

*A Portable Ice House.*—Take an iron bound butt or puncheon, and knock out the head, cutting a very small hole in the



bottom, about the size of a wine cork. Place inside of it a wooden tub, shaped like a churn, resting it upon two pieces of wood, which are to raise it from touching the bottom. Fill the space around the inner tub with charcoal, and fit to the tub a cover, with a convenient handle, having inside one or two small hooks, on which are to be hung the bottles during the operation. Place on the lid a bag of charcoal, about two feet square; if the charcoal in this bag is pounded it will answer better; and over all, place another cover, which must cover the head of the outer casks. When the apparatus is thus prepared, let it be placed in a cold cellar, and buried in the earth above four-fifths of its height; but, though cold, the cellar must be dry, wet ground will not answer, and a sandy soil is the best. Fill the inner tub or nearly so, with pounded ice; or, if prepared in the winter, with snow well pressed down, and the apparatus will be complete. Whenever it is wished to make ice, take off the upper cover, then the sack or bag of pounded charcoal, and suspend the vessel containing the liquid to be frozen to the hooks inside of the inner cover; then close up the whole, as before, for half an hour, when the operation will be complete, provided proper care be taken to exclude external air.

*Julia Brace.*—The Hartford (Connecticut) Times contains an account of this young lady, who is an inmate of the Asylum, for the Deaf and Dumb, in that place. Julia Brace was born deaf, dumb and blind, being but the second instance ever recorded, of so great a misfortune. Of a temper docile, she began early to display a degree of sagacity not always to be found in those who are endowed with the senses. Her parents being poor she was removed to the Asylum, where she is treated with great tenderness. Although cut off as it would seem from every source of information, she is very industrious and constantly employed. She makes beautiful counterpanes, and in threading her needle, seems chiefly guided by an application of the tongue. In the summer of 1826, we saw this young lady—she was engaged at work upon a pair of prunella shoes, and specimens were exhibited, that would have done credit to the most skilful and experienced workman. It cannot be supposed that she has any idea of the computation of time, yet she manifests a sacred observance of the Sabbath; on that day lays aside her work, and appears engrossed with the most serious reflection. Many little anecdotes are related in the Times, which show the incredible extent of her intelligence, and appear to settle the long contested point, that ideas are innate.

*Curious Discovery.*—It is a fact, strange as it may seem, says the Providence American, that a number of manuscript volumes (we believe 18) undoubtedly genuine, containing the journal of the British House of Commons during the Protectorship of Cromwell, has been discovered among a mass of books and manuscripts belonging to a literary society in New York, which for many years had remained undisturbed. This journal has heretofore been lost, and no trace of it discovered by the British historians and antiquarians, who have been compelled to supply this gap in their historical records from other less authentic sources.

The manuscripts were undoubtedly brought to this country by the Regicides, who fled hither on the restoration, with a view to prevent the attainder of their friends, and to conceal the proceedings of the Rump Parliament. From these persons they can be traced with tolerable certainty into the possession of the society, among whose books they have been found by an industrious and intelligent searcher for the curious. The books have not remained so long concealed, but it is their contents which have now for the first time, been discovered. Heretofore they have passed as some old manuscripts, only curious as the specimens of the writing of an early period.—We presume that the literary publick will before long be favoured with a minute account of this discovery, through the society which has the honour of having made it by means of one of its officers.

*Singular.*—A short time since, a gentleman of Providence, R. I. was out in the suburbs endeavouring to get a shot at a large eagle. Suddenly the eagle sprang upwards, and continued to wing his flight spirally to an immense height, nearly out of sight, when he fell to the earth, nearly on the spot from whence he had flown. On approaching the eagle, a small weazel was observed to run from the body, and on examination it was found the animal had got under the eagle's wing, and commenced feasting upon his blood, until the noble bird fell from exhaustion. The little marauder then made his escape.

*Prevention of Colds.*—"Perhaps," says Dr. Reddoes, "there would be hardly such a thing as a bad cold, if people, when they find it coming on, were to keep cool, to avoid wine and strong drinks, and to confine themselves for a short time to a simple diet, as potatoes and other vegetables, with toast and water. I have known instances of heat in the nostrils, difficulty of breathing, with a short tickling cough, and other symptoms, threatening a violent cold, go off entirely in consequence of this plan being pursued.

I have found the pulse beat from twelve to twenty strokes in a minute less, after a person at the onset of a cold, had continued quiet three-quarters of an hour in a cold room. It is not only warmth, suddenly applied, that will throw any part of the body, after it has been starved or benumbed, into violent action, and bring on inflammation, strong liquors will do the same."

A letter from one of our subscribers in Alabama gives us some account of a fly which has been very troublesome and injurious in that state and Mississippi, in the course of the past summer. "They attack man and beast indiscriminately, preferring a fresh wound, however slight, for depositing their young, which speedily penetrate deep into the flesh, and if not removed in time, destroy life. I have been told of a number of cases in which they deposited their young in the noses, mouths, ears, eyes, &c. of infants or of grown persons, when they were intoxicated or very sound asleep. As they grow very fast, it is almost impossible to get them out, and if not removed they produce death by working into the head."

[*Georgia Recorder.*]

*Vegetable Curiosities.*—We are informed, that in several instances, on this island, the *Lilac* has put forth new leaves, and bloomed a second time. The flowers were as full, as delicate in colour and tints, and as fine scented, as those which shed their fragrance in the Spring. A second growth of peaches has been had in New Jersey: and in various parts of the country, where no second growth has occurred, the character of the peach has been singularly changed in colour, flavour, and time of maturity—the branch that bore late fall peaches last year, producing high flavoured rare ripens this—a month earlier than their regular period. [*N. Y. Statesman.*]

*Recipe.*—Dr. Godman has recommended the following simple and certain remedy for a common and fatal disease among children. He says, "whenever they are threatened with an attack of *cynanche trachealis* (*Croup*), I direct a plaster covered with dry Scotch snuff, varying in size according to the age of the patient, to be applied directly across the top of the throat, and retained there till all the symptoms disappear. The remedy is found to be always effectual when applied in the first and second stages of the malady." The plaster is made by greasing a piece of lincn and covering it with snuff.

*American Desert.*—There is an extensive desert in the Territory of the United States, west of the Mississippi, which is described in Long's Expedition to the Rocky Mountains, 400 miles to the East and is

5000 from north to south. There are deep ravines in which the brooks and rivers meander, skirted by a few stunted trees, but all the elevated surface is a barren desert, covered with sand, gravel, pebbles, &c. There are a few plants, but nothing like a tree, to be seen on these desolate plains, and seldom is a living creature to be met with. The Platte, the Arkansas, and other rivers, flow through this dreary waste.—[*Pittsburg Spectator.*]

The British have sent the sloop of war Chanticleer, Capt. Foster, on a voyage of discovery to New South Shetland, and towards the south Pole. One principal object of the expedition is, however, to mark the vibrations of the pendulum in different places, with a view to ascertain the true figure of the earth, and what variations there are in the law of gravity.

*Comets.*—The two Comets, which are soon to appear, excite much interest. According to the calculations of M. Dumonscau, of the French Academy, that, the mean revolution of which is 2,460 days, will arrive at perihelion on the 27th of November, 1832, at thirty-two minutes twenty-one seconds after eleven; its perturbations may be nine days fifteen hours, fifty-six minutes, twenty-seven seconds. The comet, the period of which is three years and a third, has a less irregular motion. It will reappear towards the end of the present summer; on the 11th of November it will reach its shortest distance from the earth; and towards the middle of the 10th of Jan. 1829, it will arrive at the perihelion. It is hoped that the observations on this comet will tend to resolve the important question, as to the resistance of the ether to the movements of celestial bodies.

The following custom is said to prevail at Munich:—Every child found begging in the streets, is arrested and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned, and gets the new clothes intended for him, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him, and he promises by an oath, to keep it all his life, in order that he may be reminded of the abject condition from which he may have been rescued, of the obligation he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in future.

*Natural Curiosity.*—A piece of a cedar tree, in a perfect state of preservation, has been left at our office, which is stated to have been found in digging a well in York, Upper Canada, at the distance of 32 feet

feet below the surface. It was embedded in a strata of solid blue clay, and must have been perfectly excluded from the contact of air or water, as the fibre of the wood is solid and perfect, and possesses all the elasticity of a limb fresh from the tree, although it must, in all probability, have remained for ages in the bowels of the earth. The distance of the well from the bay is about 80 rods.—[*N. Y. Com. Adv.*]

*Lenox, (Mass.) Oct. 16.*

*Power of Gunpowder.*—On Wednesday last, the Messrs. Boyntons, of West Stockbridge, while engaged in uncovering a body of marble, discovered a hole in the rock, which, upon examination proved to be about 15 feet deep, penetrating in nearly a perpendicular direction. Its diameter at top was about 18 inches, narrowing towards the bottom to about 4 inches. This hole they determined to charge with gunpowder, in order to raise up the strata of marble. They accordingly poured into the hole 204 lbs. of powder, and secured in the manner usually practised in blasting. Upon firing it the effect produced was truly astonishing. The earth trembled as though shaken by an earthquake. The trees in the immediate vicinity of the powder seemed to rise several feet in the air, bowing gracefully from side to side, as if tossed upon a billow. The mass of marble which was raised, is about 50 or 60 feet square on the surface, and 8 feet thick, weighing by measurement upwards of 2000 tons.

*Shawneetown, (Illinois,) Sept. 27.*

*Squirrels.*—We understand from the farmers that great havoc is every where made and making by these mischievous animals—They were never seen in so great numbers before. A gentleman of veracity informed us, a day or two ago, that he killed upwards of 400 in and about his field in one day, and the next morning they appeared as numerous as ever. They are seen constantly swimming back and forth across the Wabash, Ohio and Mississippi rivers, and are killed by the boys and sportsmen, in great numbers, at their landing. It is a new fact to us, in the natural history of these animals, that they should swim rivers from a mile to a mile and a half in width, but it is every day verified by the eyes of our inhabitants.

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LIST OF NEW PUBLICATIONS.

- Our Village, by Miss Mitford.  
Walsh's Journey from Constantinople to England.  
Duke of Saxe-Weimar's Travels in N. America.  
Franklin's Second Journey.  
The Token, edited by N. P. Willis.  
Guide to Strangers in Philadelphia, with a Map, by B. Tanner.  
Atlantic Souvenir.  
The Pearl, by T. Ash.

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## Religious Intelligence.

### MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

In our last number we gave a general view of the proceedings of the Assembly's Board of Missions, and promised a similar view, in our present number, of the proceedings of the Executive Committee of that Board—This promise we are now to fulfil.

The most important transactions of the Executive Committee are given in communications from the Corresponding Secretary and General Agent. As far as our space will permit, we shall insert in our number for this month, the letters addressed by the Corresponding Secretary to the Commit-

tee, and one or two communications made directly to the publick, through the medium of the Philadelphian. After we shall have laid all these communications before our readers, we shall carefully review the minutes of the Executive Committee, and any additional information which they may afford shall also be published.

The first communication of the Corresponding Secretary and General Agent was the following:

*Proceedings of the Board of Missions of the Presbyterian Church; communicated by the Rev. Dr. Ely, the Corresponding Secretary and General Agent, June 16th, 1828.*

This day a letter was received by the Executive Committee, and read, from the

French Evangelical Church of New Orleans, signed by eight gentlemen who compose the Vestry, of that newly organized religious society.

Last winter some monies were collected and others subscribed in this city, during the visit of the Rev. Mr. De Fernex, to be paid to the Treasurer of the Trustees of the General Assembly, subject to the order of the Board of Missions, in aid of the French Protestant Church to be erected in the city of New Orleans. The letter received relates to this aid; and will best inform the Christian public on this interesting subject. It is as follows:

“*New Orleans, 15th March, 1828.*

“Gentlemen,—In compliance with the conditions communicated from you to us, through the agency of our pastor, the Rev. Mr. De Fernex, we take great pleasure in announcing to you, that we have just obtained from the legislature of this state, an act of incorporation; that a lot suitable for the erection of a Church, has been purchased, that we have succeeded in obtaining among our friends here, the sum of three thousand dollars; and that we are not without the confident hope of collecting a further sum of fifteen hundred or two thousand dollars, among the Catholics and other persons residing here, when they shall see the work in actual progress, and the church under the blessing of God, rearing itself to Heaven.

Under the influence of unshaken confidence in the Divine love, and surrounded by friends who take a most lively and Christian interest in the sacred cause in which we are engaged, we doubt no more that our fond hopes will be realized and our efforts crowned with success.

The lot purchased and the church to be built, will cost between eight and nine thousand dollars. We have already furnished the half of this sum; the greater part of which is already subscribed: and we will be responsible that the balance shall be obtained without difficulty. We beg you to be assured, gentlemen, that our church will be built free of every description of debt, and that thenceforth our interests cannot be shaken by any earthly power.

From this exposition of our affairs, you will readily understand, gentlemen, that those sums of money which were collected in the cities of the North, are now indispensably necessary to the further prosecution of our purpose, and we solicit them with confidence, pledging ourselves to you that they shall be exclusively and entirely devoted to the erection of the French Evangelical Church in this city.

In your communications on this subject, be pleased to address the treasurer of our

church, Mr. Theod. Nicolet, at New Orleans.

We are assiduously engaged in uniting all our efforts in furtherance of the purposes of our church, and in consecrating its service, as recognised in all Christian churches throughout the world, to Jehovah.

Deeply sensible of your kindness to us, we earnestly supplicate our Lord to extend to you and to all his churches among you, the influence of His Divine blessing, and that He unite with firmer bonds and forever, in the true spirit of Christian charity, all the brethren in Christ, throughout our land.

The Vestry of the French Evangelical Church.”

In compliance with the foregoing request, the Committee directed the General Agent to take proper measures for remitting without delay, the money subscribed in this city. He therefore requests all those benevolent persons who intend to co-operate in promoting evangelical religion among the French inhabitants of New Orleans, and ultimately in Louisiana, to make payment of their subscriptions immediately to Isaac Snowden, Esq. Treasurer.

The Report of the Rev. John D. Paxton of his missionary services at Phoenixville, Pa. for seven weeks, was received and approved. He found in the place some praying people, and some serious inquirers on the subject of religion; a few of whom, before he left the place, were received to the full communion of the nearest Presbyterian Church. He found in the neighbourhood, a Bible Society actively engaged in supplying every destitute family in the township; and a well conducted Sabbath School. The village presents an interesting field for missionary labour; especially as the people talk much of erecting a church, and of securing the regular ministrations of the word. With a suitable man, and reasonable exertions, it is apprehended that a flourishing congregation might in two years be gathered in Phoenixville. The people contributed \$10, towards the support of Mr. Paxton.

The Committee received a letter from Mr. William Sickels, a licentiate, in the employ of the Board, from which it appeared that the congregation at Washington, Pa. had contributed towards his missionary pay of \$33.00 per month, the sum of \$16.50. Our missionaries have frequently been aided in this manner; and the Committee intend hereafter to make public acknowledgment of such Christian co-operation; whether it be by the donations of individuals, or the contribution of congregations. *The labourer is worthy*

of his hire, and no good man will accuse our missionaries of growing rich on *thirty-three dollars monthly pay*; for if they collect much, or little, they account for the same, and receive nothing over.

The journal of the Rev. Jonathan Leslie was received and read. In two months he travelled 303 miles, preached 38 sermons, visited 163 families, attended one funeral, distributed 4674 pages of religious magazines, tracts and sermons, and baptized 4 children. The scene of his labours was in Ohio, in the three contiguous counties of Stark, Tuscarawas, and Coshocton. The only minister whom he saw in all this tour, was the Rev. Joshua Beer, which shows, he remarks, how scarce ministers are in that region. Coshocton is a county town, situated at the junction of the *White Woman's river* and the *Tuscarawas*, two branches of the Muskingum; and between Coshocton and New Philadelphia, another county, is a rich tract of country, which would furnish a field of enterprise and usefulness to a young man of patience and devotedness to the cause of the Redeemer. Between Wheeling, in Va. and Marietta in Ohio, is a tract of country 75 miles in length, which is wholly destitute of Presbyterian, and all other well qualified ministers. The county of Monroe lies in this region; and they have long solicited supplies in vain.

The Committee have, therefore, appointed Mr. Leslie to act as a missionary for three months after the expiration of his last mission; and to labour at discretion in either or all of the four counties which have been named. It will give some just conception of the spiritual wants even of some parts of Ohio, which is favoured with more ministers of the gospel than any other Western State, to make known the fact, that Mr. Leslie visited one church, which was organized seven years ago, and which has had an opportunity of celebrating the Lord's Supper but twice within that period.

Mr. George W. Blight was appointed Secretary of the Executive Committee; which is to meet every Monday afternoon at 4 o'clock at the study of the President, the Rev. Dr. Green.

It was also agreed that the President should draw on the Treasurer agreeably to the orders of the Committee, as well as of the Board; and as formerly, in connexion with the Rev. William M. Engles, the Recording Secretary of the Board, is to sign all commissions.

#### SECOND COMMUNICATION.

June, 23, 1828.

At the meeting of the Executive Committee this day, the Rev. Lewis M'Leod was appointed to labour as a missionary

for two months within the bounds of the county of St. Lawrence, in the state of New York.

The General Agent reported that in obedience to the order of the Board, he had expended, in aid of the Rev. William Torrey, now labouring as a Protestant Minister of the Gospel in Buenos Ayres, South America, \$200. Near half of the money was devoted to the purchase of necessary clothing for this missionary. The largest portion was paid for lamps and oil, for the newly erected Protestant place of worship in that city; and for a pulpit Bible, psalm books and Testaments. It is designed, however, that Mr. Torrey shall dispose of these articles towards his own support, and at the same time for the benefit of his congregation.

By the last accounts Mr. Torrey was devoting himself exclusively to his proper ministerial work, and was deeply engaged in teaching two flourishing Sabbath schools. From his congregation, which is in its infancy, he received no more than sufficient to pay his board; and the blockade had raised the price of a barrel of flour to \$90, and of a coat of medium quality to \$250. Some prospect of peace encourages us to anticipate more ready intercourse between Philadelphia and the United Provinces of La Plata, in which case the Board will endeavour to send out other faithful labourers to become copresbyters with Messrs. Parvin and Torrey.

#### THIRD COMMUNICATION.

The committee resolved, that it shall be considered as a duty of the Corresponding Secretary, and General Agent, to seek out and recommend to the Executive Committee and Board, suitable persons to be employed as missionaries;—to select and describe suitable fields for missionary labours;—to fill up and forward commissions signed by the President and Secretary of the Board, to persons duly appointed to be missionaries;—to write all such letters on the subject of missions as may be required by the business of the Board;—to publish frequently in concurrence with the President, missionary communications with a view to excite and promote a suitable spirit;—to travel as extensively as he can, and preach the gospel with special reference to the promotion of the evangelical efforts of the Board;—to persuade negligent congregations to take up the annual collection for the missionary fund, repeatedly recommended and enjoined by the General Assembly;—to form wherever it is practicable auxiliary societies and associations;—to obtain donations; to persuade if possible every communicant to subscribe fifty-

cents annually to the Board;—to encourage the practice of putting up mission boxes in families; the sight of which shall induce parents and children weekly to cast their mites into the Lord's Treasury;—to recommend suitable missionary agents to be appointed by the Executive Committee, who shall act under the directions of said Committee;—to visit Theological Seminaries with a view to promote the grand object of the Board, and to engage missionary labourers; and in general, to act as the representative of the Board, and of the Executive Committee in doing their pleasure; and in promoting the missionary interests and efforts of the Presbyterian Church in the United States. Of all his doings he is to make frequent reports; and in all cases to govern himself by such specific instructions as may be given him. In his absence from the city he shall communicate with the Secretary of the Executive Committee, who shall act as his assistant Secretary and Agent under such circumstances.

In the Executive Committee, June 30th, 1828, a letter was read, from the Rev. Septimus Tustun, in which he returned to the Board of Missions \$25, which money had been advanced to him, on account of a mission which he was providentially prevented from fulfilling.

The General Agent, proposed Mr. William Annan, a Licentiate of the Presbytery of Baltimore, as a suitable person to be sent as a Missionary to Greensborough, Church Hill, and Chester, in the counties of Caroline, Queen Ann and Kent, in the State of Maryland; and he was accordingly appointed for three months. These counties with that of Talbot lying on the Eastern shore of the Chesapeake Bay, contain no Presbyterian Minister. Near to one of the towns named, a place of worship for a Presbyterian Church has been erected, and it is understood that after defraying the expense of the edifice, the congregation have been so spirited as to collect upwards of \$500, which they intend to appropriate towards the support of a preacher, so soon as a suitable one shall visit them. It is expected that through the liberality of the people, this mission will be of no ultimate expense to the Board.

The agent reported that he had received a donation, of \$5, from Mrs. Elizabeth Workman, of his congregation; and that on the last Sabbath he commenced publicly his effort to persuade the communicants of the Presbyterian Church to contribute *fifty cents* annually to the Board of Missions. After discoursing to his own Church on the subject, he proposed that they should make a beginning in this good business before he went to

others; for that he could not think of soliciting other churches without setting an example at home. After the publick services were closed, the old and the young, the rich and the poor, came forward to the pastor and elders, to have their names recorded in a paper of which the following is a copy; viz.

"The persons whose names are underwritten, purpose, by divine assistance, to pay annually, on or before the 25th day of December, the sums respectively subscribed to their names, to the Session of the Third Presbyterian Church, or such collectors as they may appoint; that the same may be paid to the Board of Missions of the General Assembly of the Presbyterian church."

Two hundred and fifty persons gave in their names, whose joint annual subscription amounts to \$34.75. The number of communicants in the church is 446; so that *fifty cents* for each communicant is pledged; together with \$118.75 over the amount of \$223.

The General Agent is expected next to visit the 2d Presbyterian Church in this city; and in process of time the Executive Committee intend to publish a detailed report of their proceedings, which shall contain the names and the particulars of each subscription.

At this meeting the Address of the Executive Committee to the publick was agreed on. This address was inserted in our number for July last.

We shall in our next number proceed regularly with the reports of the Corresponding Secretary and General Agent. In the mean time we wish our readers to be apprized of the information contained in the following article, prepared by him for publication.

The Executive Committee have received from Miss Sarah Hent, 50 cts.; from Miss Sophia Hent, 50 cts.; from the church in Kensington, \$6.50; from the church in Bethany, Westmoreland Co. Pennsylvania, under the pastoral care of the Rev. William Jefferies, a contribution of \$34.57; and from the church at Middletown, Chester County, Pennsylvania; \$65.00.

The Rev. Dr. J. J. Janeway, Professor of the Western Theological Seminary, and Robert Ralston, Esq. of this city, have given their names to the subscription of \$100 for ten successive years.

May we not expect others to come forward without personal solicitation in this

good work? Will not many of our congregations authorize their respective pastors to subscribe for them; and thus secure to our Board, in lieu of the annual contribution, the definite sum of one hundred dollars in one year, and one thousand dollars in ten? We implore the aid of those who love the Presbyterian church in the United States, and who take pleasure in the efforts of our Board of Missions. At present we have **FOURTY-THREE** missionaries employed. Shall we want the means of supporting them, at the moderate allowance of *thirty-three dollars* a month? Shall we not rather expect the number of our missionaries to be four-fold, and our funds competent for their maintenance? We will hope, that as the spirit of missions is increasing in our country, so shall our Board be enlivened and supported; and that when this spirit pervades the whole church of Christ in our world in a *reasonable* degree, then the whole world will be converted to God.

In a letter to the Corresponding Secretary, dated Pittsburgh, October 28th, 1828, the Rev. Dr. Janeway remarks—"The Synod of Pittsburgh, at their late meeting, declared their Board of Trust auxiliary to the Board of Missions; retaining in their own hands the management of domestic missions; but paying over to your treasury all monies raised for foreign missions. They have opened the door for any agent you may send out, by declaring your claims *paramount* to the claims of any other society."

#### WESTERN THEOLOGICAL SEMINARY.

The inauguration of the Rev. Dr. Janeway, as Professor of Didactic and Polemick Theology in this interesting institution, took place in Pittsburgh, on the evening of the 16th of October. On this solemn occasion, the sermon was preached by the Rev. Mr. Swift, the prayers were offered by the Rev. Drs. M<sup>c</sup>Millan and Herron, and the exhortation was delivered by the Rev. Dr. Brown, President of Jefferson College. On the following evening, Dr. Janeway delivered his inaugural address. The presence of the Synod of Pittsburgh at this solemnity was an auspicious circumstance, calculated to impress the members with the importance of

using all their efforts to establish and cherish this infant institution, connected as its prosperity will be with the extension of gospel ordinances, to the numerous destitute portions of our western country. We earnestly hope that both the patronage and the prayers of the whole Presbyterian church will be offered liberally, to aid those on whom the burden of the chief support of this promising Seminary will of necessity rest.

#### THE SYNOD OF PITTSBURGH, PA.

The Synod of Pittsburgh convened in that city on the 16th inst. The Synod devoted four hours of Monday, the 20th, to special prayer for the effusion of the Holy Spirit upon their members, the congregations under their care, and the Theological Seminary located within their bounds.

The board of the Western Theological Seminary commenced their sessions on the 15th inst. and closed them on the 22d.

A committee of Synod was appointed to inquire what special means may be recommended to promote revivals of religion, who made the following report—

That we are encouraged to expect the blessing of God on the churches, only in the diligent and persevering use of such means as are warranted by the Sacred Scriptures: that although it is God only who can command success, and on his promise and power alone, and not on means, that we must rely; nevertheless, there is abundant encouragement that God will give the blessing, and revive his work, when ministers and people shall be found earnestly engaged in the use of *all* the means of his appointment: that we must not separate what God has joined together: that we need not expect the Divine blessing on any of his appointments, while we allowedly neglect others: that the preaching of the word, prayer, and the ordinances of the sanctuary, must be accompanied with correspondent action and effort in all relative duties: that when sins prevail, unrepented of and unopposed, especially when they pollute the Church of God.

the oblation and increase of prayers will be an abomination to Him: that to remove every ground of controversy with his people, they must repent and reform—"put away the evil of their doings, cease to do evil and learn to do well"—that if ministers would expect to be instrumental in promoting revivals of religion, there must first be a revival in their own souls; they must be full of the Holy Ghost and of faith, if they expect much people to be added to the church.—Therefore, resolved,

1. That it be recommended to every minister of the Gospel to seek with all earnestness a revival of religion in his own soul; and, for this purpose, to set apart a special season for self-examination, humiliation and prayer; to inquire into the state of his own soul; to ascertain every ground of controversy; to confess before God official and personal sins, and with renewed fervency and faith in the blood of atonement, to implore forgiveness of sin and the abundant influence of the Holy Spirit.

2. That every minister be urged to examine with more special attention the condition of his charge, the evils that ought to be remedied, the wants that are to be supplied, and, in view of the surrounding desolation, endeavour to comply with the exhortation of the Prophet Joel, "Let the Priests, the ministers of the Lord, weep between the porch and the altar; and let them say, spare thy people, O Lord, and give not thy heritage to reproach."

3. Inasmuch as the prevalence of any sin must prove a ground of controversy with a people; and as there is reason to fear that the sanctuary has been polluted and God greatly offended by prevailing vices, especially intemperance, Resolved, that Ministers and people are specially called to bear a more decided testimony against this and other vices, to reform themselves, and unite in setting an example of total abstinence.

4. To enforce the foregoing resolution as an indispensable means of averting the judgments of God, and procuring a revival of religion, the first chapter of Isaiah, particularly from the 11th to the 28th verse, is recommended to the prayerful consideration of every minister and congregation.

5. As God is calling us at the present period to active exertions, in promoting various institutions which have for their object the advancement of the Redeemer's kingdom; and as a co-operation in such institutions is calculated to call into action the benevolent affections—to wake up attention to the interests of the church—to expand the soul with enlarged views—to bring into action all the graces of the Spirit, and thereby directly to revive religion, and as it has been observed that God has more especially favoured with the influences of his Spirit those con-

gregations that have been most active and liberal in these respects, while others have been left to wither under the blighting influence of a cold formality; therefore, resolved, that it be earnestly recommended to every minister of the Gospel to call up the attention of his people to these concerns—to lay before them the various claims of charity and benevolence—that they may no longer rob God in tithes and offerings, but bring all the tithes into the store house, and prove him herewith, if he will not open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it.

6. Resolved, That it be recommended to the members of this Synod to go two and two, according to the direction of our Saviour, and visit the congregations in their vicinity; and by preaching, praying, exhortation and personal conversation, to call on Christians, to humble themselves in view of their backsliding, and to return to their forsaken God; and to endeavour to excite them to duty in the cause of Christ, and especially to united and fervent prayer to the Great Head of the Church for the outpouring of the Divine Spirit, and also to warn sinners of their danger and intreat them to be reconciled to God.

7. Resolved, That it be recommended to Presbyteries to take these subjects into consideration, and to endeavour to secure the objects contemplated by the Synod.

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#### SYNOD OF NEW JERSEY.

The Synod of New Jersey at their late session in the city of Trenton, adopted the following resolutions, viz.—

1. Resolved, That in the opinion of the Synod, with very few exceptions, in the churches throughout their bounds, vital religion is in a low and declining state, and there is evidently an unusual and alarming absence of divine influences.

2. Resolved, That ministers are solemnly called upon, most seriously and attentively to look at the state of things in their own congregations and around them, and most seriously to inquire into the cause, and particularly, whether any thing in their own feelings, or conduct, or manner of performing their official duties, has caused the present cloud which hangs over their own individual church and the churches generally;—and by private meditation and prayer, to endeavour to get their own hearts affected with the present deplorable state of things.



3. Resolved, That it be recommended to the sessions of the respective churches to have a sessional meeting as soon as practicable, to converse on the state of their particular church, to unite in prayer for the influence of the Spirit, and to devise measures for the promotion of religion in their respective congregations.

4. Resolved, That it be recommended to the sessions to call their respective churches to fasting, humiliation, and prayer, on account of the present low state of religion, at such time and in such manner as they shall judge best.

5. Resolved, That it be recommended to the ministers and elders of each Presbytery, to meet in some central place within their bounds, and spend together a day in fasting, praying, conversation and mutual counsel, in reference to the state of religion.

6. Resolved, That it be recommended to each pastor, to engage as soon as practicable with increased diligence, in pastoral visitation in his congregation; and that in these visits he be accompanied by an elder.

7. Resolved, That it be earnestly recommended to all the communicants in our churches, specially to remember the present state of religion in their secret devotions, and earnestly and perseveringly to pray for the revival of religion; and that associations for prayer for the same object be formed in every neighbourhood in each congregation; and that ministers of the gospel, candidates for the ministry, and theological and literary institutions be particularly remembered.

8. Resolved, That it be recommended to the ministers of each Presbytery, as soon as practicable, by two and two, to visit each other's congregations, for the purpose of uniting with them in public worship; and it is recommended that in these tours they should be accompanied by ruling elders.

9. Resolved, That the stated clerk of Synod cause these resolutions to be published in such papers, as will be likely to secure their speedy circulation throughout the bounds of the Synod.

A true extract from the minutes of Synod.

PHILIP C. HAY,  
Stated Clerk.

#### UNION THEOLOGICAL SEMINARY.

The proposed 50,000 dollar fund, in aid of the Union Theological Seminary, has received another subscription of \$1000,

#### BRITISH AND FOREIGN BIBLE SOCIETY.

Of all the important institutions by which the religious enterprises of the day are distinguished, we consider Bible Societies as most important: And of all Bible Societies the British is the parent, and the most extensively efficient. We have lately received a copy of the last annual report of this truly wonderful institution. It is accompanied by an abstract prepared by its own officers. A part of this abstract follows, and the remainder shall appear in our next number.

#### *Abstract of the twenty-fourth Report of the British and Foreign Bible Society, 1828.*

A VISIT has been paid to various Continental Bible Societies by Dr. Pinkerton, accompanied by the Rev. R. W. Sibthorp. The object of their visit was, on the one hand, to remove misapprehensions, which existed on the part of those Societies; and on the other, to ascertain what more could be done, through the medium of individual agency, where Societies might not feel at liberty to accede to the wishes of the British and Foreign Bible Society, on the subject of circulating Bibles unaccompanied by the Apocrypha.

They met with much to encourage them; and many grants of Bibles, amounting in number to 6000 copies, were made to various Societies and individuals; and much was done to ensure faithful adherence to the regulations of the Society.

Mr. Sibthorp observes; "I trust, that, under the blessing of God, something was effected towards preparing the Continent to receive the Scriptures, as every enlightened Protestant would desire to circulate them. Misapprehensions were removed, misunderstandings cleared up, and fears allayed; the principles of our Society were explained, and not a few approved them. Some ill-will, I hope, was checked; and the cord of charity, which binds together the members of Christ's family, of all churches and nations, strengthened, without any dereliction of principle. A considerable number of copies of the Holy Scriptures, without the Apocrypha, were brought into a medium of circulation. We found the door closed—I may say, in most cases, barred, against the operations of our Society. If we were enabled to be in any degree instrumental in some cases in withdrawing the bars, in others to the

opening of the door, in others to the actual and present entrance of our Society, to our God and our Saviour be all the glory!"

Of the friends and agents of the Society to whom he was introduced, the following gratifying statements are made by Mr. Sibthorp.

"I would briefly advert to the agents of our Society on the Continent, under which general term I include those whose co-operation is free and voluntary. I wish to repeat the testimony already borne in our letters to Professor Kieffer of Paris. His agency is highly valuable, discharged with an industry, fidelity, and accuracy, to which it is but justice that I bear record. At Frankfort, Berlin, Dresden, Leipzig, Nuremberg, Basle, Cologne, &c. &c., are men who aid in the circulation of the pure volume of truth, for the love which they bear to it, for the truth's sake, and that they might be 'fellow helpers to the truth'—men who would adorn Christianity in any country and in any church; and the intercourse which the office I was charged with by the Committee led me to hold with many individuals in various stations, and both among clergy and laity, such as Dr. Heubner, of Wittenberg; Count Einsiedel, of Dresden; Bishop Fabricius, of Herrnhut; Professor Hahn, of Leipzig; Pastor Heim, of St. Gall; the Rev. Mr. Blumhardt, of Basle; Professor Schwartz, of Heidelberg, and others, has afforded me peculiar satisfaction. So far as I could judge from the personal communication I had with them, (and this judgment is confirmed by the testimonies of others,) I cannot but conclude, that to whatever extent infidelity, superstition, or error of any kind, may exist on the Continent, there is there also a portion of the true salt of the earth—men with whom it is pleasant to have formed an acquaintance, because such acquaintance shall not be restricted to the church militant, but be renewed and continued for ever in heaven.

"Of Leander Van Ess I saw but little personally. From the state of bodily and mental weakness to which it had pleased God to reduce him, my intercourse with him was limited to what was sufficient to convince me of that state, and his consequent inability at the time to enter upon the transaction of business. All that I heard, and every where, was to the same purport, to confirm the high opinion I had had every reason to hold of his piety, zeal, and disinterestedness."

FRANCE.—It was among the earliest transactions of the past year to present to the Committee of the PROTESTANT BIBLE SOCIETY in PARIS 1000 copies of the Bi-

ble, to which 5000 Testaments have since been added.

From the last printed Report of the Paris Society it appears, that two new Auxiliaries, with forty-five Branch Societies, had been added to those previously existing, together with Associations, of which the number is now so considerable as to render it difficult to speak with accuracy about them. The Report itself abounds with examples of the desire on the part of many to receive the Scriptures, and of the benefit already derived in many instances from their perusal.

The distributions made under Professor Kieffer's superintendance amount to above 56,000 copies, exceeding last year by more than 10,000. The enmity shown by some to the Sacred Volume has awakened a more lively attention to it in others. In one place, opposition was publicly shown, and the result was, a demand created for 300 copies.

The printing of the Turkish Bible is completed. Professor Kieffer has carefully corrected the sheets six times as they passed through the press, and has since read them a seventh. Dr. Henderson has also examined the sheets, and has informed your Committee, that the objections to this work formerly entertained by himself and others are completely removed.

The Breton New Testament has likewise been completed; and, also, the Syriac and Carshun New Testament, and the Carshun.

NETHERLANDS.—At Brussels, the friends who have charge of a small depot in that city, have continued their labours. In one of their communications, it was delightful to hear of the poor saving their small sums weekly to purchase a copy, and of some coming distances of four and eight leagues to buy. The Rev. Mr. Colany Née, from Lemé, has recently stated, that since the year 1815, he has been instrumental in circulating 50,000 copies of the New Testament, chiefly among Catholics, in France; and that he has been privileged to witness the happiest effects from this extensive circulation of the Sacred Volume.

GERMANY.—Dr. Leander Van Ess, though materially recovered, is far from being re-established in his health. The letters, however, addressed to him from his correspondents, have been regularly forwarded, and brought under the consideration of the Committee. The applications for New Testaments have been numerous, and deeply affecting. They bear satisfactory evidence of real desire to possess the Sacred Volume, while they depict the deep poverty of many applicants.

The Royal Catholic Ecclesiastical Council in the kingdom of Würtemberg has

made a fresh application for 10,000 Testaments, of Leander Van Ess, for the use of Schools, which have been readily granted.

The Countess of Reden, President of the Buchwald Bible Association, has earnestly entreated 1000 of these Testaments. She says:—

“One of the most encouraging features which has marked our operations during the latter years, is the anxiety which we have discovered among the Catholics of Silesia to read and to possess the Sacred Scriptures—yes, to possess, individually, that treasure which alone yields solace in life and in death. In particular, the religious sensation which has been awakened among our brethren in my immediate neighbourhood, who, till now, have been kept in darkness, is strong and powerful; notwithstanding the severe interdict of the bishop, and the persecution of some of his clergy, who deserve our sincere pity.”

The whole number of Bibles and Testaments issued from the depository at Darmstadt within the year has been 37,050; and these have been sent into between sixty and seventy different places. From many of them, returns of the distribution have been received already, with small sums of money which have been paid for the copies.

At DRANFELDT, near Gottingen, a new Bible Society has been formed; and has applied for 250 Bibles and 50 Testaments.

The visit of Dr. Pinkerton, to the OSNABURG Bible Society, in 1825, has produced a beneficial increase of exertion.

The Association at FRANKFORT has requested 4,300 New Testaments, and 500 Bibles, for distribution among the Roman Catholic pilgrims, among whom they have found a great willingness to receive the New Testament. On this subject they write:—“Since the year 1820, the number of Testaments distributed among the pilgrims has amounted to 7,932 copies; nevertheless, the districts from which they come are so extensive, that, as the poor people themselves assured us, there are several places in which only a few copies are to be met with, and the schoolmasters, in particular, are greatly in want of them. They have also satisfied the most pressing wants of several poor congregations with Lutheran Testaments and whole Bibles.”

Through a Lady at CARLSRUHE, 4,500 Testaments, and 200 Bibles, have been distributed, and received with gratitude.

Bishop Fabricius, at HERRNHUT, has requested 1,000 of Van Ess's Testaments. In one of his latest letters, he says, “Bibles without the Apocrypha begin to be more inquired after.”

From RUDOLSTADT, the general superintendent writes:

“The want of Bibles is exceedingly great indeed; so great that the scanty receipts of the Bible Society in this place are far from being sufficient to satisfy it. I do not think of giving a Bible away, from an apprehension of wholly exhausting our funds; and yet there are many poor who are unable to get together the few groschen which I am under the necessity of requiring for a Bible or New Testament.”

PRUSSIA.—Though the Prussian Bible Society has not acceded to the wishes of the British and Foreign Bible Society, it says, when acknowledging a former grant of 5,000 Testaments; “We rejoice that a connexion is thus preserved, which is very encouraging to us, whether we consider the assistance itself which we have received, or whether we consider that our participation in those active proceedings is ensured, by which we remain united with the great chain of Bible Societies spread over the whole earth.”

The COLOGNE Society has asked, at various times, for 1,450 Testaments, and 300 Bibles.

The NEUWIED Committee write; “We have hitherto experienced no obstacles in the circulation of Bibles without the Apocrypha.” They have a prospect of largely extending the sphere of their exertions; they have commenced active investigations, and obtained such results as to lead to a demand for 1000 Bibles, and 500 Testaments.

TO HANOVER, DUSSELDORF, LUBEC, PYRMONT, DRESDEN, EISENACH, BERG, KREUTZNACH, WESERLAND, LEIGNITZ, BUNTZLAU, GLATZ, DETMOLD, MENEL, and STETTIN, grants have also been made.

At WARSAW, the Rev. Mr. Becker has distributed 2,177 copies of the Scriptures. In the contemplation of further journeys among the Jews, he requested 400 Hebrew Bibles, and 50 with the Hebrew Testament. Another Missionary among the Jews observes;

“The Romanists begin to manifest a desire to see the Bible; instances are known of individuals among them coming forty English miles for a copy, and who have been obliged to return without it. Many Romanists, and even Jews, where I have lately been, have been converted by simply reading the Scriptures.”

A fresh grant has been made of 300 New Testaments in French, to the Society at NYON. To that at Lausanne, founded entirely on the principles of your own, 300 Testaments and 150 Bibles have been presented. At GENEVA, the Committees of the Ladies' Associations have been increased. The CHUR (or Coire) Society is willing to receive 500 copies of Martini's Italian Bible.

DENMARK.—Through the SLESWIG-HOL-

**STEIN** Society there have been distributed, during 1827, 4,324 Bibles and Testaments. This Society has contributed in aid of printing the Proverbs of Solomon and the Minor Prophets, in the Greenland language, which the poor Christian Greenlanders are anxious to receive.

**SWEDEN.**—The Swedish Bible Society at **STOCKHOLM** has circulated, during the past year, 3,447 Bibles, and 17,718 Testaments; and the subscriptions have exceeded those of any preceding year.

**GOTENBURG.**—500 Testaments have been presented to this Society.

To meet the demands for the Swedish Bible, an edition has been commenced in this country. And for Norway, it has likewise been resolved to print 5,000 Danish Bibles, from the edition of 1744.

To the Rev. Baron Carlos von Bulow, 3000 Danish Testaments have been granted, also, 1,600 to the Rev. Mr. Lange, and other friends.

**RUSSIA.**—The Emperor has confirmed the establishment of a Protestant Bible Society, for supplying the Protestants in Russia with the Scriptures. Prince Lieven is appointed the President. There are 20,000 copies of the Scriptures ready for distribution.

Dr. Paterson has communicated to your Committee an affecting detail of the account of the dreadful fire at Abo, by which eleven thousand inhabitants have been left without house or home. 500 Swedish Testaments have been granted; and it has been resolved to print 5,000 Finnish Testaments for the distressed inhabitants of Abo.

Supplies of Bibles and Testaments, in various languages, have been granted for the Missionaries in **GEORGIA** and **ARMENIA**.

**IRELAND.**—Of the Bibles printed by the aid of the Society, there have been distributed 2,771; of the Testaments, 5881: there is reason to believe that not a single family is unprovided with the Sacred Volume.

**SPAIN, PORTUGAL** and **ITALY.**—Such opportunities as have presented themselves for introducing the Scriptures into various parts of Spain, Portugal, and Italy, have been gladly embraced, and your Committee rejoice in saying that these opportunities are upon the increase. A supply, also, has been sent to Corsica.

**MALTA.**—From Malta the Rev. Mr. Jowett has addressed several interesting communications. In the annual statement of the issues at Malta, it appears that there have been distributed 2683 copies; of these, more than one-half have been in the Greek language.

**CONY.**—Under the superintendence of the Rev. I. Lowndes, the New Testament

in Albanian and Modern Greek has been finished.

**CONSTANTINOPLE.**—The Rev. H. D. Leeves has been compelled, for the present, to retire from his post at Constantinople. He continued to attend to the concerns of the Society till the latest moment; and when he quitted, made the best arrangements that circumstances admitted for securing the books of the Society, which he was constrained to leave behind.

In leaving Constantinople, Mr. Leeves could not but feel deep regret in parting from the Jews, who, for professing Christianity, had been thrown into prison. Their sufferings have been exceedingly severe, and one of them in consequence wavered and apostatised. The other two have, happily, continued steadfast, and have since been released.

Mr. Leeves has given an interesting report of his proceedings at Constantinople. He states, that 30,000 copies of the Scriptures have been issued from the Magazine in that city, since the year 1821.

The issues at Constantinople during eleven months of 1827, amounted to 5000 copies; and the sum received for the sale of the Scriptures during Mr. Leeves's residence there, may be rated at between £1200, and £1300, sterling. Mr. L. says:

"The result is, a source of much satisfaction and thankfulness; especially when I recollect that on my first arrival at Constantinople I was told, that if I wanted to *give away* copies of the Scriptures, I might, indeed, find persons enough who would take them of me, but that I should be greatly mistaken if I expected to find any who would *buy* them. Were it impossible to present any other evidence that the influence of the Bible Society had been beneficial to these countries, and that the word of God which we have been scattering through them has been heartily welcomed—that it is by numbers at present valued and read, and that it 'will not return void, but prosper unto the thing whereunto it was sent,'—I cannot but consider that this proof would in itself be quite sufficient."

**SMYRNA.**—Mr. Barker has been able to remain at Smyrna, and has effected much during the past year. When at Smyrna, Mr. Hartley had observed to Mr. Barker, that he had made a point of visiting many native Greek families, and had found that the Scriptures were generally read. Mr. B. says:

"I find that since September, 1824, nearly 12,000 volumes have been issued from Smyrna only; and before that date, how many thousands more I do not know. This number is not an inconsiderable one,

when it is borne in mind that the books have been disseminated in a country like this, where, besides the oppositions and restrictions experienced, learning, in comparison with European countries, is at a very low ebb." "I am daily expecting the arrival here of a young man who has been employed to visit some towns in the neighbourhood. From what he writes to me, he must have sold nearly 300 volumes. Thus, in spite of events and rumours of war, the Word of God continues to find its way among the people of this country."

**SYRIA.**—The Missionaries write from Beyrout, speaking of their Schools:—"As yet, we have maintained the caution to admit nothing into the Schools but the Word of God. The eyes of the rising generation will be directed to your Society, therefore, for years to come, supplicating your continued free beneficence." "If you send us a few hundred Arabic Psalters, they will be precious." Copies have been sent.

**CALCUTTA.**—Dr. James, who has succeeded to the important See at Calcutta, has become a subscriber to the Society, and has since accepted the office of a Vice-President. His Lordship, previous to his quitting England, assured the Committee, both in person and by letter, "that he will never be inattentive to the great and noble objects to which the Society has so zealously devoted itself."

To the Calcutta auxiliary there have been forwarded, during the past year, 500 reams of paper, and various copies of the Scriptures.

From the Report, it appears that the total number of copies issued during the year had been 3458. It says:—"Every family in the Armenian community of Calcutta is possessed of a copy of the Holy Scriptures."

The Report of the Calcutta Auxiliary shows, in a delightful manner, how the Bible Society is the sincere friend, and willing handmaid of all religious and benevolent institutions.

In a communication from the Rev. Dr. Marshman, of SERAMPORE, the manner in which Divine Providence has opened the way for the introduction of the Scriptures into India, the facilities for translation now enjoyed, and the readiness with which the Scriptures have been received in a variety of instances, are affectingly portrayed. Whole editions have been exhausted in the Bengalee, the Sungskrit, the Hindu, the Mahratta, and the Orissa versions; and the desire for the Scriptures is evidently increasing.

**MADRAS.**—The sixth report of the Auxiliary Society at Madras furnishes interesting statements, particularly respecting

the Tamul version of the Scriptures. The demand for this and other versions is so considerable, that 750 reams of paper have been forwarded, and further supplies, amounting to 1000 reams in addition, are being prepared to follow. All the English Scriptures having been disposed of to the government for the supply of the troops—2,000 Bibles and Testaments have been forwarded.

**BOMBAY.**—There has been a distribution of 8,257 copies, including many copies of the Mahratta and Goojurattee versions.

To the London Missionary Society, for their missionaries in the East Indies, there have been granted 2,150 Bibles and Testaments.

**CEYLON.**—The demand for the Scriptures great and encouraging.

**MALACCA AND SINGAPORE.**—The missionaries are active in circulating the Scriptures, and there is much to encourage the continuance and increase of these labours. To the Rev. Mr. Beighton, at Pinang, 50 Bibles and 200 Testaments have been voted; and for the other missionaries connected with the London Missionary Society, in their Ultra Ganges Missions, have been granted 50 Malay Bibles, and 1,000 New Testaments.

**NEW SOUTH WALES.**—The tenth and eleventh reports of the Auxiliary Society have been received; it is regularly pursuing its course.

From Paramatta, the Secretary of the Ladies' Association writes:

"I feel much pleasure in informing you, that, during the last year, a great desire has been manifested by the rising generation to become possessed of copies of the Scriptures, and that the greater part of the Bibles distributed by us, since your last annual meeting, have been to the young, who have subscribed for them out of the money allowed them by their parents for other purposes.

**TAHAA, in the South Seas.**—4,000 copies of the Epistles, from Galatians to Philemon inclusive, have been reprinted. The remaining Epistles, which will complete the New Testament in the Tahitian language, are about to be put to press; and a great part of the Old Testament is ready. The Scriptures are eagerly sought for by the inhabitants of various islands; they are received with delight by the greater part of the people; and whenever any part is nearly finished, hundreds are waiting and wishing to obtain it.

#### AFRICA.

The London Missionary Society has been supplied with 150 Bibles and 1,000 Testaments in the Dutch language, togeth-

er with the same quantity in English, for the use of their different stations in Southern Africa; and a quantity in French and English for the Mauritius. A Scottish missionary has been provided with 45 Dutch Bibles and 100 Testaments; and the missions of the United Brethren with 50 Bibles and 300 Testaments in the same language.

To the Basle Missionary Society, and to Mrs. Hannah Kilham, for Liberia, various copies of the Scriptures have been sent in the Danish, English, Arabic, German, and French languages.

**ABYSSINIA.**—The four Gospels in the Ethiopic and Amharic languages have already been printed, and copies sent to Malta, and thence to missionaries about to proceed, in connexion with the Church Missionary Society, to Abyssinia.

**WEST INDIES.**—From several of the islands gratifying communications have been received, and frequent opportunities have presented themselves of usefully introducing the Scriptures, particularly through various Missionary Societies.

(To be continued.)

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz.*

Of Rev. John W. Scott, a quarter's rent for the Contingent Fund	\$87 50	
Of Rev. Dr. John M'Dowell, for the Professorship to be endowed by the Synods of New York and New Jersey, viz.—Collected in the Presbytery of Susquehanna, by the Rev. Joseph M. Ogden, in the congregation of Wyalusing	\$13 00	} 15 75
Montrose	2 75	
And in the Presbytery of Newark, by the Rev. John Ford, in the congregation of Caldwell	15 25	} 370 25
Succasunna	25 50	
Hanover	29 50	
First Church Newark	300 00	
Amount received for the Seminary		\$473 50

Received also for the Board of Missions, in aid of their greatly extended missionary operations, viz.

Of Capt. James Moore, from forty-three subscribers in the First Presbyterian Church, Philadelphia	22 75
Of the Rev. Dr. E. S. Ely, General Agent, viz.	
From Mrs. Mary Allison, of Huntingdon	\$5 00
Huntingdon Auxiliary Society	30 00
Alexandria, Pa. do. do.	50 00
Mr. Wm. Nassau, sen. a donation	20 00
The Church in Bridgeton, W. New Jersey	23 00
The Third Presbyterian Church in Philadelphia, after a sermon before Synod, by the Rev. George Duffield	50 00
The Lower Tuscarora Church, Pa.	13 00
Miss Maria Duffield	50
Monthly Concert in Third Presbyterian Church, Philada.	13 83
Mrs. Henry Taylor, of Kishacoquillas, Pa.	5 00
The Fourth Presbyterian Church, Philadelphia	8 00
The Church in Kensington, Pa.	8 01
226 34	
Amount received for the Missionary Fund <span style="border-top: 1px solid black;">\$249 09</span>	

Received the donation of Roswell L. Colt, Esq. per Robert Ralston, Esq. being a note for \$2,600, payable in ten years, with interest annually, at five per cent., for the endowment of a scholarship in the Theological Seminary at Princeton, N. J.

## View of Publick Affairs.

### EUROPE.

The latest London papers received in this country at the time we write, are from London, to the 24th of September, from Liverpool, to the 25th, and Paris dates to the 20th of the same month. They do not however abound in information of any kind, and they contain nothing that is at all decisive in regard to the war between Russia and Turkey—Nothing on which to form a satisfactory opinion, even as to the issue of the present campaign.

**BRITAIN.**—The British parliament is in recess, and at such a time, when the nation is not engaged in war, but little usually transpires to gratify the lovers of news. It was understood that the Duke of Wellington was using his influence with the king, in favour of the Catholick claims. Lord Heytesbury had been sent on a mission to the emperor Nicholas at Odessa; and it was generally believed that the object of his mission was to proffer the mediation of Britain, to bring about a peace between Russia and Turkey; and that the Russian emperor had utterly refused to accept of any such mediation. This is not improbable; but we believe the real object of Lord Heytesbury's errand is not yet known. That Britain, France, Austria, and Prussia, are jealous of the rapidly increasing power of Russia, there is little doubt; but the measures they will take to limit that power, remain yet to be seen. It is conjectured, and we think not improbably, that the imposing force sent by France into the Morea, is, in part at least, directed to this object—As all the news that we have from the seat of war is through the English papers, we shall here chronicle the events in relation to that war, so far as they have been made known in the last month. We mentioned in our last number, that the Russians had probably met with some reverses in the neighbourhood of Shumla. It now appears that on the 28th of August, the Turks made a sortie from Shumla, and took three redoubts from the Russians; the loss on both sides was considerable. That of the Russians is stated at 3000 men, but this is probably conjectural. The Turks soon retired, or were driven to their fortresses. It also appears that some attempts on Varna had been resisted and repelled, with great vigour, by the Ottomans. It is likewise well ascertained that in Wallachia, far in the rear of the main Russian army, a corps of Turkish troops had gained a considerable advantage over the forces of the Russian General Geismer, and had compelled him to retreat and seek for reinforcements. The extreme heat of the climate, moreover, had caused a considerable degree of sickness among the Russians; yet not so as materially to affect the general movements of their armies. From all these unfavourable indications the prevalent opinion throughout Europe seemed to be, that Shumla and its vicinity would bound the march of the Russian forces for the present campaign—That, probably, a desperate attempt would be made to carry the fortress of Varna, and that having this and the upper coast of the Black Sea under their control, the Russians would wait till the return of spring, before they would attempt new conquests: And if such should be the fact, it was believed that the winter would be spent in negotiations, under the auspices of the great European powers, and that the result would be peace—in consequence of the determination of those powers not to suffer Russia to add Turkey to her already enormous territory and population. All this, however, is speculation; and although to us it seems plausible, yet events may show a result totally different. It seems pretty clear that neither the Russians nor the Turks are at present disposed for peace. It would also appear to have been the fact, that both the Turkish Sultan and the Russian emperor have been deceived and disappointed in their calculations—The Sultan, it seems, was persuaded that the emperor intended nothing more than to try to intimidate him, without really going to war; and the emperor thought that the Sultan would be intimidated, and would crouch to him without a serious resistance. Both parties, it is said, are now wide awake to their real situation. The Sultan finds his throne in danger; and the emperor finds the Turks determined on more desperate resistance, and far more powerful and better prepared, than he had expected. This discovery, it is believed, has determined him not to proceed beyond Shumla and Varna, till large masses of troops, which he has held in reserve, shall have arrived at those places. In the mean time, he made his trip to Odessa, to see the empress, and Count Nesselrode, his prime minister, and to settle some diplomatick affairs. He left Odessa for Varna on the 2d of September, and on his arrival at Varna, and the coming up of his expected reinforcements, it was believed that the desperate attempt on Varna, to which we have adverted, would be made; and that then his troops would go into winter quarters in that region—We repeat that all this is no more than plausible speculation.

**FRANCE.**—A second detachment of French troops has sailed from Toulon for Greece, making the whole French force in that country, if it should arrive safely, about 15,000 men: and as the Egyptian troops are probably withdrawn, all the principal fortresses in Greece will be garrisoned by French soldiers. If this turns out most favourably for the Greeks, it will be a new thing under the sun; although it will certainly be better for them to have French, or English, than Turkish masters: and indeed it seems as if they needed some kind of masters. But the difficulty will be to get rid of them, when they need them no longer. The Jesuits are greatly discomfited by the late acts of the king and parliament, by which the monopolizing, by them, of the publick instruction has been defeated. But with their usual address, they are endeavouring to establish a college in the island of Guernsey; expecting, if they succeed in this, that their partizans in France will still send all the youth, over whom they have influence, to be educated under Jesuitical influence. If all the Jesuits in the United States should take a fancy to locate themselves in the island of Guernsey, we should not lament their departure.

**SPAIN.**—We have nothing to note in regard to Spain, except that the last of the French troops were leaving Cadiz, not long since.

**PORTUGAL.**—The young queen of Portugal, daughter of Don Pédro, and heiress of the kingdom, had, at the last advices from England, been heard of, as having arrived at Gibraltar, on her way to Britain. It was rumoured that Don Miguel, to whom she has been affianced, but who has determined to reign without her and to deny her claim to the crown, was fitting out ships with a view to intercept her passage to England. He is wretch enough to do any thing, but we hardly think he is fool enough to do this. The following is a paragraph from an English paper received by the last arrival.

“It is intended, we understand, that the young Queen, after her landing at Falmouth, is not to proceed direct to London, but to go next to Plymouth, where the refugees from Portugal, the sufferers by adherence to her cause, are chiefly collected, and from thence will come to London through Exeter:—Some days will elapse, therefore, before her Majesty arrives in town. Orders have been sent to all the outports from the Admiralty, to pay the young Queen all the honours and attentions usually accorded on the visits of Sovereigns, and directions have further been given, we understand, that all her expenses are to be defrayed by the English government. No place has yet been fixed on for the residence of the young Queen in London, but it is by no means improbable that apartments may be offered to her in one of the royal palaces.”

**GREECE.**—It is stated in the British papers, that Admiral Codrington had been to Egypt, and negotiated the removal from Greece of all the Arabian troops; that he had returned with transports under convoy for that purpose; and that Ibrahim Pacha with his whole ferocious retinue, was immediately to evacuate the Morea. Admiral De Rigny likewise, it is stated, had reported the departure of 3000 Albanians, who were in the service of Ibrahim. If this be so, Greece is free from these savage hordes. But our countryman, the Rev. Jonas King, who went out in the brig *Herald*, that carried supplies from New York to the suffering population of Greece, says, in a letter dated August 5th—“Athens is still in the hands of the Turks, and Ibrahim Pacha and the plague are still in the Morea.” We have no doubt of the truth of Mr. King’s statement, at the time he wrote; but hope that the British accounts, of which we know not the date, are later, and may therefore be true.

**TURKEY.**—It may be recollected that we early remarked, when the war between Russia and the Turk was about to commence, that the overthrow of the Ottoman power would prove a more difficult undertaking than seemed to be expected, either in Europe or in this country. The event, thus far, has even exceeded our anticipations. The Musselman prowess has assumed something like its pristine character. More troops are raised, more discipline is exercised, more courage is displayed, and more skill manifested in conducting the war, than has ever before appeared, since the Ottoman empire began to decline—It is, we think, a most fortunate occurrence for Mahmud, that he is rid of the Janissaries. Still, if the war is not terminated by the interference of other powers, the eventual success of the Russians we think probable. We have been amused at the manner in which it is said that the Sultan has been reconciled to yield up Greece to the allied powers—It is, by being shown by a Turkish writer, that Greece was not won to the Ottoman empire, by the sword, but obtained in a treaty from the Venitians; and therefore that it may be relinquished, without reproach to the Mahomedan religion, or dishonour to the arms of the Sultan. In how many ways do pride and superstition seek to avoid a wound!

**RUSSIA.**—We have one item to add to what we have elsewhere said, on the affairs



of this empire. It is, that General Paskewitch has obtained a signal victory over the Musselman forces at Erzerum, in Persia; and that it is not impossible that the Turk may yet be conquered in Asia, rather than in Europe.

From ASIA and AFRICA we have nothing to report for the present month, beside what has already been stated.

#### AMERICA.

**WEST INDIES.**—The piracy which for a long time has prevailed in the West Indian seas, has been grievously injurious both to European and American commerce, and in no small degree destructive of human life. Not long since, a British vessel by the name of the Carabobo, or Caraboo, was seized by these sea robbers, and the whole of the crew set adrift in an open boat. The piratical vessel, called *Les Damas Argentinas*, consisting of a crew of 39 men, that had been concerned in the piracy, was taken by a British ship of war, and carried into St. Christopher's, where, after trial, 28 were executed, 2 turned king's evidence, 1 was acquitted, and 3 were pardoned—Five have not yet been tried. We hope this truly awful example may produce its intended effect.

**BRAZIL AND BUENOS AYRES.**—By the arrival from Rio de Janeiro, of the U. S. ship of war *Macedonian*, Commodore Biddle, official information has been received that a treaty of peace has been concluded at Rio between the Emperor and the Buenos Ayrean commissioners. The treaty provides that Brazil shall give up the *Banda Oriental*, and that Buenos Ayres shall pay a sum of money as an indemnity. A vessel had been despatched to Buenos Ayres with a copy, and it is said that no doubts were entertained of the immediate ratification of the treaty—If not ratified, there is to be a truce for five years, under the guaranty of the British government. We rejoice in this news, not only because peace is at all times desirable, but because it will favour that free intercourse of our republick, with those newly formed in the south, which will be favourable to all their interests, political and religious. It is also stated that our commercial agent at Rio has satisfactorily adjusted several claims of indemnity for losses by our citizens, occasioned by the unjust and even hostile measures of the Brazilian Emperor.

**COLOMBIA.**—A Philadelphia paper of the 30th October contains the following article—"The brig *Mary Ann*, Rugar, arrived at this port yesterday, in 14 days from La Guayra. Capt. Rugar represents the country as apparently quiet—Bolívar, by his own decree, is to remain supreme chief until 1830, or as much longer as he pleases.—The troops at Caracas took the oath of obedience to the above decree, but the publick at Caracas took very little interest in all the proceedings. An army of 40,000 men is to be kept up. Nothing more is said about the war against Peru."

**MEXICO.**—The most recent information from this republick which we have seen is contained in the following paragraph from the Boston Recorder—

"*Presidential Election in Mexico.*—Don Gomez Pedraza is elected President, by a large majority over General Guerrero. Party spirit ran high before the election. Since that time Gen. Santa Ana has raised a rebellion against the government, and the Guerrero party in Vera Cruz have taken up arms. Every thing is in a state of anarchy and confusion. A Mexican paper accuses the United States minister of being a Spanish agent and fomenting these divisions. The charge is groundless, without doubt."

**UNITED STATES.**—The yellow fever has made its appearance at New Orleans: but the season is so far advanced that we have reason to hope that this awful scourge will be much circumscribed, both in its influence and duration. It deserves the gratitude of our citizens generally, and those of our large towns in particular, that they have not, except in the single instance just mentioned, been visited with pestilence, during the season which is now closing. In certain limited regions, autumnal fevers have prevailed, and deaths have been frequent—With the afflicted we sympathize—and they with us are called to be thankful, for the sparing mercy of the great Arbiter of life and death, which has been so generally experienced. The fruits of the earth were perhaps never more abundant in our happy land, than in the year which is drawing to a close—Peace and plenty are still allowed us. The publick mind is indeed agitated greatly, by the pending election of the chief magistrate of our country. May the God of our fathers, who has hitherto so remarkably and mercifully presided over the destinies of these United States, vouchsafe to us a continuance of his paternal care—give us those to rule over us who shall rule in the fear of God, and dispose us all to such wise and pious improvement of his favours, as shall afford the best presage of their continuance.

quently females were employed under the direction of priests, who in the paroxysm of enthusiasm upon the tripod would foam and rave like subjects of bedlam, rather than of inspiration:

——— Subito non vultus, non color unus,  
Non comptæ mansere comæ; sed pectus  
anhelum,  
Et rabie ferâ corda tument.\*

In this state of phrenzy her prophecies were uttered, in broken phrases and sounds almost inarticulate, and carefully collected and combined by the officiating priests, and detailed to the anxious inquirer; while the Pythia, the raving fanatic, was led back to her dark cell, to sink, and perhaps to die, in consequence of the unnatural excitement, as Lucan testifies;

Numinis aut pœna est mors immatura  
recepti,  
Aut pretium.

How different the conduct of the prophet of the God of Israel. He required no gloomy shrine or dark concealment, to cover jugglery and other works of darkness, but stood forth in open day, with all the calmness of sober rationality, and all the consistency of a holy life, to proclaim, for the instruction of the people, the various lessons communicated by the inspiring Spirit. Instead of idly lounging about the temple, like the pagan priest, waiting the approach of some uneasy inquirer, the Hebrew prophet was constantly occupied in his master's work, traversing the country at the bidding of the Lord, preaching the truth in messages immediately from heaven, to all classes of society, often amidst obstacles and opposition of the most appalling character, and not unfrequently, at the hazard of liberty and life. But the most striking and important distinction between pagan and biblical predictions, is found in the characters of the oracles them-

selves. Except, perhaps, the original Sibylline books, which were destroyed in the conflagration of the Roman capitol, (A. U. C. 670,) and of which little is known with certainty, the oracles of the heathens uniformly consisted of detached predictions on the fortunes of an individual, the event of an enterprise, or the result of a campaign or engagement; and these generally uttered in terms so indefinite as to constitute a mere truism, or so ambiguous, as to bear an interpretation equally applicable to results diametrically opposite. Cicero, it is true, has given a different view of pagan vaticinations. "Multa cernunt haruspices; multa augures provident; multa oraculis declarantur, multa vaticinationibus, multa somniis, multa portentis—quæ si singula vos fortè non movent, universa certe tamen inter se connexa atque conjuncta movere debebunt."\* Does he mean, that a due consideration of the connection and harmony of the different *modes* of *augury*, or of the *predictions* communicated in these various ways, will produce conviction? If the latter, which seems most probable, then we may inquire, where these predictions are "inter se connexa atque conjuncta." What prophet uttered or recorded them? In what tome of Roman or of Grecian literature are they still extant, or where is the evidence that they ever existed? Has a single oracle survived the wreck of ancient records, which will bear a comparison with a single chapter of any of the Hebrew prophets? We may trace in vain the annals of oracular announcement, among pagan nations, for one solitary instance of a clear, perspicuous prediction, uttered in circumstances precluding all suspicion, and literally fulfilled in the regular course of providence; while such instances abound in the records of the Hebrew prophets, com-

\* Virgil Æneid, vi. 47.

\* De Natura Deorum, lib. ii. 65.

pared with the subsequent history of the nations, or with events to which the prophecies refer: and this, not only in insulated facts, but in connected series of events of the most unlikely and extraordinary character. Here, and here alone, are the prophecies of events, inter se connexa atque conjuncta, which no human foresight could anticipate, and which no human powers could control into accomplishment. Here the God of heaven has impressed his seal, in characters too luminous to be obscured, and too decisive to be questioned, and too indelible to be erased. Unprejudiced reason can ask no surer evidence, and faith can need no stronger testimony.

But to return to the main question. The principal, and most decisive source of testimony on this subject, is the New Testament. Its writers, having the law, and the prophets, and the psalms in their hands, and the same inspiring Spirit in their hearts, could not fail to give correct information, whenever they undertook to interpret and apply the predictions, symbols, and institutions of the Mosaick dispensation. We must, therefore, receive their testimony without hesitation, and rely upon them, so far as their expositions reach, for the meaning actually intended by the Spirit of inspiration; though we can hardly infer, that the Israelites, to whom the Scriptures were given, always understood them in the same sense; for we may here, with a German writer,\* “make a distinction between what the Old Testament fathers could have learned of the promised salvation from the types, &c., which must of course have been exceedingly various, even as we now find very different degrees of Christian knowledge among the members of the same church; and what believers under the New

Testament dispensation may thus learn, for the confirmation of their faith in the Saviour already come.” And, possibly, the prophets themselves did not, in all cases, understand, fully, the import and extent of the grand visions and images, which the prophetick Spirit brought before their minds, and put into their mouths and their books. The whole ecclesiastical system, under which the prophets lived, and which constituted, in some measure, the analogy and prototype of their revelations, was purposely dark, and on many points enigmatical. But the new dispensation drew aside this veil, exposed its holy arcana, and explained its profound mysteries. Hence the books of the New Testament may justly be considered as an inspired commentary on the Old. Its expositions are the key, by which we obtain access to the invaluable treasures of the noble edifice which Moses erected, and in which David and the prophets deposited their contributions. Some of these stores are so prepared and exhibited, that we need only an intelligent mind, an eye of faith and an honest heart, to understand and apply them to their proper purposes; while others, and especially the class under consideration in this inquiry, are more recondite; and not only require more profound study and illumination, but also the guidance of inspiration, without which they never could have been developed, and appropriated with certainty to their full and legitimate extent. This guidance is amply furnished by the New Testament, in its *express declarations*, announcing typical and spiritual meanings—in its *interpretations* of this character—and in its *adoption of similar modes* of instruction. Thus it provides, at once, the evidence that such recondite significations exist in certain passages of the Old Testament, and the rules and means for their interpretation.

\* Wichmann, *Biblische Hand-Concordanz*, voce, Vorbild.

But here we must pause for the present, hoping, with the leave of Providence, to pursue the investigation at some future time.

D. Y.

The friend to whom we are indebted for the following translation, remarked, in the letter which accompanied it, that "it is satisfactory to see what our Protestant brethren in France think upon that essential doctrine, which Luther has called the article, or test, of a standing or falling church." To this we entirely agree, and most sincerely rejoice to find that the genuine doctrines of the Protestant reformation are revived and spreading in that country; a country in which they were once as clearly taught, as firmly believed, and as gloriously exemplified, as in any other—May they go on to spread, till they destroy the influence of "the man of sin," and render France as distinguished for pure and undefiled religion, as it has too long been for dissoluteness, infidelity, and superstition. But we welcome the following essay to our pages, as calculated to profit and delight our serious readers, by its lucid and just statement of the great doctrine of justification by faith; and this the rather, because no inconsiderable currency has been given, even among those who claim to be thought orthodox, to opinions and discussions which really contravene this fundamental doctrine; which deny that in the Christian system there is either substitution or imputation; and thus subvert the very foundation of the believer's hope. We are sorry that we are obliged to divide the essay.

THE GOSPEL DOCTRINE OF JUSTIFICATION BY FAITH.

Translated for the Christian Advocate, from the Archives du Christianisme.

The shortest method of refuting the sixteen canons and thirty-three

anathemas of the sixth session of the too famous Council of Trent, respecting the justification of man before God, would be to compare and contrast them with each other, and thus to expose their discordances and contradictions. The first two articles, are thus conceived,—“Neither the Gentiles, by natural means, nor the Jews, by the letter of the law of Moses, were able to deliver themselves from the bondage of sin; for which reason God sent his Son to redeem both Jews and Gentiles.”—These are in direct opposition to the *eleventh* and *twelfth* anathemas, which are denounced against all who shall maintain, “that the grace of justification is no other thing than the favour of God, and that justifying faith is only a confidence in the mercy of God, who pardons sins for Christ’s sake.”\* But it is better, for general edification, to state clearly, the doctrine of the Confessions of faith of the Reformed Churches, respecting this important point; such as we are taught it by the sacred Scripture, the only rule of our faith, and the sole competent judge in matters of religion. To prove the truth is the best means of refuting error. At the outset, we lay it down as a principle, that *nothing defiled or impure shall enter into the presence of God*. By two ways only can we be introduced into eternal felicity—by the way of *legal* righteousness, and the way of *evangelical* righteousness. The righteousness of the man who fulfils, entirely and perfectly, all the commandments of God, we call *legal righteousness*; and that which is gratuitously conferred upon the sinner, by the imputation of the merits of Christ, we call *evangelical*

\* The Council of Trent has, in this instance, dealt out rather hard measure to the *faithful*; first, requiring them by the authority of an infallible church, to hold a doctrine conceived in certain terms, and then, turning round and cursing them if they should hold the *same doctrine* expressed in other terms!—Ta

*cal righteousness.* If we seriously consider our ways, as in the presence of God, we shall be readily convinced we have not, and that it is impossible that we should have, legal righteousness. Let us think what God is; what he demands of us, and what we are. Let us transport ourselves, in thought, to the presence of our Judge, "who is perfect in knowledge, and who will by no means clear the guilty," (Ex. xxxiv. 7.); and there, with impartiality, let us consider whether the thoughts of our mind, the feelings of our heart, and the words of our mouth, can sustain the scrutiny of him "who is of purer eyes than to behold evil." Let us order our cause before the Almighty; and if we allege to him our righteousnesses, our conscience will tell us that they "are as filthy rags," (Is. lxiv. 6.); if we present our wisdom, the Scripture will reply, that it "is foolishness before God," (1 Cor. iii. 19); if we descend into our heart, we shall find that it is only evil continually," (Gen. vi. 5. Jer. xvii. 9). If all men would weigh their own righteousness in the balance of the word of God, they would all acknowledge that "there is none righteous, no, not one," (Ps. xiv. 3). Were we guilty of but one offence, it would suffice to draw down upon us the chastisements of God's justice, which can, in no case, be set aside. "The wages of sin is death, (Rom. vi. 25); Cursed be he who confirmeth not all the words of this law to do them," (Deut. xxvii. 26). And how should we be able to do all the words of the law, since we are conceived and born in iniquity, (Ps. li), "by nature children of wrath even as others, (Eph. ii), our carnal mind, not subject, nor able to be subject, to the law of God; so that they who are in the flesh cannot please God," (Rom. viii); and since "no one can bring a clean thing out of an unclean," (Job, xiv. 4)? "Lord, if thou shouldst mark iniquities, who shall stand, (Ps.

cxxx. 3)? Enter not into judgment with thy servant; for in thy sight shall no man living be justified," (Ps. cxliii. 2).

Being stripped, therefore, of all legal righteousness, where shall we find a perfect righteousness, which may open for us the gate of heaven? We shall find it in God himself. Because we could not go to him, he has come to us; "God was manifest in the flesh," dwelt among men, and was made like unto them in all things, sin excepted; and under the humble name of the "Son of man," he gave himself a ransom for us, (1 Tim. ii. 6); "he hath borne our griefs, and carried our sorrows, he was wounded for our transgressions, and bruised for our iniquities, (Is. liii. 4, 5); he blotted out the hand-writing that was against us, nailing it to his cross," (Col. ii. 14); and he has interposed his death as "the redemption of our transgressions," (Heb. ix. 15); inasmuch that we have every reason to call him "the Lord our righteousness," (Jer. xxiii. 6).

But this perfect righteousness of Christ, which alone can render us worthy to stand before the judgment-seat of God, would be of no benefit to us, unless we could appropriate it to ourselves, or unless our Sovereign Judge were willing to impute it to us. Now, this imputation and imputation of divine righteousness cannot have place in behalf of the sinner, until, under a sense of his misery, he raise his hands and his heart towards the Saviour, ardently desirous of deliverance from sin, as the Scriptures clearly teach us. It is the will of the Father "that every one who seeth the Son, and believeth on him, may have everlasting life, (John, vi. 40). Jesus Christ expressly declares, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life," (John, iii.

14, 15). As in the wilderness, there was neither balm, nor offering, nor any kind of work, nor any sort of remedy, to effect the cure of the venomous bite of the fiery serpents, except the bare looking upon the brazen serpent, suspended aloft upon the wood; so, also, there is in the world, no other effectual remedy against the deadly bite of the "old serpent," than that of faith in Him, who was "lifted up" on the cross to reconcile men to God. "He that believeth on Him is not condemned: but he that believeth not is condemned already: the wrath of God abideth on him, (John, iii. 18. 36). Faith, then, is the means by which we may attain to the justifying mercy of God, and the channel through which the living and salutary waters of the grace of Christ, who is "the Lamb of God that taketh away the sin of the world," flow down upon us. And, farther, by faith in the Lord Jesus, we obtain Christ himself, who will come to us and make his abode with us, (John, xiv. 23); and, "if God be for us, who shall be against us?"

Without doubt, it will be asked, —what, after all, is this faith, which can thus reconcile the sinner with his Judge, occasion the non-imputation of his sins, and his being "made the righteousness of God in Christ," (2 Cor. v. 19—21)? We present the definition which Calvin gives of justifying faith, in his Institutes (B. III. C. 2. §. 7):—"It is a steady and certain knowledge of the divine benevolence towards us, which being founded on the truth of the gratuitous promise in Christ, is both revealed to our understandings, and sealed in our hearts, by the Holy Spirit." This definition is so much the more correct, in that it forms a perspicuous comment on these words of Paul: "Faith is the substance of things hoped for, the evidence of things not seen," (Heb. xi. 1). Having made these observations, which we judged necessary

for the elucidation of our subject, it remains for us to prove, that by this faith we shall be fully justified before God, without the works of the law.

The word, *justify*, has several acceptations in scripture. In the first place, it signifies to excuse one's self, to show one's innocence, to prove the justice of one's right; which is impossible for man, if he would plead his cause before God without an advocate, without a mediator. "If I justify myself," said Job, "mine own mouth shall condemn me: if I say, I am perfect, it shall prove me perverse." But this term is commonly employed, in the word of God, in two leading senses: 1st, to prove the excellency of a thing, or the truth of a fact; thus, for example, we say—the event justified this counsel, the effects justified the cause—and in Scripture: "Wisdom is justified of her children; by thy words thou shalt be justified, and by thy words thou shalt be condemned;" that is to say, in other words, that "the good man, out of the good treasure of his heart, bringeth forth good things, and an evil man, out of the evil treasure, bringeth forth evil things;" that "if the tree be good, it beareth good fruit, but if it be corrupt, it beareth evil fruit." In this sense, we justify ourselves before men, or prove that we have faith in God. 2d. When the subject relates to the sinner's appearance before God, then the sacred writers use the word *justify*, in the sense of absolving, of blotting out transgressions by the gratuitous mercy which is in Christ Jesus, as we may easily learn from these words of the Apostle of the Gentiles, in which remission is opposed to condemnation: "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, who also maketh intercession for us," (Rom. viii. 33, 34). "Christ hath redeemed us from the curse of

the law, being made a curse for us," (Gal. iii. 13). The publican "went down justified to his house," because his sins were pardoned. It is through Jesus Christ that the forgiveness of sins is preached to us, and by him all that believe are justified, (Acts xiii. 38, 39). "Let us suppose, (says Bulinger, (that a man is carried before the tribunal of God, and that, there, he is accused and proved guilty of unfaithfulness, of rebellion, and considered worthy of death; and that then the Son of God, interposing himself as mediator between the Judge and the criminal, requests that the punishment which the law exacts for the offence, be laid on him, and actually suffers in the place of the offender. If God accept the sacrifice of his Son, is not this done that the offence may be punished and the sinner justified, i. e. delivered from the sin, and from the curse which it had incurred?" O yes! when we were ungodly, destitute of all strength, the enemies of God, Christ died for us! Being then justified by his blood, we shall be saved from the wrath to come, and shall have peace with God. "Jesus was made sin for us, that we might be made the righteousness of God in him." "O sweet change!" cries Justin Martyr, (*ad Diognet.*) "O incomprehensible expedient! O benefits above all hope! that the iniquity of many should be hidden in one just person, and that the righteousness of one should cause many unjust persons to be reckoned righteous!"

To be justified before God, is therefore to be pardoned through faith in his Son, our Saviour; and to say that we are pardoned through faith, is to declare that we are forgiven gratuitously, "not on account of works of righteousness which we have done," but only by the mercy of God in Jesus Christ, who has declared himself our surety, by dying in our stead. In the mean time, as this is one of the essential points which separate us from our

opponents, let us enter into some details.

The Council of Trent (6th sess. 7th can.) maintains that justification comprises remission of sins, and sanctification. This infallible assembly has thus confounded two things very distinct. For, as Beza observes (Serm. vi. on the history of the Passion), "justification is in Jesus Christ, and to us, but not in us; and sanctification is in us, and not in *Jesus Christ*. Both come from the sole grace and mercy of God, in and by Jesus Christ; but the righteousness which is in Jesus Christ, and not in us, is made ours by gratuitous imputation; as, correspondently, our sins were his, only by imputation. Sanctification is begun in us, to make us gradually conformed to Him who has sanctified us and consecrated us to himself. The one is entirely perfect, and places our consciences in the most assured peace; the other is a small beginning in us, which is resisted daily by the remains of the old man, and which, in this conflict, too often receives from these such heavy blows, as even sometimes to paralyze it, and as it were, throw it into a lethargy. Meanwhile, it is not upon this beginning that the poor conscience can place its dependence; except in this respect, that it is a fruit of the spirit of adoption, which serves as an evidence of our gratuitous election, seeing that they are the children of God, who are led by the spirit of God dwelling in them; so that this testimony of the Spirit gives us courage in the roughest conflicts, not to yield to the enemy; in the mean time, walking always with holy fear and trembling, considering our weakness, and asking continual strength from the Lord, to the end that, if we now stand, we may not fall, and if we fall, that we may rise again, saying with David, 'Restore unto me the joy of thy salvation, and uphold me with thy free spirit' (Ps. li. 12)." Justification takes

place fully, as soon as we firmly believe in the Lord; but sanctification is a work which begins and *gradually* proceeds to perfection. "Our inward man," says Paul, "is renewed day by day," (2 Cor. iv. 16). When we maintain that faith justifies the sinner, we would not be understood as saying that sanctification exists independently of faith. We believe, on the contrary, that both are the gifts of God, tending to the same end; "but we distinguish them, placing each in its rank, degree, and dignity: justification by the imputation of the righteousness of Christ, and sanctification by the reception of faith, hope, and charity. The first causes and brings us peace; the second serves as a public testimony of our reconciliation. The one serves to absolve us from guilt; the other, to edify our neighbour." (*Rivet.*)

(*To be continued.*)

Genuine poetry, and a solemn warning, are contained in the following lines.

INTEMPERANCE.

*By the Author of "Moral Pieces in Prose and Verse."*

I saw, 'mid bowring shades, a cottage home,  
Where elegance, with sweet simplicity,  
Had blent her charms.—Around its graceful porch  
Twined the gay woodbine, while the velvet lawn  
Fresh roses sprinkled, and those snowy walls  
Seem'd through their leafy canopy to smile  
A welcome to the guest.—My heart was light,  
As toward this bower of bliss I drew, to greet  
A friend, who in my careless boyhood shared  
Each healthful sport, each hour of studious toil,  
With kindred emulation. And I thought,  
After my wanderings in a foreign clime,  
How sweet to rest as he hath, pleasantly,  
In such pure paradise, and watch the bloom

Of young affections. Near that open door  
Two cherub children gamboll'd. One display'd,  
In such strong miniature, the manly charms  
Of my long parted friend, that in my soul  
Woke the warm pulses of remember'd joy.  
There was the same bold forehead, where disguise  
Might never lurk—the same full hazel eye,  
Melting yet ardent.

On, with willing smile,  
He led his fairy sister, murmuring low,  
In varied tones of dove-like tenderness,  
And sometimes o'er her lily form would bend  
In infantine protection, with such grace,  
That in my arms I clasp'd him, and exclaim'd,  
"Show me thy father."—

—On a couch he lay.—  
*Who lay?* I dared not call him *friend!*—  
That wreck  
Of nature's nobleness!—Had dire disease,  
Or ruthless poverty, thus changed a brow  
Where beam'd bright fancy,—intellectual light,  
And soaring dignity of soul? Ah no!  
For then I would have join'd my face to his,  
And spoke of heaven. But vice her hideous seal  
Had stamp'd upon those features, and the mind,  
The ethereal mind debas'd.—

—*She*, too, was near,  
Who at God's altar gave her holiest vow,  
In all the trusting confidence of love,  
To this her chosen friend. On her young cheek  
There was a cankering grief,—and the pale trace  
Of beauty's rosebud nipp'd.—

—Something I said,  
But faint and brokenly, of former days,  
When in the paths of science and of hope,  
We walk'd, twin-hearted. Then there came a peal  
Of vacant laughter from those bloated lips,  
And the swoll'n hand with trembling haste was stretch'd  
For friendship's grasp.—

—'Twas but a transient rush  
Of generous feeling. At the shouting voice  
Of his young children, sporting near his bed,  
His fiery eye-ball flashed,—and a hoarse threat  
Appall'd those innocents,—and that fair girl,  
From whom intemperance had reft the guide



Which nature gave, in terror hid her face  
Deep in her mother's robe.—

—I would have cursed

The poisonous bowl, but then in the meek  
eye

Of her who lov'd him, shone such plead-  
ing tear

Of silent, deep endurance, that all thought  
Of sternness breathed itself away in sighs.

—I went my way,—for how could I sus-  
tain

Such change in one so loved!—and as I  
went

I mourn'd *that* widowhood and orphanage,  
Which hath nor hope nor pity. Sad I

roam'd

Far down the violet-broidered vale, and  
when

No eye beheld me, to the earth I bow'd  
My head, and said, in anguish,—“ Oh my  
God!—

What is the beauty and the strength of  
man,

His fairest promise, and his proudest  
powers

Without thine aid? So keep us from the  
sins

Which in us lurk, that we at last may rise  
Where is no hurtful impulse, erring

choice,

Or dark temptation working baleful deeds  
For penitence to purge,—but Virtue

dwells

Fast by her Sire,—and finds a deathless  
joy.”

## Miscellaneous.

MEMOIR OF THE REV. JOSEPH EAST-  
BURN.

(Concluded from page 498.)

### Conclusion.

It was stated in the introduction to these memoirs, that a principal design in writing them was, to show what “ simple, genuine, consistent, fervent, active, eminent piety may effect,” even when unaided by rank, genius, education or wealth. And we have now seen that such a piety, and so unaided, did, in the case of Mr. Eastburn, secure to him a personal influence and esteem among various denominations of Christians, and among people of all descriptions of character, that was truly wonderful. This is manifest from numerous facts recited in these memoirs, as well as from the demonstration of publick respect which was exhibited at his funeral—a demonstration which many have thought and said, the death of no other citizen of Philadelphia could have produced. But—what was of infinitely more importance than any “honour which cometh from man,” and was so regarded by Mr. Eastburn himself—the influence and esteem which he had acquired, enabled him to do

good to the souls of men, to a most uncommon extent. It is scarcely credible in what a number of households, in the city of his residence, his name is precious, and will long be so—for some profligate of a family reclaimed and converted by his kind and faithful admonitions; for some labouring mind directed by his instructions and counsels to the Saviour; for some sick or dying member edified by his conversation and prayers; and for the mourners whom his presence, and sympathy, and exhortation, soothed, sustained, and comforted. But besides all this, it is probable that his preaching and exhortations, during the four-and-twenty years of his publick ministrations, were quite as instrumental as those of any other man in our country, during the same space, in turning sinners “from darkness to light, and from the power of Satan unto God.” They were, let it be remembered, the gifts of divine grace, in their large bestowment to this eminent Christian, which God was pleased thus to honour; and let the praise and glory of his own gifts be given to God alone.

But surely such a character as that of Mr. E. furnishes a very

strong presumption, if not a conclusive proof, of the truth of the whole gospel system. From the influence of that system his mind unquestionably received, in relation to certain subjects, a strength and elevation which it could not have derived from any other source. Nor were his mental powers merely raised and invigorated; they were, by the same influence, rendered most amiable and benevolent; they were unceasingly devoted to the promotion of human happiness, in every way their possessor could devise; and they were actually successful in advancing all the best interests of mankind, to a very unusual extent. Now, can a system productive of such effects be nothing more, or better, than a system of base falsehood and deception? Must not such a system, on the contrary, be divine? Must it not have come from Him "whose tender mercies are over all his works?" Yes, indubitably—And such examples as that which we here contemplate, do in fact confound infidelity, silence its advocates, or prevent their influence, more than all the argumentative reasonings, powerful and useful as they are, by which the truth of revelation is defended and established.

The humblest Christian may also see, from the example before us, not only how much he may promote his own happiness, but how useful he may be to others, by diligently cultivating, and keeping in lively and vigorous exercise the Christian graces, and by "adorning the doctrine of God his Saviour, in all things." Although he may never, like Mr. Eastburn, become a public exhorter, still he may, "by well doing, put to silence the ignorance of foolish men." He may, by a heavenly temper and a holy life, more effectually recommend religion to all who observe his conduct, than can often be done by the most eloquent and cogent discourses. If Mr. Eastburn had not *lived religion*, his public addresses

would have had little effect; and it was in fact by living religion, that he did more good than by his formal addresses. An exemplary Christian life speaks a language which all understand, and which few are so hardened in wickedness as not in some measure to feel—They often feel it, even when they ridicule and profess to despise it: and sometimes they *so* feel it, that at last it produces repentance, reformation, and the salvation of the soul. There have of late been a number of instances, in which pious sailors and soldiers, by their good example and Christian deportment, have drawn the attention of their companions (savingly it may be hoped) to attend to the things which belong to their peace; and have produced a favourable impression even on their commanding officers.

In the subject of these memoirs we see eminently verified the important remark, that the most valuable of all distinctions, the distinction which is made by the grace of God, and which renders the subject of that grace a child of God and an heir of eternal glory, is not made according to those qualities and circumstances by which men usually class and measure their esteem for each other; but may be the allotment of any of the human race, whatever be their standing in society, or the estimation made of them by their fellow mortals. Observation, indeed, abundantly shows, that this great and lasting distinction, which alone is worthy of much concern, is not most frequently possessed by men of high intellectual powers, or brilliant endowments of any kind; not commonly by the wise, the wealthy, the learned, the eloquent, or the powerful; but by men of no eminence for genius, station, or property. In every succeeding age, it has been much as it was when the Saviour said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed

them unto babes. Even so, Father, for so it seemed good in thy sight."—And when afterwards an inspired apostle said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things which are; that no flesh should glory in his presence."

Men make many classes and distinctions, but God makes account of one only—that which exists between his friends and his foes. This will shortly divide the whole human family into two great companies. And oh! when the assembled race of men shall stand before the judgment seat of Christ, how will the distinctions of this world be reversed! How much more glorious will Joseph Eastburn then appear, than the unsanctified kings and conquerors, patriots and sages, orators and poets, wits and scholars, men of influence and men of wealth, who have been feared, or admired, or envied, and who may have filled the world with their fame! How would they rejoice to exchange their place of infamy and agony unutterable, for that of the humble mechanick, wearing his "crown of righteousness," acquitted and honoured by his judge, triumphing in his Saviour, surrounded by a happy throng whom his pious labours have led to glory, and saying, with adoring gratitude, "Behold I and the children that God hath given me." In the exercise of that faith, "which is the substance of things hoped for, and the evidence of things not seen," how ought the meanest disciple of Jesus, not only to be content with his present allotment, but to give thanks to God, whose grace has disposed and ena-

bled him to choose "the good part which shall not be taken away from him."

Mr. Eastburn's example as a man of prayer, was highly instructive and worthy of particular notice. His private devotions, indeed, remained *private*.—He has stated what they were in his first religious exercises, in the narrative inserted in these memoirs; but the writer does not remember to have heard him speak of them in a single instance. Yet an observing person could not be in his company even for a day, without perceiving that he was one who communed much with his God; that his "conversation was in heaven." No doubt can exist that he was eminently a man of prayer. No one who did not pray much in secret, could pray as he did in public. In his public prayers, especially in the first part of them, he often seemed as if he was weighed down with a sense of the divine presence, of the holiness and majesty of a present God, of his own unworthiness, and his need of the intervention of a Mediator. Deep reverence and humility marked every part of the exercise.—It was characterized throughout by solemnity and fervour. He rarely, if ever, hesitated; his language was in a suitable degree scriptural, and in general pertinent and happy. His supplications frequently and strongly indicated that he was praying in faith, and that he looked for an answer. A petition which he often uttered was, "May we, O Lord, follow our prayers with expectation."

In considering the unusual success which attended the labours of this holy man, who can doubt that it was greatly, nay chiefly, to be attributed to his prayers? He was an Israelite, who "had power with God and prevailed." What he did he was prepared to do, by the influence of prayer on his own mind; and when it was done, the answer of prayer rendered it successful.—A prayer-hearing God crowned

what he did with the desired blessing. Others might, and often did, perform the same services which he performed, but seldom with the same happy result. How forcibly ought this to impress on the minds of all who minister in holy things, the infinite importance of their being MEN OF PRAYER. Unless they truly possess this character, it is no wonder if they labour in vain: and is it rash or uncharitable to believe, that a deficiency in this particular is a principal cause that there is so much labour in vain, in the ministry of reconciliation?

In some respects, it is believed that many preachers of the gospel might learn a profitable lesson from the undisciplined exhorter, whose memoirs we are closing. He was entirely willing to give himself for exactly what he was. He never laboured, or appeared to be anxious, to do something that was out of his reach. He made no attempts to shine, or to say what should be thought novel, or unusually excellent. He had no affectation of eloquence, and this made him at times truly eloquent. Although he never precomposed any thing, he took a good deal of care to say nothing that was not true, nothing extravagant, nothing that might mislead, nothing that might unnecessarily give offence; but while he was speaking, he appeared as if he thought of nothing else but of doing good to souls; he was carried along by his subject, and was apparently entirely unconcerned as to what his hearers might think or say of himself. Hence he was always ready to speak on any occasion, however unexpected, in which duty appeared to call him to address an audience. He was willing to say what he could, and to let it stand for just what it was worth. It is believed that if preachers generally acted more like Mr. Eastburn, in most of the particulars now stated, they would be more comfortable themselves, and be at once more acceptable and more useful to their hearers.

But in concluding these memoirs, which, from a regard to the subject of them, will probably be found in the hands of many seamen, the writer cannot satisfy himself, without making

*A Short Address to Mariners:—*

Especially to those who heard Mr. Eastburn preach, who asked and received his prayers, and who were warned and counselled by his lips, now for ever closed in death:—

Friends and Brethren,—Did you not love father Eastburn? You will doubtless answer that you did; for almost every body loved him, and nobody more than mariners. Well then, have you shown your love to him, in that way which would have pleased him most—and in the only way, indeed, that he cared much about? You certainly have not done this, if you have not complied with his many and affectionate entreaties that you would seek the salvation of your souls, as “the one thing needful.” He asked nothing of you but this. He would receive nothing but this, for all his exhortations, and entreaties, and visits, and kindnesses shown to you, and to many of your families; and for all the prayers that he made for you in publick, and many that he poured out in private, with many tears, that God would have mercy on you, and save you from eternal misery. Oh! he did most earnestly desire to see you solemnly engaged about your eternal well-being; to see you inquiring what you should do to be saved, and with all your might pressing into the kingdom of God! And now, will any of you refuse to give this proof of your love and gratitude, to a man who loved you so much, and did so much for you? and above all, will you refuse this to the blessed Saviour, who loved you more, and did more for you, than any mortal man could do—who came down from heaven to earth, and died the cursed death of the cross, that the curse

of God might not rest on your souls for ever?

Do you not know that although you will never see father Eastburn again in this world, yet you will see him again in the world to come? Do you not know that you will all meet him before the bar of God? Yes, you will, assuredly meet him there; and there you will be called to a strict account for the manner in which you have treated every address that he ever made to you, and every prayer that you ever heard him make in the Mariner's Church, and every prayer you requested him to make for you there, and which he did make for you, when you were going on a voyage to sea, and when you were far away on the ocean. Truly, my friends, it will be an awful account that you will have to give up, and an awful condemnation that will follow, if it shall then be found that you have not passed that great spiritual change, that being "born again," which father Eastburn used so often to speak to you about. Alas! if it shall then appear that you were never truly converted unto God, that you never truly repented of your sins and turned from them with all your heart, that you never truly trusted in the Lord Jesus Christ, and relied on his atoning sacrifice, finished righteousness, and prevalent intercession, as the sole ground of hope for acceptance with God; or that you never proved the truth of a supposed conversion by fleeing from all known sin, and by honestly endeavouring to obey all the commands of God—if this shall appear, it will be manifest that you died in your sins; and he who once so earnestly and affectionately counselled, and warned, and entreated you to turn without delay unto the Lord—even he will then become a swift witness against you; and you will be condemned to be eternally separated from your dear old friend, and from all good beings, and will be sent away to dwell for a long eternity with the

devil and his angels, in the fire that never shall be quenched. Be not offended, dear friends, at this plain language. It is spoken in love and kindness to your souls, and that the writer may deliver his own soul. What has been said is the truth of God, and such you will assuredly know it to be, either in this world or in eternity. Do not allow yourselves to be deceived in this great concern. Do not flatter yourselves with vain hopes, that it will go well with you at last, even if you indulge in sin; and beware that you do not rely on repenting and turning to the Lord at some future time. No time, believe it, will be so favourable for this as the present. Even if you should die by a lingering disease, a sick and dying bed is a most unfavourable place and time to make your peace with God. You may not have the use of your reason then; and if you have, the distress of the body will be enough to bear, without having the great work of your souls' salvation both to begin and finish. Beside, if you reckon on this, you may so grieve and offend the blessed Spirit of God, that he may leave you to yourselves, and then you will be sure to perish; for without his gracious assistance you will never repent. You ought to recollect, moreover, that yours is a life of peril. You may be swallowed up in the ocean, without having a moment's time to prepare for eternity, if you have not done it beforehand. O do not delay or trifle! Break away, at once, from all your wicked associates. If they sneer and laugh at you, regard it not. Let them not banter you out of your souls; they are too precious to be thrown away as a sacrifice to the sport of fools. Remember that your Saviour bore much reproach and shame for you. Renounce all those lewd, filthy, intemperate and profane practices, which destroy so many seamen, soul and body, for time and eternity. Set them all aside at once. Cry to God for help; attend *mariners' meetings*,

wherever you can find them; and resolve, in the strength of the Almighty, that you will give no peace to yourselves, till your peace is made with God through the Lord Jesus Christ. "Behold, *now* is the accepted time; behold *now* is the day of salvation. *To-day* if you will hear his voice, harden not your hearts."

But it is known that there are some—and for ever blessed be the name of the Lord that there are some, and would to God the number were much greater—who have received benefit, saving benefit, it is hoped, from the services performed in the Mariner's Church of Philadelphia. You, dear friends, have an important part to act, and much, very much, will depend on your acting it well. If you adorn religion, if you constantly show a good example, and use your influence prudently, and kindly, and perseveringly, to promote piety and good morals among your brother mariners, the effect, under the divine blessing, will be happy beyond all calculation. It may be the means of saving multitudes of sailors from present misery and wretchedness, and from eternal destruction beyond the grave. Much is now doing for the benefit of seamen, by good people in many parts of the world; and surely it may be hoped that seamen themselves will do all in their power to promote the good cause—to help themselves, and serve their brethren.

But, on the other hand, if any of those who profess to have felt the influence of religion turn back, if they apostatize, or if, without complete and final apostacy, they for only once indulge in any of the gross vices of seamen, the consequences will be incalculably mischievous. O what a triumph will it give the wicked and licentious, and what a hindrance will it be to those who are engaged in promoting a better state of things among sea-faring men, whose comfort, and happiness, and spiritual interests,

have been so long and shamefully neglected! And will any sea-faring man do any thing to stop and throw back this good work? Indeed he ought to dread it worse than death. But be aware that those who hate religion, and the work of reformation that is going on, will do what they can to tempt you to practices which will, if indulged in, bring reproach and distress on yourselves, and be a stumbling-block to those who may be thinking of reformation. Therefore, dear friends, keep a good look out; and take heed to all your ways. Do not rely merely on your own prudence and strength; but often put up earnestly that petition of our Lord's prayer—"Lead us not into temptation, but deliver us from evil." They only are well kept whom God keeps. Daily ask grace and guidance from on high. "In all your ways acknowledge God, and he will direct your paths." Much, both of your comfort and your safety, will depend on your keeping up, as far as possible, a lively sense of divine things in your own souls. This is the great secret of being happy, of avoiding evil, and of doing good. When the soul is alive to spiritual and heavenly realities, it so hates sin, and so loves God and goodness, that it will, instinctively, as it were, shun and stand at a distance from any thing that would mar and destroy its holy pleasure.

A mariner's life is, doubtless, in many respects, unfriendly to spiritual exercises, and lively religious feeling. Yet this should only make you the more resolute, watchful and careful. There is hardly a higher example of a devout and holy life, than that which was led by James Meikle, on board a man of war, and often without a single religious friend to speak to. The thing therefore is not impossible. Daily secret prayer—fervent effectual prayer—must not be neglected. The best advantages for this are, it is admitted, not often found on ship-

board. Still, acceptable prayer can be performed on board of any ship, if only the heart is in the business. God knows the heart, and it is this only that he regards in prayer: and the heart may be lifted up to him, in any situation in which we can be placed. You will have some opportunities to be alone, and these should be carefully improved for prayer, devout meditation, and communion with God. Read the Holy Scriptures as much and as often as you can; peruse as many religious tracts as you can find; commit psalms and hymns to memory; and observe the Lord's day, as far as your circumstances and occupation will permit. It may be that you will be called to suffer persecution for the cause of Christ; and if so, bear it patiently, perseveringly, and with prayer for your persecutors. But an exemplary and exact discharge of all the duties that belong to his station, and a respectful and ready obedience to those who have the command, will commonly give even a common sailor favour in the eyes of his superiors; and while diligence and fidelity in business is an important Christian duty in itself, it also serves to recommend religion to others—more indeed than all the talk in the world, if this be neglected.

It is doubtless the duty of seamen to speak to each other, on the concerns of their souls. This, however, must be done discreetly and seasonably; otherwise, it may be productive of more harm than good. On the other hand, there must not be too much fear and reserve, in regard to this thing. A single hint or remark, kindly given, and accompanied with an ejaculatory prayer that God may bless it, may strike the heart of a profane person, so as never to be forgotten, and may at last be the means of saving his soul. There have been many instances of this kind, and they afford much encouragement to speak a word for God,

whenever a proper opportunity is offered. A religious seaman, moreover, who acts up to his Christian character, will commonly have the confidence of a number of his shipmates; and he ought to use it, whenever he properly can, to converse at some length with one and another of them, on the great matter of their souls' salvation—Seasons of affliction, or sickness, especially, may commonly be improved for this purpose. Whenever there are a number of pious seamen in the same vessel, they may greatly help and encourage each other; and they ought, if practicable, to have some stated seasons for social prayer and pious conference. When on shore, they will of course resort to a Mariner's Church, if there is one at hand; and they ought, by all means, to take along with them as many of their shipmates, as possible. If there is no Mariner's Church in the port where they are, another place of worship should be attended. Great care should be taken to find a proper boarding-house, free from lewd and intemperate inmates; for it is on shore, and especially in a boarding-house where vicious practices are allowed, that a pious seaman will commonly meet with the strongest temptations, to do something that will bring reproach on religion, and pierce his own soul through with many sorrows. It is a happy circumstance that pains are now taken, in some places, and likely soon to be taken in more, to provide sailors with comfortable lodgings, in houses where no vice will be permitted, and where they may find books and companions that will do them good, and keep them from being led astray.

The present is an age of missions—Missionaries are sent to every quarter of the globe; and ships and seamen are employed to transport them. Those who observe "the signs of the times" notice with pleasure the erection of Mariner's Churches, and the zeal

that has been awakened to promote the spiritual good of seamen, at the very time when "swift ships" are carrying the heralds of salvation to the heathen, even to the ends of the earth: and they remark with great interest, that in the glowing description given of "the latter day glory," by the evangelical prophet,\* a part of that description is formed by the declaration, "that the abundance of the sea shall be converted," and brought into the Christian church. Hence they are led to hope that the time is not far distant, when almost every ship shall be in very deed a Bethel, a house of God, with a church in that house—a company of joyful Christians, of pious seamen and devoted missionaries, who, while they are sailing over the watery waste which divides one country from another, shall still, even on the passage, enjoy all the privileges of the Christian church: and when they shall arrive at a heathen land, shall be able, at once, to exhibit to the wondering natives, the worship of a Christian sanctuary in all its loveliness; and thus commence the blessed work of evangelizing the people, with advantages hitherto unknown. Let pious seamen pray much for the arrival of this glorious period—Let them do all in their power to bring it forward. Let them, when they go to heathen ports, or to ports where often there are nominal Christians worse than heathen,—let them show, at least in their own example, what real Christianity is. Let them co-operate, in every way they can devise, in the blessed work of extending the gospel throughout the habitable earth. Thus will they imitate the holy man, the "Mariner's friend," whose memory is so dear to their hearts: and thus will they be preparing to join and rejoice with him, in that haven of eternal rest which he has reached; and where, notwithstanding the dangers of the passage

through this fluctuating and tempestuous state, all who look by the eye of faith unto Jesus, as the great pole-star to direct their course, shall surely and safely arrive.

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(Continued from page 503.)

III. I am now to describe and illustrate a false faith, which is sometimes mistaken for the true, and which is fatal in its tendency.

As almost every genuine medicine has its counterfeit, the same is true of that divine remedy, of which we have been treating. Somewhat resembling it, on a superficial view, is that "faith without works," which we are told by the apostle James, is "dead," and of course inoperative. It is better to have no faith than this; for it is much easier to bring one to the right foundation, who has nothing to uphold him, than to remove one from a false foundation, on which he thinks he safely rests.

I will show what I mean by this counterfeit medicine, by some examples:—

1. An ingenious anonymous writer, in one of the late numbers of the "Christian Advocate," states, that it is said of the celebrated John Wesley, that when sick, he attempted to cure himself by a direct act of faith, and, as might be expected, failed; but that, when he used the remedies adapted to his case, he recovered.

2. Some years ago, I attended a man aged sixty-three years, who had sustained a severe fracture of the thigh. On the sixteenth day after the accident, when all the family were absent, and he was alone, a mad fanatic entered his room, and asked him—How long the doctor said he must lie in that condition? The man answered his in-

\* Isaiah lx.



quiry, when he replied—"O, that is all nonsense! the doctor knows nothing about it. He only wishes you to be there so long to increase the amount of his bill. But if you have faith, and will do as I bid you, I will have you walking in an hour." He immediately proceeded to remove the dressings, and lift the old man, who was unable to resist him, out of bed; exhorting him, at the same time, to have faith, and to repeat some blasphemous expressions after him, which, he said, was necessary to effect the miraculous cure! The bone gave way at the place of fracture, and the man fainted. A neighbour now, providentially, entered the room, and interfered; and I was hastily summoned to attend my patient. But the shock he had received was so great, that for some time his life was despaired of. Yet by the diligent and persevering use of the proper remedies, he at last, but with the utmost difficulty, recovered.

3. One morning, not long ago, when I called to see one of my patients, he told me that he was going to pursue a new method for the recovery of his health. I asked what he was going to do? "O!" said he, "I intend now wholly to give myself up to the Almighty; take no more medicine, and he will cure me, if I am to get well." My answer was, "Sir, your premises are right; but your inferences are totally wrong. We ought, at all times, to give ourselves up to God, acquiesce in, and submit to, his will; this is both our duty and our privilege; but it is equally our duty to wait on God in the diligent use of the means for the restoration of our health! This, happily, silenced him—He used the medicines, and recovered; but whether he ever exercised the right kind of faith, or not, time will disclose.

The cases now mentioned, exemplify what I mean by a false faith; as contradistinguished from,

and opposite to, the true, genuine, living faith, which I have feebly recommended. This false faith is presumptuous and destructive. It would fain be the faith of miracles. But as a "miracle is a suspension of some of the known laws of nature," and, as miracles have ceased, we are authorized to infer, that any attempt to exercise this faith is displeasing to the Deity. Those who make this attempt, show that they think the Supreme Being is obliged to suspend the known laws of nature, and be prodigal of his miraculous operations, merely to gratify them. Absurd and mistaken idea! The Son of God himself, when on earth, would do nothing of this kind. He refused to cast himself down from the pinnacle of the temple, although the arch impostor spoke the truth, when he said—"He had given his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—The lesson which the Saviour taught on this occasion—"Thou shalt not tempt the Lord thy God"—ought ever to be remembered—And all attempts to exercise the faith of miracles, or to expect disease to vanish, without the use of the proper means, is tempting God: and he who should talk and act in some of the common concerns of life as those did whom I have mentioned, would be confined as a lunatick. In order to preserve health and life, it is our unquestioned duty, diligently and perseveringly to use all the proper means for the attainment of that desirable end.

IV. I am to confirm the theory and the opinions I have delivered, from the writings and practice of some of the most eminent of the faculty, both in Europe and America: And then to conclude by a few practical observations, deduced from what shall have been offered.

1. It was the daily practice of that eminent physician, Dr. Boer-

haave, throughout his whole life, as soon as he arose in the morning, which was generally very early, to retire for an hour, for private prayer, and meditation on some part of the sacred Scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this which gave him spiritual vigour in the business of the day. This he, therefore, recommended as the best rule he could give; for nothing, he said, could tend more to the health of the body than the tranquillity of the mind: and that he knew nothing could support himself, or his fellow creatures, amidst the various distresses of life, like a well grounded confidence in the Supreme Being, on the principles of Christianity.\*

2. Dr. Zimmerman cured a young lady, whose mind and body were much diseased, and whose case appeared to be hopeless, by medicine suitable to her bodily diseases, and by recommending true religion. Thus, by a happy combination of physical and moral remedies, he restored an interesting female to the enjoyment of her friends, to life, and to society.† It was by a similar happy combination of physical and moral remedies, that the practice of the Rev. Sir James Stonehouse, Baronet, M. D., was so eminently successful in certain cases of disease.‡

3. "Piety towards God," (Dr. Rush informs us,) "has, in many instances, characterized some of the first physicians in ancient and modern times. Hippocrates did homage to the gods of Greece, and Galen vanquished Atheism, for a while, in Rome, by proving the existence of a God, from the curious structure of the human body. Botallus, the illustrious father of

bloodletting in Europe, in a treatise *de munere medici et ægri*, advises a physician, when called to visit a patient, never to leave his house without offering up a prayer to God for the success of his prescriptions. Cheselden, the famous English anatomist and surgeon, always implored, in the presence of his pupils, the aid and blessing of heaven upon his hand, whenever he laid hold of an instrument to perform a surgical operation. Sydenham, the great luminary and reformer of medicine, was a religious man. Boerhaave spent an hour in his closet every morning, in reading the Scriptures, before he entered upon the duties of his profession. Hoffman and Stahl were not ashamed of the Gospel of Christ; and Dr. Haller has left behind him an eloquent defence of it, in a series of letters to his daughter. Dr. Lobb exhibited, daily, for many years, to the citizens of London, his reliance upon divine aid, to render his practice successful, by inscribing *Deo adjuvante*, (by the help of God,) upon his family arms, which were painted upon his chariot. Dr. Fothergill's long life resembled an altar, from which incense of adoration and praise ascended, daily, to the Supreme Being. Dr. Hartley, whose works will, probably, perish only with time itself, was a devout Christian."—"To the record of these medical worthies, (says Dr. Rush,) I shall add but one remark: and that is, the weight of their names alone, in favour of revelation, is sufficient to turn the scale against all the *infidelity* that has ever *dishonoured* the science of medicine."\*

4. Sir Henry Halford, Baronet, M. D. physician to George IV. king of Great Britain, &c., in a very valuable essay on climacteric disease, after detailing the necessary plan of treatment, says—"For the rest, the patient must minister to himself.

\* Ewel's Medical Companion—Article Religion.

† Ewel's Medical Companion.

‡ On the authority of the justly celebrated Mrs. Hannah More.

To be able to contemplate with *complacency*, either issue of a disorder, which the great Author of our being may, in his kindness, have intended as a warning to us to prepare for a better existence, is of *prodigious advantage to recovery*, as well as to comfort; and the retrospect of a well spent life is a cordial of infinitely more efficacy than all the resources of the medical art." This passage is quoted with high approbation, by the pious and learned Dr. Good, who says of it—"If it is not strictly medical, it is of more than medical importance; and I have very great pleasure in seeing it put forth from so high an authority, and finding its way into a professional volume."\* Dr. Good, himself, is also an authority of the highest order; whether we view him as a profound medical scholar, in his great work, called the "Study of Medicine," or as the truly practical and learned Christian and critical biblical scholar, in his translation of the book of Psalms, and of Job, from the Hebrew, accompanied with original notes, which are said to be of great value. To all this I shall only add, that, Sir Richard Blackmore, physician to William the 3d, and Sir Thomas Browne, physician to Charles the 2d, evince, by their writings, that their sentiments on this important subject were similar to those of the medical worthies more particularly quoted.

(To be concluded in our next.)

*From the London Evangelical Magazine.*

#### CONVERSION OF FIVE JEWS.

*The following account is copied from the Newspapers; but we have reason to believe it may be relied on for its general accuracy.*

VERY recently, five Jews of res-

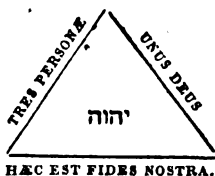
\* Good's Study of Medicine, vol. ii. p. 486.—Published in the London Medical Transactions.

pectability, of good property, and of considerable learning and acquirements, have been converted to the Christian Faith, within the City of London. We mean not to say that having been careless Jews, they have, for some secular and worthless object, become nominal Christians,—an event which, to us, would have been a matter of perfect indifference: but, that having had their attention directed to the grand subject at issue between the Jewish and Christian Churches; having, with the Scriptures in the original, as their text-book, entered into a careful and protracted examination of the subject, in company with a Christian friend, who is both a good Hebraist and Grecian; having in the progress of the lengthened discussion displayed all the contempt for Christianity, and all the enmity and hatred to it, which are common among their countrymen;—they have at last fallen under the pressure of the evidence in support of the grand truth, which, opened in the Old Testament, is perfectly unfolded in the New; and have believed, as far as man can judge, with their heart, on Jesus Christ, as their Saviour and their Lord.

This important event was consummated some time since; but being desirous, at least for a time, of remaining in quietness and peace, and being disposed to avoid all haste and open profession of their faith, they, till lately, took no step which afforded a fair opportunity of bringing the fact under publick view. On the 20th of June, however, they transmitted to Mr. Peel, for presentation to his Majesty, a most superb copy of the Prayer-Book of the Church of England, which that gentleman lost no time in placing in his Majesty's hands. It was accompanied with the following inscriptions:—

TO HIS MOST GRACIOUS MAJESTY  
**KING GEORGE THE FOURTH,**  
 THIS BOOK OF COMMON PRAYER  
 IS HUMBLY PRESENTED  
 AS A TESTIMONY OF THEIR HIGH VENERA-  
 TION FOR THE  
 LITURGY OF THE CHURCH OF ENGLAND,  
 AND OF THEIR  
 LOYALTY TO THEIR BELOVED SOVE-  
 REIGN,  
 BY FIVE JEWS,  
 CONVINCED OF THE TRUTH OF CHRISTIANITY  
 THROUGH THE INSTRUMENTALITY OF  
 WILLIAM BRIDGES.

מלכא לעלמון חיי:	Dan. ch. ii. ver. 4.
ימים על ימי מלך תומיך שנותיו כמו דר ודור:	Psaln lxi. ver. 6.
ישב עולם לפני אלהים הסדר ואמת מן ינצרתו:	Psaln lxi. ver. 7.
אלהים משפטין וצרקתך למלך תן:	Psaln lxxii. ver. 1.



Εὐφράσασθε τὸν Μεσσίαν ὃς ἐπαγγελία Μεσσίας ἐστὶν τῶν νόμων καὶ οἱ προφῆται Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

St. John, ch. 1st. part of verses 43 and 46.

שאלו שלום ירושלם ישליו אהביך:  
 יחי שלום בחילך שלוה בארמנותיך:  
 Psalm cxxii. ver. 6, 7.

If, with perfect propriety and good taste, these Jews intimated their conversion, in the first instance, to their Sovereign, the next step which they took, partaking of a publick character, was prompted by Christian benevolence and love. The whole, or part of them, had been in the habit for a considerable time, of attending the ministry of the Rev. Mr. Howells, of the Episcopal Chapel in Long Acre, in connexion with which there is a flourishing Sunday-school. To each of the children attending this school,

amounting to seventy-eight, they presented a copy of the Book of Common Prayer, with the following inscription written on each book:—viz.

“A minute token of Christian Love to the Tender Lambs of Messiah’s flock from five of the seed of Abraham, with the fervent prayers that the Holy Spirit may take and show unto them the things that be of Christ.” Psalm cxxii. 6. Zech. viii. 23. Rom. ii. 28, 29. John xiv. 27. Rom. xi. 15, 21, and 24.

THE MAGDALENE.

O turn not such a withering look  
 On one who still can feel,  
 Nor, by a cold and harsh rebuke,  
 An outcast’s misery seal!  
 But think, ere thus the mourner’s sigh,  
 The mourner’s tears you spurn,  
 That ’tis perhaps a Friend on high,  
 Who prompts my late return.

The haunts of vice might pleasing seem,  
 When first I long’d to stray;  
 But, ah! one hour dispell’d the dream,  
 And dash’d my joys away:  
 Amidst the crowds in pleasure’s bow’r  
 My heart was still forlorn;  
 And where I thought to find a flow’r  
 I only felt a thorn.

O say not, then, the cup of wrath  
 I must submit to drain,  
 When in the safe, the narrow path,  
 I wish to tread again!  
 It is not thus the Gospel speaks  
 To those who cease from sin;  
 The soul, Messiah’s fold that seeks,  
 Is ever welcom’d in.

And say not that my guilt is great,—  
 I know, I feel, ’tis true;  
 But while I groan beneath its weight,  
 I hope for pardon too:  
 Beyond the reach of grace divine  
 Myself I have not thrown;  
 And once, at least, to guilt like mine,  
 My Lord has mercy shown.

When such a wand’ring sheep as I  
 Was unto Jesus brought,  
 And all the cruel standers-by  
 A rigid sentence sought;  
 The feeble reed he would not break,  
 Though it was bruised sore;  
 The gentle words the Saviour spake  
 Were, “Go, and sin no more!”  
 Edinburgh. H. E.

## Review.

We should not do justice to the friend who has favoured us with the following paper, if we omitted to state, that he did not send it to us as a *Review*, but as an article for the Miscellaneous part of our work. It is rather a comparison of Pollok with Milton, and incidentally with other poets, than a particular examination of the excellencies and defects of "The Course of Time." It, however, partakes of the nature of a review, and we are pleased to be able to place it in this department of our Miscellany.

FOR THE CHRISTIAN ADVOCATE.

### POLLOK'S COURSE OF TIME.

Some of the transatlantick reviewers dealt out to the Rev. Edward Irving, when he first appeared as an author, the most unqualified praise; but scarcely had his orations reached this country before our men of taste settled their intellectual worth, pretty much as it is now estimated. Criticks, with all their sagacity, are like other men; that is, they are liable to be dazzled. We acquit them, however, of having spoken in terms too exalted of the poem which heads this article; whilst a few of them have descanted on its merits in a way, as we think, far too cautious and guarded.

The poem evidently has faults. Its admirers cannot deny that a number of its lines might have been more harmoniously constructed; and there are certainly some instances in which the best taste did not preside over the poet's pen. But even Milton himself is not harmonious in all his lines, and he attained to the first rank among poets, not by the entire absence of perverted taste, but by the multitude of his redeeming excellencies. It seems strange that any critic

should hesitate a moment about the class of poetical and intellectual excellence to which the poem of Pollok belongs. If the world of genius has kindred spirits, then Milton would not have disdained to own the author of "The Course of Time" as his son. Pollok can be compared, properly, with no poet but Milton; for he has not the witchery of Shakspeare, nor the coyness of Burns, nor the archness of Cowper. We cannot attribute to him either the summer radiance, or the autumnal fulness, which at once enlightens and burdens the pages of Thomson. He has not produced a strictly philosophical poem, like Akenside, ornamenting it, from beginning to end, by a rich and restive fancy. But he is free from the sudden starts which distinguish the muse of Young; and, like Milton, he is alternately calm, majestick, sublime, and inventive. The mind of Pollok climbs, with ease, the steeps of infinitude, anxious, seemingly, to suspend around each of them, some wreath betokening his exalted admiration; and he surveys the lower works of Divine Power, with the gladdened heart and the elated and glowing eye of the genuine poet.

Had Pollok lived longer, he would, probably, have displayed greater versatility of genius, but that versatility might have injured the insulated moral grandeur in which his name is now enshrined.

We claim not for "The Course of Time," an entire equality with *Paradise Lost*. But, after allowing for some points of discrepancy in the circumstances of the poets, we claim for Pollok as large a measure of genius as Milton possessed. Milton lived till his mental powers were matured. His poem was the fruit of profound and reiterated meditation. He wrote it after re-

linquishing the pen of controversy; a pen which he had wielded with a daring and martial spirit; and with a mind enlarged and improved by foreign travel, and a practical acquaintance with state affairs. Whatever might have been his original genius, it must be confessed that Milton's whole education fitted him to be a poet. Nothing, perhaps, expands and beautifies the poetical mind, so effectually as travel. Especially must the powers of Milton have derived nourishment from this source, looking, as he did, at every thing grand in nature and majestick in art, with a prepared and cultivated vision. Hence the mountain which showed itself from afar, the vale curtained in its foliage of green, or decked with em-purpled leaves, the glassy lake, glistening in beauty, and the landscape, with its thousand varied charms, must have powerfully affected his mind. Had he gone immediately back to his academick hermitage, even there such objects, once seen, would have wrought into his mind, a mixture of their own inherent grandeur and beauty. But the years of Pollok hurried rapidly to their close. Few suns, comparatively, set before him, spangling his horizon, and staining the wooded haunts beneath. He wrought his poem in the midst of studies, preliminary to the discharge of his weighty office; and we regret to add, that he appears to have received, once or twice, a skilfully insinuated hint, that his fancy was rather too overwhelming for the didactick exhibitions of the pulpit. The wit of Swift, or the humour and levity of Sterne, might have been a disqualification for the pulpit; but we do not understand how Heber and Young, Kirke White and Grahame, or Pollok and Watts, were disqualified for the sacred desk, by an elevated and excursive imagination. This preposterous sentiment exiled Thomson from the service of the sanctuary. We

freely confess, indeed, that without a revolution in his habits, the poet of the Seasons would have done no honour to the church; but the same vituperation which outlawed him, might have outlawed Pollok,—the builder of immortal rhyme, whose ambition was subdued and chastened by Scriptural truth, and whose work will live long after the rhapsodies of Ossian, and Klopstock, and Gessner, shall be forgotten.

Of the two poems, *Paradise Lost* is by far the most abundantly stocked with learning. In "*The Course of Time*," mythological lore is more sparsely used; and in a poem so decidedly Christian, this self-denial is rather commendatory than offensive. Still, gleams of learning appear at proper intervals, sufficient to show that the author had frequently drank at the fountains of Greece, and the wells of Italy. Whilst Burns was educated a poet by the side of the hawthorn bush, or by mingling speech with the wheeling bird and the murmuring brook, or by marking closely the passions at work, and the manners which prevailed just around him, we cannot forget the agency of learning in furnishing hundreds of poets with the elements and resources of their art. But, in addition to this superiority of learning, *Paradise Lost* is distinguished by greater animation, as a whole. With the exception of particular passages, in "*The Course of Time*," its pages are less stirring to the heart: nor should we have been surprised, had Pollok lived, if his mind had occasionally led him away from the burning zone of poetry, into the temperate, yet still the sunshine, region of philosophy.

The rural taste displayed in *Paradise Lost*, is more profound than that which appears in "*The Course of Time*." There have been poets more conspicuous for a furtive rural imagery than even Milton; but there have been none whose rural imagery is so stupendous and mag-

nificent. Some princes have so delighted in indigenous productions, that whenever they journeyed, their artificial travelling gardens bore them company: so that whether in the brilliant saloon, or in the deep wilderness, they could pluck alike the blushing grape, or the golden orange, or repose at will beneath the palm tree or the pomegranate, the myrtle or the woodbine arbour. But the mind of Milton was itself so luxuriant in rural imagery, that whether in the noisy street, or in the resting spot of the country prospect, he could pluck at pleasure the distinct fruits of the Chinese, Italian, or English garden. He could pause on the silver fountain, or detach the smoothest leaf from the knot of the velvet rose; or he could range mountain scenery, and render his descriptions wild as the pictures of Salvator Rosa. Like Thomson, he could trace the outer lines of the pastoral view; or like Spenser, turn in as a guest to the ring of its interior charms. But he made it evident that the notice of such objects was but the transient descent of his mind, from the sublimity in which it delighted to soar. Beyond Eden's walls of verdure, even close to its hedged gates, he kept his car in waiting; for Milton was always the master of sublimity—a sovereign in the grandeur of his thoughts, and the power of his numbers.

The resemblance, mentioned by some of the English criticks, between Milton and Pollok, is not wholly imaginary. They fixed alike on an exalted theme. The one turns the opening leaves of the book of creation, the other impressively closes them, after they have all been rustled by the last trump, and shaken by the celestial retinue of the Judge. The one leads us back to the first hour of our world, when the songs of angels were gushing up and down the lawned steps of Eden. The other carries us forward to the last hour of earthly

probation, and emptying the mind of all other thoughts, makes it ring with the knell that tolls the dissolution of our world. These are difficult themes. Milton and Pollok could not be satisfied with subjects easy and playful. From the natural repugnance of men to sacred things, sacred poetry must be executed in such a way as to subdue this antipathy. Young himself has failed in some of his flights; especially on subjects whose grandeur is impaired by the least deviation from simplicity. Yet Young was a manly poet, notwithstanding his occasional incongruities and exaggerations. Unlettered men almost invariably admire his faults; but lettered men also admire him, and that too at the time they are most studiously engaged in separating between his defects and his excellencies. His *Night Thoughts*, taken as a whole, form an original and wonderful production.

Milton and Pollok resemble each other in their resolution to accomplish something illustrious. Milton fled from controversy that he might set himself apart to sing his elaborate song. At one time he appears to have resolved upon making England and its neighbouring islands his theme, and of course the principal theatre of his fame. But this must have been in some moment of dejected feeling, for he panted to be universally known, by intertwining his name with the immortal subject of his verse. It is true that posthumous fame can do no good to its possessor; but it may do good or evil to generations that exist long after its possessor has crumbled into dust. It is not improper to extend our moral and intellectual influence to remotest time, if, with the praise of men, we seek a nobler plaudit from our Maker. This last was the elevated ambition of Pollock. There is no doubt he loved fame, although he has not shown that he loved it inordinately. He no where makes his

poem the stepping-stone to reputation. The epic dignity of his song shows us the resistless desire by which he was influenced, to acquit himself well; but the chief acquittal which he sought was from his final and unerring Judge. He rises and looks within the curtains of the heavens, asking upon his work the benignant smile of his Maker. In thus seeking, primarily, the approbation of his Maker, we will venture to say, that he has secured the permanent admiration of men. "The Course of Time" will be speedily read in all countries, where any taste for literature prevails. But it will pass these limits, in that blissful period when the church shall fill the world—a period which Pollok has descanted on with such ample and felicitous eloquence. Then it will be read alike in the fens of the Cam, and among the flags of the Nile; in the bower of philosophy, and on the oasis of the Arab; in the refreshing grove, and amid the wreaths of polar snows.

Of the two poems, we cannot suppress the belief that "The Course of Time" is decidedly the more useful. Usefulness is thought by some to be incompatible with such an exercise of the imagination as poetry demands. What, then, will such persons say to Blair's Grave, a poem, terse, pungent, didactick, humbling—and far before Gray's Elegy, in moral effectiveness? Who will deny the soothing influence on our feelings of Bishop Porteus's poem on death? Is there any one who does not feel a deeper veneration for the Sabbath, as Grahame paints its obligations and its blessings before his mental eye. Or did any one ever read Burns's Cotter's Saturday-night, without feeling that it was a useful poem? But Dr. Beattie asks, if we seek for usefulness, why not adopt plain prose as the vehicle of our thoughts? The answer is obvious. Because where a poem is useful, it can be useful only, or

principally, by affecting the imagination. Thus, Pilgrim's Progress, as to its truths, might be reduced to a few pages, or, certainly, to a few chapters; but then the imagination would have lost the odour and the sanctity shed over it, by the work in its present form— We should not then have been allured onward by each turn in the ingenious allegory, nor ever have ascended the delectable mountains with well grouped shepherds for our guides. We have little doubt that Paradise Lost has been highly useful. It has served, at least, to keep in mind some salutary impressions of that great event, the fall of man. It has also produced a powerfully dramatic effect on persons of sentimental taste; and some of its Eden scenes impart such serious feelings as dispose us to seek communion with our Maker. But we do not recollect that Milton makes us feel the evil of sin as *sin*. We lament the destruction of natural beauty, and every where we see the misery introduced by apostacy; but the evil of sin is not to be altogether measured by its consequences. But no one can possibly read "The Course of Time," without perceiving that the views of the writer are all clear and Scriptural. There is no scepticism in his creed. He attacks sin, whether it appear in the shape of literary pride, of military glory, of fastidious epicurism, of priestly hypocrisy, or papal domination. He confines himself strictly, within the bounds of divine revelation; hence all his events lie in their natural order. He has gathered together all the *results* of the great system, the celebration of which Milton began.

On the subject of the millennium, the views of Pollok are glowing, but at the same time sufficiently chastened. In speaking of this event, too many forget their character as simple interpreters of the sacred oracles, in their assumption



to themselves of the office of prophets. Pollok only rehearses what has been told by prophets, whose inspiration was of a higher order than that of the mere poet: and we think that no serious Christian can read him on the sublime destinies that await our world, without being captivated and charmed. Here, indeed, he is indebted to Cowper, but he sweeps, if possible, a more comprehensive circle. He repairs the disfigured moral map of our world, colouring it anew, and putting on it a delightful gloss, and a bright enamelling.'

We are far from being certain that as much reverence is not due to the memory of this extraordinary youth, as to that of Milton. There is some incongruity between the tumultuousness in which Milton lived—the noisy party disputes in which he engaged, and the high reverence which men have agreed to bestow on his memory. And if he was really the author of a lately discovered work, that work, even as a specimen of intellect, has inflicted upon him a serious injury. Jeffrey and Channing, doubtless, believe the book to be authentick. The former, it appears, never questioned the Arianism of Milton, even in reading his *Paradise Lost*. So, after Columbus found a new world, it was easy for other men to find it, and it was easy for Jeffrey to discover the Arianism of Milton, when Milton himself had told the secret. If the book be authentick, then Milton is chargeable with the guilt of apostacy from truths he once held sacred: And, if he prove an apos-

tate, after being so long taken for a saint, it is well that, almost simultaneously with the discovery, Providence reared up a truly sainted youth, to finish the task which Milton commenced, and to take a share in his immortal renown.

We cannot close these summary, and, at the same time, cursory, remarks, without pausing a moment on the early fall of this distinguished child of song. How many licentious poets live to old age, like Anacreon; from whom we never look for the buds or fruits of piety, any more than we look

For mellow grapes, beneath the icy pole? whilst others are early called away, who might have continued to delight by their hallowed numbers.

Truly this is mysterious, and the dispensation is from Him who makes darkness his pavilion. But, who can tell, had Pollok lived, but that the murmur of human applause might have sunk too deeply into his ear? He is now beyond our praise, or our censure. But his poetick laurels remain among the evergreens of our world. Thousands shall look at them with admiration, as they rest on the staff of their pilgrimage; and the feet of many children of piety and fancy shall be sandaled with the verdure which adorns his grave. Flowers of all dyes shall be plucked from the glades and paths which lead to it, and uncounted leaves be detached from the willow, which shades and weeps over the sacred dust which it contains.

B.

## SHORT NOTICES OF RECENT PUBLICATIONS.

THE REMEMBER ME. *Published by F. Littell.*

This is a little work of great merit,—decidedly the best of its class which has fallen under our notice. Unlike too many of the *Souvenirs* of the present day, its contents are not light and frivolous, but

of a serious cast; and calculated, while they entertain the imagination, to quicken the moral sense, and urge to virtuous action.—“*The Lost Child*” and “*Contemplation*” are, we think, the two best pieces of the volume. The tale of “*Emily Morton*” is well told, but would please us

rather better, if the transitions from serious to gay were less sudden. The poetry possesses various degrees of merit—none of it is despicable, and some is truly excellent. The engravings are in a superior style of execution. The "Mother's Grave" is exquisitely beautiful. We have thus given our opinion of this little volume; and on the whole think the publisher deserves the thanks of the Christian community, for furnishing the lovers of Christmas and New-Years' gifts with a gift that may prove lastingly valuable.—We heartily wish him a patronage that shall not leave him a loser, by providing gifts for others.

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A SERMON ON THE SIN OF DUELLING, preached at Washington, Pa., April, 1827. By Rev. Andrew Wylie, D.D. President of Washington College. Pittsburgh: printed by D. & M. Maclean.

It appears that this discourse, the text of which is the sixth command of the Decalogue, was preached at the request of the managers of the Sunday school, in the town of Washington, Pennsylvania. The author informs us in the introduction, that at first he wished and endeavoured to decline a compliance with the request; but that ultimately he yielded, from a conscientious conviction that ministerial duty demanded this service at his hands. We are clearly of the mind that he formed a just conclusion, and as clearly of the opinion that he discharged his duty on the occasion, in that honest, fearless, plain, and impartial manner, which becomes a

minister of the Lord Jesus Christ, who is required to "know no man, after the flesh." We perceive from a note prefixed to the publication, that the sermon gave offence. We are not surprised at this; for it contains an able, as well as a plain exposure, of the murderous sin of duelling; with no regard to the individuals, however high in office, whom the truth, pungently stated, might effect. Yet we perceive no invidious partialities in the discourse. In the prefatory note, the author says—"That the sermon bears upon duellists, without respect of persons, or distinction of parties, will be admitted by every candid reader. The author, at least, intended that it should." The friends of duelling, and the extenuators of its guilt, would no doubt be glad if they could silence the pulpit on this subject; or failing in this, if they could render it tame and complaisant. We devoutly pray God that this may never happen; but that the ministers of Christ, at least, may continue to bear an honest, open, and unequivocal testimony against duelling and duellists; and call the sin by its right name; call duelling *murder*, and duellists *murderers*, as Dr. Wylie, much to his credit, has done, without hesitation.—This is a short discourse, filling but 20 pages 12mo.; but it presents every leading idea, in relation to the horrible practice against which it is directed, in a clear and impressive light. We have not room for extracts; but we recommend the perusal of the whole to our readers, and sincerely wish that a copy of it were in the hands of every great man of our nation, and that for his soul's health he would read and be influenced by it.

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## Literary and Philosophical Intelligence, etc.

*Montgolfier.*—Montgolfier besides being the inventor of ærostatic balloons, was the first who manufactured vellum paper in France. The accident which led him to the formation of balloons was curious enough. One day, in his paper manufactory, he was boiling some wafers in a coffee-pot, which happened to be covered with a piece of paper in the form of a sphere, and this paper becoming full of steam, swelled and detached itself from the pot.—Montgolfier was surprised, and repeating the experiment, the paper again ascended; this led him to calculate the effect of a rarified air which should be lighter than the atmospheric air—and hence the invention of ærostation.

On the 4th February, a phenomenon as extraordinary as magnificent, was wit-

nessed at Kiachata, in Siberia. The cold was very severe. At sunrise, rays called in Siberia "ears of the sun" were seen on both sides of it. At ten in the morning these rays changed to brilliant parhelia. An immense whitish column resembling the tale of a comet seemed attached to the sun, which had already reached a great elevation, and was proceeding towards the west.—This column formed in the whole extent of the sky a circle, in the circumference of which seven suns were visible, pale, and rayless, and situated at equal distances from each other and the true sun. The last, moreover, reflected in the atmosphere four great white circles so disposed as to form a pyramid; two of them being circumscribed by the first-mentioned circle, whilst the two others were in

that part of the horizon opposite to the sun. It was observed that there must have been four circles in the greatest, but that one was effaced by the light of the sun, and only half of the other was visible, which glittered with all the colours of the rainbow. It is to be regretted that this phenomenon, which lasted nearly till midday, was not witnessed by Savans.

*Nashua Village, Dunstable, N. H. Nov. 1.*

The curiosity of the inhabitants of this village has been much excited within the last two or three weeks, by an unusual trembling of the doors and windows in almost every house. Some have conjectured that it was owing to the water falling over the dam, which has been erected here. Others have doubted whether it was owing to this, because the jarring of the windows was not uniformly the same, when the water in the river is about the same height. The noise is very perceptible during some whole days and nights, on other days it is heard only at intervals. We have heard of a number who have been alarmed at this jarring of the windows, who live five miles distant from the village. A gentleman who lives about forty rods from the dam has observed considerable motion of the hay in his barns. Some persons have seriously thought of removing from the village, lest they should be swallowed up by an earthquake. This motion of the buildings is probably occasioned by the agitation of the air, which is caused by the water falling over the dam, and by the percussion of the air.

*Roman Ruins near the Hague.*—An English gentleman, who is travelling in Holland, in one of his recent letters says, "We have this morning been to visit the remains of an immense Roman building or buildings, which have been recently discovered near Voorburg. Innumerable vases of the most beautiful descriptions, Roman rings with inscriptions, ornaments and coins, some of which date before the birth of Christ, have been excavated; all which leads to the supposition, that some calamity, either occasioned by fire, inundation, or otherwise, has thrown down and destroyed the whole buildings. In one of the cellars a perfect skeleton has been found, which further strengthens the opinion; it is the most remarkable object that has yet been discovered. The right arm is placed on the heart, and the whole figure exhibits an attitude of the most perfect agony, as if death had been produced by the heavy pressure of a great weight of stones. There is a difference of opinion as to whether the excavation be a Roman village or one extensive building, destroyed by some accident.

The grounds have been purchased by government, and upwards of one hundred men are constantly at work."

*Painting Houses.*—A writer in the New England Farmer, says it has been proved by repeated experiments "that a house painted late in autumn or in winter, will hold the paint more than twice as long as one painted in warm weather." And he gives as a reason, that in cold weather the oil and other ingredients form a hard cement, whereas in warm weather the oil penetrates into the wood, and leaves the other parts dry so that they crumble off. This is a subject worthy the attention, as the expense of keeping them well painted has hitherto been a serious inroad upon the purse.

In the transactions of a late sitting of the French Academy of Sciences there is an account of a shower of a singular nature, with which a part of Persia has been visited. The ground was covered, to a considerable extent, six inches deep, with a substance that was eagerly eaten both by men and cattle. It turned out to be a species of lichen, already described by botanists, carried away and precipitated in this manner by some peculiar action of the winds.

*The Orange Tree.*—There is an orange tree in the garden at Versailles, which is well ascertained to be above 400 years old, having been sown in 1421.

*Curious and Interesting Facts.*—A correspondent of the N. Y. Statesman, has communicated the following miscellaneous statements:

Europe now contains 227 millions of inhabitants, and there appears in that quarter of the world, 2142 journals of every description; that is, one journal for 106,000 inhabitants. America has 39 millions of inhabitants, with 978 newspapers and periodical journals; that is, one for every 40,000 inhabitants. Asia, with 390 millions of inhabitants, has but one journal for every 14 millions. Africa, with 60 millions of inhabitants, has but one journal for every 5 millions.

Late East India accounts had reached London.—Under the head of Boorhanpore it is stated that "in the village of Rakhun, near Boorhanpore, an immense concourse of people assembled, consisting of pedlars, Dadoo-Punthees, Sunyases, and others, supposed to be at least one hundred and fifty thousand. At the time the crowd was the thickest, suddenly a most pestilential and deadly wind began to blow, and the people, abandoning their property, fled they knew not whither. Great numbers perished on the spot. The news writer says, that the whole of the

merchandise collected there was given to the wind. It was wonderful, he adds, what could have become of so vast a multitude in so short a time. The virulence of the poisonous blast however, at length abated, and the Dadoo-Punthees, and Sunyases, and others that remained, fell into desperate strife, in which many were killed and wounded. The loss of property was beyond calculation.

*Lancaster, Mass. Nov. 4.*

*Natural Curiosity.*—The Skull and Jaw-Bone of a monstrous sea animal, recently exhibited in this town, was unquestionably the greatest natural curiosity which has ever been presented to the age.—It is said to have been taken from a serpent, that was found floating dead upon the water, on the 18th of May last, near Cape Cod. The tail of the animal was broken off, and hanging by the skin, which is supposed to have been the occasion of its death. The monster, as the advertisement described it, was 75 feet long, and shaped like a serpent, with no fins, and a tail like that of a fish; the back was black and hard like an alligator's, and the belly yellow and ribbed like the belly of a whale. The Skull and Jaw-Bone were all that the finder, Capt. Abraham Small, was able to bring ashore, on account of the putrid and offensive state of the creature, which had probably been dead some time when it was discovered. The bone exhibited was fifteen feet long and seven wide, and weighed twelve hundred pounds! When the flesh was upon it, it might have borne some resemblance to a horse's head. We are strongly inclined to the belief that this may have been the great Gloucester Sea Serpent himself, or at least one of the family.

*Weather Prognostics.*—When the clouds are red in the west, with a tint of purple, it portends fine weather, because the air when dry refracts more red, or heat-making rays; and as dry air is not perfectly transparent, they are again reflected in the horizon. A coppery or yellow sun set generally foretels rain: but, as an indication of wet weather approaching, nothing is more certain than a halo round the moon, which is produced by the precipitated water, and the larger the circle, the nearer the clouds, and, consequently, the more ready to fall.—As to the rainbow, the old proverb is correct—

“A rainbow in the morning is the shepherd's warning,

“A rainbow at night is the shepherd's delight.”

It may be thus explained. A rainbow can only occur when the clouds containing or depositing the rain are opposite to the sun—and in the evening the rainbow

is in the east, and in the morning in the west; and as our heavy rains in this climate are usually brought by the westerly wind, a rainbow in the west indicates that the bad weather is on the road, by the wind to us; whereas the rainbow in the east proves that the rain in these clouds is passing from us.

When swallows fly high, fine weather is to be expected or continued; but when they fly low, and close to the ground, rain is almost surely approaching, because swallows follow the flies and gnats, and flies and gnats usually delight in warm strata of air; and as warm air, is lighter, and usually moister than cold air, when the warm strata of air are high, there is less chance of moisture being thrown down from them by the mixture with cold air; but when the warm and moist air is close to the surface, it is almost certain that as the cold air flows down into it, a deposition of water will take place. The augury of the ancients was a good deal founded upon the observation of the instinct of birds, and there are many superstitions of the vulgar owing to the same source. For anglers, in spring, it is always unlucky to see single magpies, but two may be always regarded as a favourable omen; and the reason is, that in cold and stormy weather, one magpipe alone leaves the nest in search of food, the other remaining sitting upon the eggs, or the young ones; but when two go out together, it is only when the weather is warm and mild, and favourable for fishing.—*Abridged from a work called Salmonia, attributed to Sir Humphrey Davy.*

#### LIST OF NEW PUBLICATIONS.

A Discussion on Baptism, by Rev. A. McCalla.

Sermon delivered in the Chapel of Yale College, by Dr. Taylor.

Address before the Clysophic and Whig Societies of Nassau Hall, by J. R. Ingersoll.

View of Christianity over the World, by Frederick Shoberl.

View of the United States, by W. Darby.

Guido, a Tale, and other Sketches, by Ianthe.

Dr. Granville's Travels through Europe.

Fisherman and his Dog, published by A. S. S. Union.

Address in favour of Sunday schools, by Rev. Dr. Grant.

Lights and Shades of English Life.

Pelham, or the Adventures of a Gentleman.

Crockford, or an Exhibit of the London Gambling Houses.

## Religious Intelligence.

### MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

*Communications of the Corresponding Secretary and General Agent.*

(Continued from page 317.)

#### FOURTH COMMUNICATION.

Brethren,—As your General Agent, I preached in the Second Presbyterian Church in this city on Lord's day morning, the 6th inst.; and after the blessing was pronounced, those individuals who felt willing to contribute annually *fifty cents*, or any other sum, to our missionary operations, came forward, and gave their names to the Session.

The Elders of the church in their sessional character, have undertaken to complete the business of obtaining subscriptions, which was thus happily begun, we trust, in the spirit of the Lord, on the Lord's day. In this congregation, and in all which I have hitherto visited, the subscribers of the congregation answer to a *Society*, and the Elders to *Managers*; without any formality of organization; and without any apprehension that the union between these *Managers* and their *subscribers* will soon cease. This kind of society has this advantage, that it is a divinely appointed government in the church, and will answer for all the various benevolent operations in which our Presbyterian congregations may wish to engage. It is expected that the session of each congregation will appoint such active and zealous persons to assist them in obtaining subscriptions and in making collections at the proper time, as they may think proper; and all of these persons, whether male or female, we hope may feel it an honour to be permitted to serve the church of God.

I wish particularly to note, that of the Second Presbyterian Church, *Mrs. Flora Scudder*, a coloured woman, living in the family of the Rev. Dr. Green, has not only sent me her subscription, but the payment of *fifty cents* in advance. Can any communicant in the Presbyterian church say, "were I disposed, I could not follow her example."

We ask not great sacrifices from any one; but the hearty co-operation of more than 146,000 communicants in this important concern of the Assembly's Missions.

On the 13th inst. I had the pleasure of addressing the First Presbyterian Church in this city, the ecclesiastical nucleus, around which have formed all the 1968

congregations now in our connexion. The elders of this ancient church have determined to take the business in hand, and will speedily wait on the members of their congregation, for their subscriptions to the Board. In this, or some similar way, we most earnestly desire that all our sessions would proceed, and report all their subscriptions, together with the names of the persons who belong to the eldership, to the General Agent of this Board. In the minutes of the Assembly the names of the ministers of our section of the church have been frequently printed; but we long to see a thick and closely printed octavo report of the Board of Missions, which shall give each pastor with his elders, and a long catalogue of contributors appended to the list. This would prove a church register of more than common usefulness and interest.

In the afternoon of yesterday, I preached on the subject of my mission in the 6th Presbyterian church; and after the blessing was pronounced, the Rev. Dr. Green, President of our Board of Missions, as a communicant in that church, came forward and gave in his name for *fifty cents*. He was followed by the eldership; and they in turn received the names of all who offered their subscriptions willingly to the cause. The day having proved unfavourable for attendance, the session intend to prosecute immediately the business of completing their roll. There is no doubt but that each of the three churches above named will subscribe for annual payment on or before the 25th of December, more dollars than they contain communicants.

Hitherto I have met with encouraging success in my agency; and having made such an auspicious beginning in our own city, it is my design to employ the remainder of the summer in other places.

Some time ago, I received from Dr. Wm. A. Tatem of Denton, in Caroline county, in Maryland, a pressing application for a missionary to be sent to that place: and lately a letter from Dr. Wm. Whiteley, of Whiteleysburg, Kent county, Maryland, represents, that after repeated applications for some one to break to them the bread of life, three of their churches have been closed for *eight* or *ten* months. We have agreed to send Mr. Annan to that region of country; and I recommend that a commission be given to John B. McCreary, a licentiate of the Presbytery of Philadelphia, to spend three months in missionary labours in Denton and its vicinity. He and Mr. Annan will

of course select each of them such stations as will prevent interference, in their efforts to do good in this region of spiritual desolation.

The Presbytery of Ebenezer has under its care nineteen congregations, and consists of but *five* ministers; one of whom, in consequence of a paralytic affection, is no longer able to preach. The territory embraced by this presbytery extends along the Ohio river 150 miles, and is 50 miles in width. It contains twelve counties, which are among the most populous and wealthy in the state of Kentucky. At the present time there is a remarkable affusion of the influences of the Holy Spirit on these congregations, which have no spiritual husbandmen to gather the fruits. These fields, whitening for the harvest, it is feared may be trodden down by ravening beasts of prey. Two or three sound, evangelical, laborious men ought to proceed immediately to this field of labour. But where can they be found?

I recommend that Mr Joseph Addison Mines, a licentiate of the Presbytery of Baltimore, receive a commission to perform missionary service for six months within the bounds of the Presbytery of Ebenezer, and that he confer with the ministers of that judicatory in relation to the principal stations which he shall endeavour to occupy.

That the Lord may direct and speed us in the way of duty, is the prayer of your brother and agent,

EZRA STILES ELY.  
*Philadelphia, July 14th, 1828.*

#### FIFTH COMMUNICATION.

See *Christian Advocate* for August, page 374.

#### SIXTH COMMUNICATION.

NEW YORK, July 30th, 1828.

*The Executive Committee of the Board of Missions of the General Assembly.*

Brethren,—A letter from the Rev. Lewis M'Leod, under date of June 30th, informs me that Messrs. Kingsbury and Blair, two excellent missionaries to the Choctaw Indians, had met him at Memphis in Tennessee, and convinced him that he ought not to visit the north; but to continue to labour in the south-western part of his native state. Consequently, he resolved to spend the months of July, August, and September, at Clarksville, Charlotte, Paris, and Reynoldsburg, and the surrounding country; the region in which he performed a mission of two months last fall under the direction of our Board; and in which he has continued to preach Christ, with little intermission from that

time until the present. "Perhaps no State," he remarks, "is more neglected by Presbyterians than Tennessee, especially West Tennessee; and this is one cogent reason inclining me to make this the scene of my ministerial labours. Pray for us, and extend a helping hand across the Allegheny mountains. You may be instrumental in sowing the seeds of truth and holiness in these valleys of moral and intellectual desolation, which may spring up, flourish, and become meet to be transplanted to the Paradise of God."

In payment of the Rev. Mr. M'Leod for his two months' mission, \$66 are due, which he desires may be transmitted to him to Nashville, to the care of the Rev. Obadiah Jennings, who has removed to that place.

"Could you grant," says Mr. M'Leod, "a missionary appointment for Shelby, Hardiman, and Fayette counties, in West Tennessee, for twelve months, or even for six months, I think with the blessing of God that several churches might be organized, and matters so arranged that a minister might be permanently settled amongst them. I have not much doubt but that half the amount of a mission would be sustained by the people." For this work I do not know of any brother more suitable than the writer of the above; and I recommend, therefore, since he will not be able to perform the mission to which we lately appointed him in the state of New York, that the Rev. Lewis M'Leod be appointed a missionary in West Tennessee, to labour at discretion for six months.

The Rev. Joseph M. Ogden has completed his mission of six months in Luzerne county, Pa., and is now engaged within the bounds of the Presbytery of Elizabethtown, to which he belongs. His last report embraces the term of two months, in which he preached twenty-five sermons, besides attending weekly Bible classes, Sabbath schools, and prayer meetings. The people of Conynghamtown universally manifested a deep reluctance to be left without the preaching of the gospel. The church here, gathered and organized by Mr. Ogden, consists of eighteen members. In behalf of the people, he earnestly solicits the Board to send by September next, a missionary to labour alternately between Berwick and Conynghamtown, which are eleven miles apart; and he feels confident that the people, as in his case, will defray half of the expense of the mission. The committee will credit this congregation with \$33, and order the payment of \$66 to Mr. Ogden, half of which he has already received.

Messrs. Joseph Kerr and Amos Miller, ruling elders in the newly organized

church at Stroudsburg, Pa. have informed me by letter, that about one year ago there were but two professors of religion of the Presbyterian order in the place;—that about that time the American Home Missionary Society sent the Rev. Mr. Field to labour three months in the place;—that his efforts were blessed to the people among whom a good deal of religious excitement was produced; that he organized a church, administered for the first time to them the Lord's Supper, and admitted ten new members; that subsequently Mr. Charles J. Cook, (that love-smitten and deranged man of talents,) who was many years ago suspended by the Presbytery of Rochester, came among them and did injury;—but that lately they have been revived by the two months' labour of our missionary, Mr. John M. Dickey, son of the Rev. Dr. Dickey. For his services they express the warmest gratitude; and state, that through his preaching THIRTEEN new communicants have been added to their church at a late dispensation of the Lord's Supper by our Rev. brother Gray, of Easton. They apprehend a good work of grace to be still in progress amongst them. In conclusion they say "We are not at present able to contribute much towards the support of the gospel; yet we think if there was another missionary sent to this place; a man that would be as pleasing to the people as Mr. Dickey, and one of equal talents, we would very soon, in connexion with the Smithfield congregation, be able to do considerable towards his support. We therefore hope you will make our request known to the Board of Missions, believing that their compliance with it, in sending us such a missionary, will be for the advancement of the Redeemer's kingdom."

The Committee will grant this request, beyond doubt, so soon as they can procure a suitable missionary. Last evening, I preached in the North Dutch Church, on doing good to all men as we have opportunity; especially to those who are of the household of faith; and brought my discourse to bear principally on the great business of missionary efforts. I design to do this in all of the churches which I have the privilege of addressing, whether they co-operate with our Board or not.

Since my last communication I have to report the further payment in Dr. Rowan's congregation of \$1.00 for Mr. John B. Murray and wife, and \$2.00 from Mrs. Arden. In the Rev. Mr. M'Cartee's congregation, I have received from Mr. Wm. Brandon, 50 cents; from Miss Isabella Millikin, \$1.00; and from four persons not named, \$2.00.

On the evening of the 31st of July, I had a conference with the Rev. Mr. Snodgrass, the pastor, and with the Session of

the Murray street Church, New York. They are making exertions to liquidate a debt of about \$18,000, still due on their church edifice; but notwithstanding, they expressed unanimously their opinion of the reasonableness of our application, and their determination to come into the measure of the fifty-cent contribution for every communicant. On Friday evening, following, I had the pleasure to preach in the Murray street Church on their preparation for the sacramental supper.

On Lord's day, the 3d of August, I preached on the duty of all Christians in relation to the missionary operations of the present day; and particularly on the efforts which the congregations in our connexion ought to make, in the first Presbyterian Church in N. York, of which the Rev. W. W. Phillips, D. D. is pastor. This congregation were reminded that their former patriarchal pastor, the Rev. John Rodgers, D. D. was in 1789, the first Moderator of our first General Assembly, which then embraced *four* Synods, and now comprehends *sixteen*; and that such an increase is attended with corresponding obligations to usefulness.

In the afternoon of the same day I preached on the same subject in Cedar street, to the people lately under the pastoral care of Dr. Romeyn; but now of the Rev. Cyrus Mason. In these two churches, I have been sufficiently assured, that on or before next Christmas the amount of *fifty cents* from each communicant will be collected for our Board, in such manner as the session of each shall deem expedient.

In the evening I preached on the subject of serving Christ, especially by propagating his gospel, in the Middle Dutch Church, New York; and so soon as our Board shall establish terms of co-operation with them, it is understood that some liberal subscriptions will be made to the Missionary Society of the Reformed Dutch Church, of which Mr. ABRAHAM VAN NESS is one of the philanthropic and distinguished patrons, for the express purpose of co-operating with us in foreign missions, particularly to papal dominions.

Agreeably to order, I have this day remitted to Mr. Theodore Nicolet, Treasurer of the Evangelical French Church at New Orleans, the sum of \$747 35; which together with \$20 00 subscribed by our fellow citizen, Captain Simeon Toby, and made payable in New Orleans, will make a total of \$767 35, paid to our Board, and by them appropriated, according to the will of the donors, to the benevolent object of promoting the spiritual welfare of the French population of Louisiana.

Yours, with esteem,

ESRA STILES ELT,  
Corresponding Secretary and General  
Agent of the Board.

*Abstract of the twenty-fourth Report of the British and Foreign Bible Society, 1828.*

(Concluded from p. 525.)

**SOUTH AMERICA.**

Letters have been received from Mr. Matthews. Many have been the discouragements with which he has had to contend, arising from the unsettled state of the country, the attempts to spread the poison of infidelity, and the indifference of the people to the Scriptures. His personal fatigues, privations, and dangers, have also been numerous. But under every discouragement, he has been borne up by the principles of the book he is industriously endeavouring to circulate.

From BURNOS AYRES, the Rev. Mr. Armstrong has kindly continued his correspondence. He has embraced every opportunity of forwarding the interests of the Society, despatching small quantities of the Sacred Scriptures here and there, to persons recommended to him. The political circumstances of the country have proved to him, as well as to Mr. Matthews, a serious impediment; but the great evil against which they have both had to contend, is the apathy of the people.

To RIO JANEIRO 2000 copies of the Scriptures, principally German, have been sent for the emigrants from Europe settled here.

Mr. James Thomson has traversed several parts of MEXICO, and has succeeded in disposing of 4500 copies of the Scriptures. Many highly interesting extracts from his letters are given in the Report and in the Monthly Extracts. The reception his indefatigable labours have met with, encourage the Committee to look for beneficial results, and to continue and increase their exertions for that country.

**NORTH AMERICA.**

Last year, the AMERICAN BIBLE SOCIETY issued 71,621 copies, which, added to those of former years, form a total of 511,168. Its Auxiliaries have received an accession of 41 new Societies, and amount in all to 547. This institution is not only taking most active measures for supplying the wants of its own country, but is making arrangements for efficient labours in South America.

The various communications which have been received from BRITISH NORTH AMERICA, have led your Committee to engage the Rev. John West to visit that country.

From MONTREAL, the Rev. Thaddeus Osgood, to whose care 200 Bibles and 800 Testaments had been confided, for the Sunday School Union, writes: "Our

Sunday Schools now begin to flourish, in consequence of what the Bible Society has done for them."

The Montreal Auxiliary Bible Society has sent an order for between 3 and 4000 Bibles and Testaments.

To the NEWFOUNDLAND School Society 250 Bibles and 500 Testaments have been granted.

**DOMESTIC.**—The work of the Society has been prospering no less at home than abroad, and it is with gratitude recorded, that the issues have amounted to 137,162 Bibles and 199,108 Testaments, being an excess of 42,264 copies over those of last year. The demand from Sunday Schools, in consequence of the reduction in price of books designed solely for school stock, has been very considerable.

The amount received by the Society has nearly equalled that of the last year, being 78,943*l.* 17*s.* 11*d.*; in addition, remittances have been made from Auxiliary Societies, since the 31st of March, which properly belonged to the last year's account, amounting to 1679*l.* 2*s.* 8*d.*

The Auxiliaries, Branch Societies, and Associations, have continued their respective exertions. Fifty new Societies have been added to those previously existing.

The Ladies' Associations at BIRMINGHAM found, on commencing their labours last year, not fewer than two thousand families in Birmingham and its neighbourhood entirely destitute of the Scriptures. Your Committee have reason to know, that the painful fact discovered at Birmingham is only a specimen of what is the actual state of things in other parts of the country. Many other facts might be mentioned, but these may suffice. And with such facts before them, your Committee have felt fully justified in adopting another Agent, Mr. Brackenbury, to assist in carrying into effect the system of Associations. The favourable results of this system are attested in the ample supply of the Scriptures that have been furnished, on the most advantageous terms, to the poor, and in the increase of the Society's resources.

In turning to SCOTLAND, your Committee have to acknowledge having received several remittances. To all these friends the Committee would express their gratitude, not merely for the sums which they have remitted, but for those kind expressions of confidence which have appeared in their letters, or in their printed documents. Considerable supplies of the Gaelic Scriptures have been forwarded to the Invernesshire Bible Society, and the Gaelic School Society, and to several individuals. The Roman Catholic schools in Glasgow have again been aided by a grant of 250 Bibles and 750 Testaments.





## View of Publick Affairs.

London papers have been received in this country to the 23d—Liverpool to the 25th—and French papers to the 24th of October ult.—the substance of which we shall briefly state.

## EUROPE.

**BRITAIN.**—In the course of the last month, information of a scarcity of bread stuffs in England, raised the price of flour greatly in our country. The latest intelligence, however, represents the scarcity as likely to be less than had been apprehended, and that the price of grain in Britain had fallen—The king had been ill, but was so far recovered as to “entertain a party at dinner.” It appears that his malady is a dropsy of the thorax, the disease of which the Duke of York and his eldest sister died—Great and dangerous commotions existed in Ireland, in regard to Catholick emancipation, and large corps of troops had been sent thither from England. It was the general belief that in the approaching session of parliament the Catholicks would obtain at least a considerable part of their demands—News from the Russian armies before Shumla and Varna, to the 15th of October, had been received. By sickness, the want of water, the heat of the climate, and the vigour and valour of the Turkish forces, the loss of the Russians before Shumla had been very great—some reports say to the amount of thirty or forty thousand men; so great, it appears, that the siege of that place was believed to be raised. It at least was certain that the Turks at Shumla had sent a detachment of 15,000 to the relief of Varna. With this detachment a sanguinary conflict ensued, in which the Turks were at first victorious, but were afterwards compelled to retire to an entrenched camp; this camp, after a day or two, was attacked by the Russians, who were eventually repulsed with very considerable loss. Reports existed, both of the capture, and of the abandonment of Varna by the Russians—Thus it appears that nothing absolutely decisive has yet taken place; but there is no doubt that the Russians have met with great losses, and great disappointment; and that the Turks, for the time being, have the advantage, and are greatly animated by their successes.

**FRANCE.**—We learn from the French papers that a third corps of French troops has sailed from Toulon, and reached the Morea—that on the 2d of October, Ibrahim Pacha had set sail for Egypt, agreeably to a convention concluded by his father with admiral Codrington, at Alexandria—leaving 1200 Turks (the Sultan not having consented to withdraw his troops from Greece) in the towns of Coron, Modon, and Navarino—The siege of the latter place was to be commenced by the French general, Maison, on the 3d of October.

**SPAIN.**—A new insurrection appears to have broken out in Spain, composed of those who are called *ultra-loyalists*; or those who wish for more severe measures than have yet been adopted against the Constitutionalists; and a more despotic government than now exists. It is believed that these *ultra-loyalists* act in concert with the partisans of Don Miguel, and that they are paid by a fund provided by the clergy both of Portugal and Spain—The troops of the government were marching against the insurgents.

**PORTUGAL.**—The stillness of despotism seems to pervade this country at present. The usurper is taking measures to secure to himself the allegiance of the foreign insular possessions of Portugal.

**GREECE.**—Is no longer desolated. We hope those who manage her affairs will give her as much liberty as she can bear. We rejoice to learn that schools of all descriptions are encouraged; and to observe that various denominations of Christians, both in this country and in Europe, are sending Bibles and missionaries to teach her inhabitants the pure doctrines of revelation.

**RUSSIA.**—It is said that the Russian bulletins, relative to military operations, are henceforth to be issued at Petersburg—A new levy of four men in every five hundred has been ordered to augment the Russian armies; and this will produce, it is said, a body of recruits to the enormous amount of 240 thousand.

**TURKEY.**—All the advices from Constantinople and Smyrna, represent the Turks as filled with enthusiasm to defend their country and their religion, and that they are greatly encouraged by their recent successes.

## ASIA.

It appears that the Russian force lately employed against Persia, is now carrying on military operations against the Turks in Asia Minor; and that a Turkish fortress, on the road to Georgia, has lately capitulated to the Russian general, Prince Wodbolaki.

## AFRICA.


On the 6th of August last, the Pacha of Egypt, Mehemet Ali, entered into a convention with Admiral Codrington, in which he engages—1. To give up all persons under his control, who were made slaves after the battle of Navarino—Codrington, on his part, to give up all the Egyptian soldiers captured in that battle, and the corvettes captured in the Morea. 2. The Egyptian troops in the Morea to evacuate it, as soon as possible. 3 and 4. The Pacha's transports, carrying his troops, to be convoyed by English and French ships of war. 5. No Greek, male or female, to be brought from the Morea, but by voluntary choice. 6. The Pacha to be allowed to leave 1200 men, and no more, to garrison the fortresses.

## AMERICA.

COLOMBIA.—At Bogota, an insurrection of a part of the army, was very near terminating the career of Bolivar, with his life. He escaped out of a window, and concealed himself under a bridge, over which the soldiers who were in pursuit of him marched. The insurrection, however, has been subdued. Several persons of distinction, who were concerned in it, have been shot; and it seems probable that Santander, the political rival and opponent of Bolivar, will share the same fate. This occurrence will only serve to afford a plausible reason for subjecting every thing in Colombia to military rule; and indeed it seems as if nothing else would be regarded.

MEXICO.—It appears that a large party in Mexico, headed by General Santa Anna, dissatisfied with the late election of a president of this extended republick, excited a formidable insurrection; and with arms in their hands, endeavoured to overturn the general government. The insurrection is not yet entirely quelled, but the governmental troops are represented as every where successful, and the insurgents as nearly subdued. Our minister, Mr. Poinsett, is about to return home. He only waits for the confirmation by our government of the treaty which he negotiated.

UNITED STATES.—There no longer remains any doubt that General Jackson will be the next President of the United States, as a considerable majority of the electors chosen are known to be pledged to give their votes for him. We rejoice that "the agony is past," and hope it will leave after it no painful spasms, or threatening symptoms of any kind. What reason have we to be thankful, that when our sister republicks in the South are torn with dissensions, which produce war, and bloodshed, and assassinations, a better state of society in our country enables us, under the care of a kind Providence, to terminate our political controversies, by a peaceful popular election, and a quiet submission to the radical principle of republicanism that "the majority must govern." Let us remember that this happy state of society can be preserved and perpetuated, only by the diffusion of knowledge and piety among our citizens at large. An ignorant, immoral, and irreligious people never did, and never will, long maintain a free government.

 We think it due to our correspondent, as well as to ourselves, to give publicity to the following communication; and to add, that we know the writer to be a gentleman as worthy of credit as any other that can be named, be he who he may.

*To the Editor of the Christian Advocate.*

SIR,—In a late No. of the "New York Observer," there appeared a paragraph which in no very courteous manner gave the *lie-direct* to an anecdote concerning Dr. Chalmers and the Rev. Rowland Hill, which was related in a number of the "Transatlantic Recollections," published some time ago in the "Christian Advocate."

The amount of the paragraph alluded to is, that the writer had it from a respectable witness, who was present on a certain occasion when Dr. Chalmers preached a missionary sermon in London, that he did not hear Mr. Hill make use of the language imputed to him in the Advocate. Now, would it not have been exhibiting a Christian modesty for the writer to have let the anecdote pass unobserved, or at least to have spoken of it with less confidence? seeing that there might exist a *positive* testimony, stronger than his *negative*. Though the subject is of very minor consequence, and though a mistake *may* lie on the side of the anecdote, yet, sir, I feel it due to the very respectable source through which it got currency, as well as to myself, to say, that I had it, just as recorded, from a person who said he was *present*, and *heard it*, and who is a respectable clergyman, as well as the son of a respectable clergyman, of the city of London.

*The Author of the Transatlantic Recollections.*

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(List of Annual Contributors continued.)

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## *Annual Contributors in Lower Tuscarora Church, Pa.*

<i>Of 50 cents.</i>	Mrs. Eliza Coulter	David Alexander
Rev. John Coulter, <i>Pastor</i>	Isabella Sterrett	
Mr. H. Alexander, <i>R. Eld.</i>	Ann M'Coy	<i>Of 25 cents.</i>
Wm. Irwin	Isabella Patterson	Mr. John Bernard
James W. Coulter	Eleanor Morrow	Samuel Millikin
John Shoaff	Jane M'Affee	James Patton
Samuel Sterrett	Jane Beale	Wilson Laird
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John Graham	Henry Hackett	Mr. Samuel Okeson
Martin M'Laughlin	Richard Coder	Wm. Endslo
Miss Elizabeth Patterson	John Crozer	Hugh G. Hughes
Molly Patterson	James Feister	Samuel Teller
John Patterson, Esq.	John Shaw	James Robinson
Robert Woods, Esq.		

## Contributors to the Mission Fund.

### LIST OF DONATIONS

*Made to Ezra Stiles Ely, D.D. Agent of the Board of Missions, towards the erection of the New Presbyterian Church in Huntingdon, Penn. August 13, 1828.*

E. S. Ely, D.D. Phila. \$20 00	Jacob Holman, 12 Daniel Duden, 25
Margaret C. Ely, Phila. 50	James Harry, 25 Thomas Reed, 25
Rev. Jno. Peebles, 5 00	John Lightner, 1 00 John Davis, 25
James Coffee, (M.D.) 5 00	Alexander Stewart, 1 00 A Stranger, 50
Wm. Bonnell, 25	Charles H. Miller, 1 50 David R. Allison, 50
Sam. Watson, 50	William Simpson, esq. 5 00
Phebe Watson, 50	William Berry, 50
John Logan, 25	Dr. Benj. Berry, 50
John Stenley, 1 00	Miss Berry, 25
Francis Murrills, 1 00	Miss Berry, 12
Joseph Brown, 1 00	Miss Barry, 25
John Alexander, 25	Doctor Ward, 1 00
John Whitaker, 1 00	Mrs. Cooper, 25
James Brown, 1 00	Daniel Shriner, 25
Martha Swoope, 25	Robert Wallace, esq. 50
Elizabeth Simpson, 50	Miss Eliza J. Ramsey, 50
Mary M'Cabe, 50	John Park, 25
Martha Carmont, 50	William Orbison, esq. 10 00
Margaret Caper, 50	Michael Householder, 25
John Long, 1 00	Joseph Norris, 50
Eleanor Ramsey, 25	Benjamin Eugart, 50
Wm. Gibson, 12½	Jon. M. Williams, 25
— — — — — Jr. 25	George Thompson, 25
Jacob Miller, 25	Elijah Corbin, esq. 1 00
James Steel, 5 00	Abraham Moore, 25
Lot Benlow, 25	John Smart, 1 00
Maria D. Peebles, 50	Robert Hamilton, 50
Nancy Donaldson, 1 00	Mrs. Julia Miles, 50
Martha A. Henderson, 50	Fullerton Miles (Child) 18
Margaret Coffey, 25	Anthony Stewart, 1 00
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A. Jackson Wilson, 1 00	Ann Evans, 25
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Wm. Speedy, 25	Mary Whitaker, 1 00
Martha Swoope, 1 00	Mary Anne Lane, 25
May Murphy, 1 00	Jane Johnston, 25
Wm. Hirst, 1 00	Geo. Goebel, esq. 50
Samuel Miller, 25	Francis Jackson, 25
John Abagan, 25	Ann King, 25
John M'Pherran, 50	W. Smith, 12
Jep. Woodcock, 25	Danl. Drixter, 50
William M'Pherran, 25	Robert Wilky, 1 00
Hugh Duke, 25	Martha Martins, 25
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John Potter, 2 00	Sarah W. Kerr, 25
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William Hildebrand, 25	Jane Williamson, 25
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Isaac Neff, 25	Jane Armitage, 25
Andrew Neff, 25	Sarah Porter, 25
Cash 25	John O. Neal, 25
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Henry Knods, 1 00	James Henderson, 25
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	John Stewart, esq. 1 00
	William Dorris, 10 00
	Samuel Stewart, 50
	James Hemphill, 50
	Henry Lloyd, sen. 50
	Valentine Heffner, 50
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	James Hampson, jr. 25
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	Mrs. Evans, 50
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	Mrs. Bargman, 1 10
	Miss Sarah Snyder, 25
	Mrs. Elizabeth Nail, 25
	Mrs. Nancy Dorris, 1 00
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	Elizabeth Glazier, 25
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	Miss Elizabeth Steel, 50
	Harriet Orbison, 50
	Caroline Orbison, 50
	Henrietta Orbison, 25
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	Prudence Jackson, 25
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	Ellenor Orbison, 25
	Margery M. Murtrie, 25
	Mrs. Jane Patterson, 50
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	Rhoda Hazard, 50
	Daniel Dougherty, 25
	Asaph Fagan, 50
	Robert Taylor, 50
	John Glaer, 1 00
	Cath. Stevens, 50
	James E. M. Murtrie, 50
	Adam Fockler, 50
	John Miller, 25
	Cath. Ann Hamlin, 50

## Contributors to the Mission Fund.

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John Lyon, Esq. Centre County	10 00	Wm. Woolverton, Henderson do.	1 00
Joseph Barnit, Sligo Forges	10 00	Thomas Whittaker, Porter do.	4 50
Henry P. Dorsey, Barre Forge	10 00	James Criswell, Waynesburgh	1 00
G. L. Lloyd, Warriors Mark	5 00	Robert Wray, Henderson Township	25
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George Farquebar, Franklin do.	50	Jno. Dean, Esq. Morris Township	2 00
John Scott, Alexandria,	2 00	Richard Yocum, Walker do.	25
James Morrow, Sinking Valley	2 00	James Thompson, do. do.	50
John Watts, Stone do.	50	Wm. M. Munnagle, do. do.	25
Mary Lane, Mill Creek	50	Martin Grafius, Henderson do.	25
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James Cree, Dublin do.	50	Jacob Huyet, do. do.	25
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John Kinport, Franktown do.	25	David Tussey, Alexandria	1 00
Christian Coutts, Walker	50	George Davis, Esq. Spruce Creek	50
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Jacob Vantries, Esq. do.	50	Mrs. Armitage, Henderson Township	25
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Joseph H. Miller, do.	50	Samuel Caldwell, Water-street	50
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Wm. Brown, do. do.	25	Susanna Walker, Alleghany. do.	50
Matthew Campbell, do. do.	1 00	Mary Dorsey, Alexandria	50
Hannah Campbell, do. do.	1 00	Abraham Winters, Woodbury do.	25
From a Friend, do. do.	25	Elizabeth Fisher, Alexandria	25
John H. Woolverton do. do.	1 00	Daniel Shirley, Porter Township	25
Henry Miller, Walker do.	25	Benjamin Johnston, Warrior Mark do.	1 00



## Contributors to the Mission Fund.

George Davis, Franklin	do.	1 00	William Stewart, Alexandria, 500	
George Ashman, Springfield	do.	25	bricks	3 00
William Watson, Hopewell	do.	25	John Piper, Porter Township	25
William S. Williams, Lewistown		25	Charles Wilson, Barree do.	50
J. S. Parker,	do.	50	Jno. Logan, do. do.	25
David M'Cormick, Bald Eagle Furnace	50		Abraham Wright, Union do.	25
W. W. Potter, Bellefonte	1 00		John Fee. sen. Henderson do.	1 00
David Thompson, Henderson Township	25		James Moore, Porter do.	1 00
John Anderson, Walker	do.	25	Eliza Shiveley, do do.	25
Robert Wray, jr. Henderson	do.	50	Rowland Evans, West do.	25
James Porter, do.	do.	1 00	Andrew Freaker, Walker do.	25
Isaac Dorland, do.	do.	5 00	Andrew Johnston, Birmingham	25
John Canan, jr. Porter	do.	50	John C. Wilson, West Township	25
James Oliver, Shirleysburgh		50		
Thomas Jackson, Williamsburgh		50		
A Friend		1 00		
			Total	383 78

On the 9th of November, the general agent preached in the congregation at Nesha-mony, Bucks County, Pa. and obtained the following annual contributors; viz.

*Of One Dollar each.*

Rev. Robert B. Belville, Pastor; Mrs. Mary Belville, and their children; Catharine Belville, Elizabeth Belville, Jacob Belville, Anna Belville; the Rev. James P. Wilson, D. D. for himself, Mrs. Mary Wilson, and their three sons; John Hill, M. D.; William White, Esq.; Mr. E. Smith; Mr. William Carr; Mr. Richard Dale; Miss Clara Howell; Wm. Mearns, Esq.

*Of 50 Cents.*

Mr. John Lovett  
Wm. Patterson  
Wm. Jaimeson  
Robt. Jaimeson  
Thos. B. Craven  
David Love  
John Long  
Hugh Whitton  
Jon. Roberts  
Henry Stuckert  
Laffert Lafferts  
Henry Vanarsdale  
John Jaimeson  
George Jaimeson  
Wm. Long (the less)  
Jacob Wright, jr.  
David Love, jr.

John Weer  
Edward Shallcross  
Robert M'Kinstry  
Thomas Roney  
John A. Duden  
Thomas Wright  
Henry Stagner  
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James M'Kinstry  
Jacob Wright  
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James Vansant  
Henry M'Kinstry  
James Magee  
John M'Kinstry  
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Jane Carr  
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Ann Long  
Frances Roberts  
Maria Hart  
Elizabeth Hart  
Hannah Mann  
Hannah Jaimeson  
Margaret Jaimeson  
Frances Baird  
Mary Rankin

*Of 25 Cents.*

Mrs. Eliza M'Gooker  
Margaret Dungan  
Elizabeth Stewart  
Isabella Todd  
Maria Todd  
Margaret Thompson  
Anna Roney  
Anna Kelly  
Mr. Jacob H. Rodgers  
Amos Torbert  
John Wilgus  
Nathan M'Kinstry  
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