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ON SUNDAY VISITING.

THE Lord's day is often spent in a manner very different from the design of its appointment. Instead of being spent in the worship and service of God, it is devoted to idleness and dissipation. Multitudes are to be found in all parts of our country who spend a great part of it in sauntering about the fields, the sea shores, or other places where they may meet with companions equally desirous with themselves of killing the time. Others lounge at home, and yawn away over the fire in listless indifference, or assemble in their neighbours' houses to descant on the news of the day, or to retail the scandal of the neighbourhood. Numbers devote the day to the settling of business at home, or set out on a journey to prosecute it abroad. Multitudes more devote the day to feasting, and spend it in paying or receiving visits. All these methods of acting are utterly inconsistent with the Sabbath. At first sight, all such characters are violating the appointment of heaven, since we are enjoined by the supreme authority of the God of all, to *remember the Sabbath day, to keep it holy*. Of this law they are all transgressors, and should all consider what they are doing, what guilt they are contracting, and to what misery they are exposed. It would lead into too extensive a discussion were I at present to consider all those different methods of violating the Sabbath, and point out particularly the evil of each. I shall devote this paper to point out the evil and inconsistency of Sunday visiting.

We observe, then, in the first place, that we do not mean to condemn a Sunday visit in every case. We allow that a

visit may be made on a Sunday from religious motives, and in a religious manner, and may be productive of salutary consequences. Persons, whose acquaintance or friends are visited with distress or sickness, may very properly visit them on Sunday, when they cannot accomplish it on other days. But, if they visit them, the law of kindness should direct them to sympathise with them in a serious and friendly manner, and excite them to endeavour to administer some spiritual comfort, and they will be, at the same time, comforted and benefited themselves. An occasional visit may be made to persons in health, but when it is done, they should not prevent each other from keeping the Sabbath holy to God; they should not keep one another at home, but go in company to the house of God, and this would prevent them from grossly misspending the Sabbath. They should not spend the time together, showing their farms, their gardens, their elegant furniture, their fine clothes, their cabinets of curiosities, but should devote the time to religious and edifying discourse, which may be of mutual benefit. But such visits are so rare that they do not weigh the weight of an atom against the sum of the evil of Sunday visiting; and even where the company is select, and the persons serious, the world is so apt to obtrude, and carnalise the mind and the converse, that, among the most religious, Sunday visits to persons in health, had, in general, be much better omitted than performed.

We observe, then, that Sunday visits are, in general, *improper*. When God requires us to devote the day to him, it is surely improper for us to take the day to ourselves, or devote it to our friends. Yet this is the case, in general, with Sunday visitors. They are violators of the law of God, and profaners of the Sabbath day. A practice that naturally tends to such an issue must be wrong, and should be relinquished as improper. If Sunday visits were generally conducted in a manner suitable to the Sabbath, they would be less frequent, for those who are chiefly addicted to them would change their nature or give them up.

We observe again, that Sunday visiting is, in many cases, utterly *inexcusable*. There are many who are addicted to this practice who have no occasion for any such resource, as they have nothing to prevent them from visiting on other days. Neither business nor any necessary avocations prevent them from visiting on any other day. Six days might surely suffice to be thrown away in an insipid round of useless visits, rioting, and dissipation. But, as if this were not sufficient, or much more than sufficient, the Sabbath too must be lost in a vain show, or in occupations equally tasteless and

unworthy. Such persons have no excuse for their misspending the Sabbath, for they do not wish to spend it better. They are not careful to spend it well, but how to waste it away. If they would be persuaded to observe the Sabbath as they ought, they would obtain pleasures more noble, more rational, and satisfying; they would become habituated to pursuits more dignified, and more profitable. Well-spent Sabbaths would then usher in a happy week; and a week profitably spent would prepare for a joyous and happy Sabbath, free from vanity and folly, but filled up with exercises, salutary and consolatory to the mind.

We remark, finally, that Sunday visiting is often greatly *injurious*. It often happens, that where the practice of Sunday visiting is only occasionally introduced, it becomes customary by repetition, till, at last, it becomes necessary to their satisfaction. They find no ease nor comfort but when they are occupied in paying visits or receiving them. The minds of such persons are drawn off from all serious reflection on eternal things, or attention to eternal realities. Religious principle cannot obtain a footing where religious knowledge cannot gain an entrance, and where religious duties are treated with neglect. Beginnings of this kind have not unfrequently ended in irreligion and infidelity; and surely a conduct that may be productive of such effects, must be highly injurious, and ought to be relinquished. Do we not hear almost every criminal on whom the sentence of the law is executed lament *Sabbath profanation* as one of his earliest and blackest crimes? And can there be any custom more likely to lead to such a result, than that of Sunday visiting as it is generally conducted? It is calculated to destroy every distinction between that day and others,—it is fitted to lead the mind to neglect the duties of the Sabbath, and altogether to forget and overlook its nature and design. Visits productive of such consequences may originate in kindness exceedingly misplaced and ill applied. When we visit on Sunday, let it be for a good reason, and with a good design; let us steadily observe the nature and duties of the day, and studiously avoid every thing inconsistent with these, or let us give up Sunday visiting altogether.

ESSAYS ON DIVINITY. No. VIII.

Evidences of Christianity.

CONCLUSIVE as the arguments which have already been advanced in favour of the religion of Jesus, appear to be, the evidence from *Prophecy* must not be entirely neglected.

Foreknowledge must, certainly, be considered as the *sole* prerogative of the great creator and governor of the universe. A man of attentive observation may indeed, in many instances, form very probable *conjectures* with respect to future events.—Is a nation honest, frugal, industrious; it requires no *eminence* of political discernment to perceive, that such a nation is likely to prosper. And, on the other hand; is a nation sunk into effeminacy, and making rapid progressions in vice; to foresee the ruin, or, at least, the extreme degradation, of such a nation, will not require the *Spirit of prophecy*. But should the most sagacious of uninspired mortals, undertake to predict the fate of any community, whether civil or religious, for a long series of ages; he would, in all probability, fail in the adventurous attempt. This, however, and much more than this the Jewish prophets have undertaken. Besides a general representation of the various fates of several communities, both civil and religious, they profess to foretell a great variety of interesting events; and events of such a nature, let it be attentively observed, and, in many instances at least, marked out by such minute and particular specifications of time, of place, and other attendant circumstances, as to afford an easy opportunity for testing the truth of their predictions.

And what has been the result? Have they been successful? If they have, there can be no just reason for calling their inspiration in question. Compare, then, their numerous predictions respecting the state and condition of the most noted nations of antiquity, with our best authenticated histories of those nations, and tell us ingenuously, is it reasonable to ascribe to human foresight or mere conjecture, predictions so circumstantially expressed and so exactly fulfilled?

It is however the prophecies, which appear to have a more immediate and direct reference to Jesus Christ and his salvation, which seem to merit our principal attention. In the third chapter of the book of Genesis we meet with this remarkable promise—a promise that was afterwards frequently repeated.—“The seed of the woman shall bruise the head of the serpent.” And much, very much, it appears to us, has already been accomplished in this great undertaking.

“The Lord thy God,” says Moses to the people of Israel, “will raise up a prophet, like unto me; unto him shall ye hearken.”—Deut. xviii. 15. And it is a very circumstantial account of the life, and death, and resurrection, of such a prophet, that the evangelists profess to record.

“Behold, the days come,” saith the Lord, “that I will raise unto David a righteous branch.—In his days Judah shall

be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**"* Now Jesus Christ is, we know, the only personage in the world, who ever could, without manifest absurdity, be thus denominated.

"But thou, **Bethlehem Ephratah**, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting."†—"Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself."‡ And it was, according to the evangelic history, and the best chronology, just about the time here specified § that Jesus Christ, "The eternal God's eternal Son," was born at Bethlehem and put to death in Jerusalem; but not for himself: not for any fault with which he was chargeable; but to make reconciliation for our transgressions.—"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called wonderful, counsellor, the mighty God, the everlasting father, the Prince of peace."** And where shall we find this most illustrious, this divine personage? Not, surely, among the *sages*, or *philosophers*, or *potentates* of this world. No: it is only in the babe of Bethlehem, in Jehovah Jesus, in our Immanuel, that these glorious and apparently inconsistent attributes can be recognised.

But we need not multiply quotations to show, that Jesus of Nazareth is the Messiah promised to the Jews. This interesting truth will, we think, appear, with irrefragable evidence from the fifty third chapter of Isaiah's prophecy.

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and

* Jer. xxiii. 15.—† Mic. v. 2.—‡ Dan. ix. 24, 26.—§ See Prideaux' Con. Part. i. Book ii. Part. ii. Book iii.—** Isai. ix. 6.

we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; though he had done no violence; neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; 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 hand. He shall see of the travail of his soul, and shall 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: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Had we not incontestible evidence to show that the book, in which this passage is found, was written before the commencement of the Christian era*; we should, not improbably, be induced to consider it rather in the light of a history, than as a prophecy. And is it possible for any impartial inquirer to entertain a single doubt respecting its application? "There is good proof that the ancient Rabbins explained it of their

* About 700 years.

NOTE—There is a circumstance peculiarly striking which we should not pass over; namely that the predictions concerning Christ are all in the keeping of his *enemies*. Had the disciples of Jesus been the sole guardians of the sacred books, it might be said that they had altered them to make the prophecy accord with the event. But the Jews are the keepers, the jealous keepers of the prophets: and their hatred to Christ and his cause is at least as strong, as their veneration for the prophets of their nation. Ask them for the book; they will give it you, and curse Jesus of Nazarus. But read it, and you will find a perfect agreement between the prediction and the event in the character of Christ, and that it is not without sufficient reason we believe, that Jesus is the true Messiah promised of old.

expected Messiah.”* And the vain attempt of modern Jews to wrest from us this irrefragable evidence in behalf of the Christian religion, by referring these remarkable predictions to the sufferings and restoration of the Jewish nation, seems calculated rather to confirm than to invalidate the ancient interpretation. The most cursory perusal might, one would think, be sufficient to convince every unprejudiced reader, that nothing could be *more remote* from the prophet’s meaning. Was it possible for the Jews to see, with satisfaction, the travail of their souls, and to prolong their days, at the same time they were *cut off* out of the land of the living, and made their grave with the wicked?

That the ancient Jews confidently expected a Messiah, a *great and mighty king* to arise for their *temporal* salvation, is a truth too well known to be called in question. Had their prophets, then, been left to their own conjectures, with respect to his appearance and condition in the character of a *resistless conqueror*, would any of them have been disposed to represent him as a root out of dry ground, without form and comeliness; despised and rejected of men; as a lamb brought to the slaughter; as pouring out his soul unto death, and making his grave with the wicked? Certainly not. So far were the Jews from considering their Messiah, as an humble, suffering Redeemer, that when such a Redeemer was actually come, his apostles—and they were Jews—appear to have been greatly astonished to find that their Lord and Master was about to suffer many things of the elders; and to be put to death at Jerusalem. “We have heard out of the law, that Christ abideth forever; And how sayest thou, the Son of man must be lifted up? Who is the Son of man?”†

But we must assume still higher ground and observe, that, while the predictions under consideration may well be applied to Jesus Christ, they are utterly inapplicable to any other character. He only could, with propriety, be denominated a man of sorrows, at the same time that he was anointed with the oil of gladness above his fellows. He only could, with propriety, be said to exercise an unlimited dominion over the nations of the earth, at the same time that he was cut off from the land of the living. He only could divide the portion with the strong, because he had poured out his soul unto death. He only could justify many by his knowledge, because he had borne their iniquities. He only could be, at once, the mighty God and an infant of days. In a word, the various and apparently interfering attributes, which are ascribed

* Paley.—† John xii. 34.

by the Jewish prophets to the Messiah; are such as can be found in Jesus Christ alone: and since they all meet and harmonize in him, he ought most undoubtedly, to be considered the *Messiah* of the Jews, and *Saviour* of the world.

“If all the prophecies concerning the Messiah had been penned in the style of the first—*that the seed of the woman shall bruise the Serpent’s head*—though even then there might be reason for applying them, exclusively, to the person of Christ, yet, the evidence, that they were intended to be so applied, would have been much obscured by the mode of expression; the wide cover of which might seem to afford room for other applications. But when, to this general prophecy, the theme of all succeeding ones, it is further added, that this seed of the woman, should be the seed of Abraham; of the tribe of Judah; of the family of David; that he should be born in Bethlehem; that he should appear in the world at a time, limited by certain events, and even precisely determined to a certain period:—when, after a particular description of his life and office, it is said of him, that he should be betrayed by an intimate friend; and sold for a price, exactly specified; that he should suffer a particular kind of death; should have his hands and feet pierced; should have vinegar given him to drink; and should be buried in the sepulchre of a rich man—with innumerable other particulars of the like nature; When all this, I say, is considered, the improbability, that these *specific* characters should meet in the same person by *chance*, is so great, that a reasonable man will scarce venture on so hazardous a position.”*

The various predictions which have been fulfilled since the ascension of Christ, might also be adduced as important evidence in the case now under consideration.—Read, with attention, the last address of the great Jewish lawgiver, to the people over whose best interests he had so long watched with the greatest solicitude. Can any thing be more tender and affectionate? And yet, tender and affectionate as it is, it contains some of the most awful denunciations of divine vengeance, any where to be met with in the scriptures of the Old Testament. And how shall we account for this? Had Moses observed any thing in the conduct of the God of Israel towards that nation, to justify such dark and gloomy apprehensions? Quite the reverse; as far as we can judge from the history of that highly favoured people. Could it, then, have been the wish of Moses to embitter his last adieu to the people of his sacred charge, by gratuitous imprecations? This surely,

* Hurd.

will not be imagined. It is, however, chiefly upon the exact fulfilment of these predictions that we rely, as an evidence that they could not have derived their origin from human foresight or conjecture.—“The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.* And such a nation were the Romans, “The last and most terrible enemies of (the Jewish) nation; who came from a far country; whose standard was an *eagle*; who spake a language to which the Jews were then utter strangers; whose victories were rapid; whose appearance was terrible; whose yoke was an iron yoke, and the havock which they made of the nations was most tremendous.”†

“And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustest, throughout all thy land;—And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the seige and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children, whom he shall eat; because he hath nothing left in the seige and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter:—and towards the children which she shall bear: for she shall eat them for want of all things, secretly in the seige and straitness wherewith thine enemy shall distress thee in thy gates.‡ Now we need only have recourse to Josephus,§ who was himself a Jew, an officer in the Jewish army, and present at the seige which proved so disastrous to his nation, to be convinced that these predictions, awful as they are, have been circumstantially fulfilled.

“And ye shall be plucked off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth even unto the other;—and among these nations shalt thou find no ease, neither shall the sole of

* Deut. xxviii. 49, 50.—† Scott.—‡ Deut. xxviii. 52—57.

§ Wars of the Jews.

thy foot have rest:—Then the Lord will make thy plagues wonderful, and the plagues of thy seed; even great plagues and of long continuance.”* Yes, the Jews have been plucked off from the land which they were going to possess, and scattered among all people; and their plagues have been wonderful, even great plagues and of long continuance. We need only change the future into the past tense, and we shall have a true history of the fact, in every instance here specified. And shall such astonishing prophetic accuracy be ascribed to mortal foresight!

“And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.”†

It is not, we believe, the custom of civilized nations, to wage war with temples, or churches, or any of the elegant monuments of human ingenuity. And so far were the Romans from attempting any thing of this nature, that Titus, their victorious general used his best exertions to preserve from destruction that superb and beautiful edifice, the *Temple of Jerusalem*. But in vain. Its utter ruin was predicted by Jesus Christ, and *could not be prevented*.

“And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation.”‡

“*Josephus* says expressly, that though it was thought a great and almost impracticable work to encompass the city with a wall, yet Titus animating his soldiers to attempt it, they in *three days* surrounded it with a wall of *thirty nine furlongs* in circumference, with *thirteen castles* in its circuit; and by this means all hope was cut off that any of the Jews within the city should escape. (Bell. Jud. lib. v § 1, 2.) He also tells us that when Titus had taken the city, and contrary to his will, the temple was consumed with fire, he caused the *foundation* both of the temple and of the city to be dug up, and *levelled with the ground*, leaving only *three towers* and part of the *wall* to be a specimen of its former strength and grandeur:

* Deut. xxviii. 59, 63, 64.—† Matt. xxiv. 1, 2.—‡ Luke xix. 41, 44.

(Bell. Jud. lib. vii. cap. 1.) And afterwards the whole was so entirely destroyed, *that not one stone was left upon another*; as Socrates relates, Hist. Eccl. lib. iii. cap. 20. In short the accomplishment of every part of *this prediction* is recorded by *Josephus* in so effecting and particular a manner, especially in his sixth book of his Jewish war, that I cannot but recommend the perusal of it to every Christian who has the opportunity of reading it.*

“Ask of me, saith the eternal Father to his adorable Son, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.”† “It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”‡

Thus we may see that the conversion of the Gentiles and their subjection to the promised Messiah, as their Lord and Saviour, is evidently predicted in the Old Testament. And in perfect conformity to this prediction when the apostles of Jesus were commissioned to preach the gospel, they were directed to “teach all nations.” Now the prejudices of the Jews were, we know, all in a direct opposition to a measure of this nature. To their future Messiah they did, indeed, assign an extensive temporal dominion. But very far were they from imagining that he would ever establish a spiritual kingdom among the Gentiles. Their religious policy was too local and too restricted in its constitution, to allow it ever to be observed by all the earth. And so far were the Jews from expecting that the partition wall, by which they had been so long separated from the Gentiles, would be taken down by their Messiah, that his Jewish disciples seem to have been very generally opposed to the dispensation when it actually took place. Shall we then ascribe to mere conjecture or human foresight, predictions so manifestly inconsistent with all the prejudices and expectations of the prophets who uttered them? This, surely would be very unreasonable.

‘But a large portion of the earth is still covered with the darkness of Pagan or Jewish night.’ It is true. “The partition wall however, that once separated the Jews from the Gentiles, has long since been removed out of the way. And, agreeably, to the predictions under consideration, a vast multitude of the Gentiles have been converted to the Christian faith. And there certainly was a time, when it was less probable that the gospel should ever reach our times, and illuminate the nations which are now rejoicing in it’s light, than it

* Doddridge.—† Ps. xi. 8.—‡ Is. xlix. 6.

now appears that it should one day scatter the darkness of unenlightened nature from off the face of all the globe. Look abroad in the earth, and observe the extraordinary exertions that are now making in favour of the Christian cause. Is not the angel that has the everlasting gospel to preach to every nation under heaven, already on the wing? Is not satan's kingdom falling like lightning from heaven? Who has united the hearts and combined the energies of so many discordant denominations, in this cause? And, after ages of obstinate resistance, who has opened the hearts of the benighted heathen to welcome the gospel's joyful sound? This, surely, must be the doing of the Lord: and it is marvellous in our eyes. And are not these things tokens for good, with respect to the miserable heathens? So it appears to us.

Nor must the Jews be abandoned in despair. No—The Jews have, indeed, been great transgressors. They have taken counsel against the Lord, and against his anointed. They have imbrued their impious hands in the blood of their own Messiah. Ah! that dreadful imprecation, has been answered in righteous judgment, “His blood be upon us, and on our children!” Long has this devoted people been an astonishment, and a proverb, and a by-word, among the nations of the earth; according to the prediction of their great law giver. Their plagues have been long as well as wonderful. But sooner or later they shall seek the way to Zion with their faces thitherward. To assure us of their restoration we have many promises.*—We have more: we have a pledge—a most extraordinary pledge.

Was it ever known that any other nation or tribe, scattered and dispersed among other nations as the tribes of Judah and Benjamin have been, continued to preserve, for such a long series of ages, its distinctive characteristics, both as a nation, and a religious community? No: never. Their revolting and apostate brethren of the other tribes, have been so entirely identified with the nations among whom they have been exiled, that scarcely a remnant of them can be any where recognized.

“The ancient Assyrians, the ancient Persians, even the ancient Romans, can no longer be discriminated from the nations whom they conquered, or who vanquished them.”† But the people of Judah and Benjamin was easily to be distinguished from every other tribe, and nation, and people, in the world. Yes, the afflicted, the oppressed, the miserable people of Judah and Benjamin, still continue to preserve inviolate their

* Rom. xi. 25. Deut. xxx. Jer. xlvi. 28. Isa. vi. 8. † Smith.

distinctive national and religious peculiarities; still continue a separate people, and ready and waiting, it would seem, to hail the first accents of the great Trumpet which will, if we mistake not, ere long be blown to invite those which are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and other countries, to come and worship the Lord in the holy mount of Jerusalem. And this is certainly a most extraordinary event. An event which has, as far as we can learn, no parallel in all the earth. And it is an event which ought, in our opinion, to be considered, an unequivocal indication, or rather, as a sure pledge, that Zion shall yet be redeemed with judgment, and her converts with righteousness* or, in other words, "That the mountain of the Lord's house shall, at the time appointed, be established in the top of the mountains—and all nations flow unto it."†

Upon the whole, from the view—the very limited and imperfect view, which we have now taken of this subject, we may see that a great variety of predictions which cannot, without manifest violation of all the laws of just interpretation, be ascribed to human foresight or conjecture, have been very circumstantially fulfilled. And what merits particular attention is, that a great variety of these predictions, point so directly and unequivocally to Jesus of Nazareth, as evidently to show that, "The testimony of Jesus is the Spirit, 'the great end and object' of prophecy." And this is the same thing as say, that he is not an impostor, but the *Messiah* promised to the Jews and *Saviour* of the world.

REVIEW.

DWIGHTS THEOLOGY.

(Continued from pa. 430.)

THE three following sermons are devoted to the consideration of Evangelical Love, and they are as beautiful as the nature of the subject would seem to require. This love is defined to be, "a delight in happiness," or "good-will towards percipient beings as capable of happiness." (pa. 126.) And this principle, our author maintains, is "universal," extending to all cases in which happiness can be enjoyed, and "just,"

* Is. i. 27.—† Ib. ii. 2.

or proportioned to the degree in which that happiness exists; in other words, we take it, to the moral excellence of its subjects. We must be allowed to doubt, however, whether this last remark is quite correct. We do not believe, for our parts, that our love to percipient beings, is now, or ever will be, very nicely proportioned to their real worth or actual enjoyment. We must indeed, and certainly shall, love our Creator with supreme affection, not merely however, we apprehend, for his perfect character, or perfect happiness; but also for his goodness to us. And in like manner, we shall love our fellow creatures, not exactly according to their rank in the scale of being; but, in some measure, according to their relations, and connexions with ourselves. At least, this is obviously the case in the present world, and we see no reason why it should be otherwise in the next.

Our author further remarks, that this love is "disinterested," by which he understands both that it is not selfish, and that it is "impartial," in the fullest sense of the word. Indeed he carries this idea so far as to observe, that "it must be without any partiality for its own enjoyment, or any preference of it to that of others." (p. 128.) But is this state of heart either reasonable or possible? And does it not in fact suppose a neutrality of feeling, utterly inconsistent with the law of our nature? Nothing is more clear to us than, that we are bound to love our fellow creatures with a *disinterested* affection, that is, as we understand the term, for their own sakes. But it certainly does not follow, that we are to love them all in the abstract, or purely according to their merit. And still less does it follow, that we are to love them all as warmly as we love ourselves. And indeed our author himself seems to doubt his own position, when he says, "We cannot, I acknowledge, either understand or feel the concerns of others in the same degree as our own; and from this imperfection would arise, even if our benevolence were perfect, a difference in our estimation of these objects, which, so far as I see, could not be avoided." (p. 128.) And yet he supposes that it will be otherwise hereafter! But why? To preserve his theory? The truth is, it seems to us that our author has been misled in this part of his system, by that passion for generalizing which is so natural to great minds. He was anxious to resolve evangelical virtue into a single principle, and has certainly chosen the best for his purpose. But in doing this, he neglects too much, we think, the operation of those finer and more private affections, which are genuine parts of our nature, and which modify, without opposing, the general law. Not that he overlooks them either, but then he

supposes them to result from our "imperfection," (another word for defect,) and to be good only for this world, while we believe them to be fair and lawful feelings, amiable in themselves, and likely, (under new modifications perhaps,) to last forever. With this exception, our author says many things finely, as well as justly, upon the subject. We can only give a paragraph or two.

"Benevolence is to the Intelligent universe what Attraction is to the material one: the power, which holds the parts together, and unites them in one immense and incomprehensible system. In accomplishing this end, it first forms them of such a character, as renders them capable of this union; a spirit expansive, harmonious, discerning the universal good, and delighting in it with complacency supreme and eternal. Each member of this great kingdom it attaches to each; and all to God. Each it prepares to understand, and to love, his own place, allotments, and enjoyments; and to be equally satisfied with the stations, and circumstances, of others. These, universally, he knows, are determined by Wisdom, which cannot err, and by Benevolence, which cannot injure, in such a manner, as most perfectly to accomplish the supreme good of each, and of all. This good he prefers to every other: in this he unceasingly rejoices; to the accomplishment of this he consecrates all his powers. Whatever coincides with it he approves: whatever voluntarily promotes it he loves. To every such being he is bound by this great *bond of perfection*; perfectly binding together all perfect beings.

God, at the head of this amazing kingdom, he sees labouring with infinite power and goodness to accomplish this mighty purpose; and rejoices, that these perfections ensure its certain accomplishment. His virtuous creatures, also, he beholds honourably and delightfully employed, as voluntary agents and instruments, in the same exalted design. To love, and do, this is equally *his* glory, and *their* excellence and beauty. To both, therefore, he is inseparably and eternally united, with an attachment, which nothing can sunder; nothing weaken; by bands, which improve and strengthen for ever.

This divine union includes, alike, every member of the great system of Virtue. In JEHOVAH, it unites him with infinite attachment to his children. In them, it unites all, as one vast family, to him with an attachment, occupying all the faculties of the soul. He is the Sun, they the worlds and systems, which with perfect harmony move around him; attracting and being attracted; enlightened and reflecting light; enjoying and being enjoyed. With a perpetual emanation, his glory informs, pervades, and animates, the whole; while the respective *stars*, *differing* indeed from each other, are yet all really glorious; and shine with immortal beauty, and lustre." pa. 139-40.

Our author now proceeds to answer some objections against his theory of disinterested love. He notices, particularly, the objection, "that if we are required to love others as ourselves, we are of course required also to do as much for them as ourselves, to make the same provision for their wants, and to take the same effectual care of their concerns." And how does he meet it? Why he observes, that "the conduct proposed" by the objection "would be physically impossible," and indeed that it "would frustrate the great end of benevolence, by lessening human happiness. He illustrates the last remark, by an able and luminous display of the benefits that flow to society at large, from the relative and social affections,

and the existence of families, according to the actual state of things in the world. We think he proves his point; but does he answer the objection! On the contrary, does he not actually confirm it? He contends, that the objection overlooks some things involved in the principle of his proposition. But is there not some room to think, that these things were overlooked in the proposition itself? However this may be, his remarks are excellent in themselves. We quote, for instance, those which he makes upon the folly of Godwin's system of human perfectibility.

“This wretched apostle of Atheism, with a weakness exceeded only by his audacity, has undertaken, in form, to show himself wiser than his Maker. For this purpose, he has boldly declared marriage to be an unjust monopoly; and the institution of families to be the means of preventing the happiness, and perfection, of man. Of this perfection a promiscuous concubinage, and a community of labours, and of property, are, in his opinion, essential constituents. Nor has the whole concurring experience of mankind, invariably opposed to his doctrines, been sufficient to awaken him from his dreaming speculations to sober thought, and the exercise of common sense. This system, if it may be called such; this crude gathering together of ideas into a mob; he professedly founds on the doctrine of disinterested good-will: and *these* he professes to be the genuine consequences of this glorious principle. Were they indeed its consequences, every good man would be struck with amazement and horror: for they would undoubtedly annihilate all the comfort, peace, and hopes, of mankind. That Benevolence, which is the only virtue, would prove the most fruitful and efficacious cause of absolute destruction to all human good: and its glorious character, instead of being the voluntary cause of happiness, would be exchanged for that, of being only, and fatally, the voluntary cause of misery.

Who, for example, would labour; if he were uncertain, that he should enjoy the fruit of his efforts: much more, if he were assured, that he should not enjoy it: What multitudes now refuse to labour, when completely secure of all its products? Were this stimulus to industry taken away, the exertions of man would terminate in a moment; and the world would become the seat of universal in exertion and idleness. The food, clothes, and other comforts, now brought into existence by the toil of man, are barely sufficient to supply his immediate wants. All the food, annually produced, is annually consumed. Multitudes are scantily supplied: while always some, and in particular seasons, great numbers, even in industrious and fruitful countries, perish with hunger. Suppose half the labour, by which food is furnished, were to cease. What would be the consequence? The answer cannot be mistaken. Multitudes must immediately die; and still greater multitudes perish by gradual suffering, and lingering want. The young, particularly, the infirm, the feeble sex, together with all those, unaccustomed to labour at all, or unacquainted with that kind of labour, by which food is produced, must, where they did not subsist by plundering others, become, speedily, victims to famine. Within the period of a single generation, the present population of the globe would be reduced to that of an *American* wilderness. *China, India, and Europe*, would be emptied at once. The arts of life, the knowledge, the order, the safety, the refinement, the humanity, the morals, and the religion, of civilized society would vanish; and hunting, and scouting, and pawawing, be substituted in their stead. The regions, which are now beautified with verdant fields, and enriched with luxuriant harvests: whose hills and plains are adorned with cheerful villages, and splendid cities; in which thousands of churches invite mankind to the worship of

God; and ten thousands of schools allure their children to knowledge and improvement; would become a vast *Patagonian* desert, gloomily set with here and there a solitary weewam; wandered over, at times, by the prowling foot of a savage; and, when undisturbed by the warwhoop, the shrieks of terror, or the groans of suffering, hushed into the universal sleep of silence and death. That such would be the fact is certain, because, where property has for a length of time continued unsafe, it has all regularly existed.

One half of the story, however dismal the recital may seem, has not yet been told. The very savages have families; and provide for them with no little care. We must sink below the *Patagonian, who performs this duty*; to find either the character, or the circumstances, of those, *who do not*. The savages, in many instances at least, are chaste; in all, are the subjects of natural affection: and feel strong attachments to their friends, and their nation. These means of comfort, these last hopes of virtue, the philosopher, whom I have mentioned, proposes to destroy. In their stead he leaves nothing, but the fierce and brutal passions of men, sanctioned by the voice of philosophy, and legalized by the decrees of legislation. These passions and appetites, wholly unrestrained, because thus legalized and sanctioned, would originate, direct, and control, all the future conduct of men. What these passions would dictate we know, from what they have always dictated. What they would accomplish we know, from what, when let loose, they have heretofore accomplished. If any man is at a loss on this subject; he may find a feint image of what he seeks in a den of thieves, or a horde of banditti. To complete the picture, let him cast his eye onward to a lair of wild beasts, and a sty of swine. With all these objects in view, he would find a faint image of the degraded, ferocious, guilty, suffering state of this miserable world, accomplished by these *Godwinian* means of perfection. Virtue itself, therefore, according to the scheme of this writer, would become the cause of exterminating all virtue from the breast of man; as well as of rooting all enjoyment out of the present world."—pp. 150—2.

In the following sermon, our author considers another objection to his doctrine, first formally urged by Shaftesbury, that disinterested love is inconsistent with a sincere regard to our own salvation. It is hardly necessary to say, that he manages the poor lord with great ease. Among other things, he observes,

There are two kinds of original good; enjoyment, and deliverance from suffering; or, as the case may be, from the danger of suffering. These two are the only possible objects of desire to percipient beings; and to Intelligent beings, as truly as any others. When virtue itself is desired, it is desired only for the enjoyment which it furnishes. Were there no such objects in the universe, there would be no such thing as desire; and consequently no such thing as volition, or action. Percipient beings, and, among them, Intelligent beings, would be as absolutely inactive, as so many lumps of matter. But, according to *Lord Shaftesbury*, to regard future enjoyment, or misery, and, for the very same reasons, to regard them when present, is to be mean and mercenary, and to cease from being virtuous. He, who regards them, therefore, cannot be virtuous: he, who does not, must of course be a block.

In the mean time, *not to regard enjoyment and suffering, when present to our view, is physically impossible*. In order to be virtuous, then, we must, in every instance, accomplish a physical impossibility.

Finally; *a moral government is entirely founded on motives*. All motives are included in the two kinds of good, mentioned above. In every moral government these motives are presented to the subjects of it, by the law on which it is founded, in the forms of reward and punishment; both necessarily future to obedience, or disobedience. On the influence, which these

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motives have upon the moral character and conduct of subjects, all moral government rests; nor can any such government exist, for a moment, without them. But to be influenced by them is, in every subject of such government, according to this scheme, mean and mercenary. *God, therefore, in establishing a moral government over intelligent creatures, has directly endeavoured, by his authority, to render them mean and mercenary; and, so far as this influence extends, has prevented them from being virtuous.*—pa. 166.

Another attendant of Regeneration is “brotherly love.” This is something different from the love of happiness just considered, and is rather a modification of the love of complacency, being the affectionate regard “of virtuous beings for virtuous beings,” as “exercised by the disciples of Christ towards each other.” It is in the church particularly, that this feeling is displayed in all its force and sweetness.

“In the Church of Christ, the body of good men are gathered together; united in one family; placed in one obvious view; and prepared to render, as well as to receive, Brotherly Love, and all its kind offices. Every affection flourishes by exercise and repetition only. Where the proper objects of our affections are found, they are exercised of course: where such objects are not found, they decay, and die, of themselves. In families, the natural, domestic affections of man find their proper objects. Conjugal love, therefore, parental tenderness, brotherly and sisterly kindness, and filial piety, shoot up here, and thrive, and blossom, and bear fruit; and bear it abundantly.

In the Church, the *family named after Christ*, are assembled the objects of Brotherly Love, or Evangelical Complacency. Here such, as are the subjects of this exalted attribute, find those presented to them, on whom it may be exercised and repeated. Accordingly here, and in the nature of things here only, can this affection live and prosper. Here, on the one hand, virtue is daily seen, approved, and loved; and, on the other, complacency interchanged, strengthened, and enjoyed. While those, who are thus the objects of Love, are by every motive, which can reach a virtuous mind, invited, animated, and compelled, to render themselves more deserving of this affection by improving and adorning those excellencies, which are its immediate objects. Brotherly Love becomes, here, a peculiarly refined and glorious friendship; a bond of friendship, uniting them more and more unto the end. Thus, by the establishment of a church in the world, has Christ provided for the existence, continuance, and improvement, of this elevated affection. In the mean time, as Brotherly Love exists in this heaven-appointed family; so in the bosom of the same family it operates, unceasingly, in all the amiable and useful methods, directed by the Scriptures, and pointed to by itself with a magnetic influence. Here it reproves all the variations from truth, all the deviations from rectitude, to which imperfect man, even in his best estate, is liable on this side of the grave. Here it approves, and confirms, every thing that is vindicable and lovely. Here it prays for the strength, amendment, comfort, peace, and joy, of its brethren. Here it weeps with them in their sorrows, rejoices in their joys, and smiles on all their delightful progress in holiness; refines in the view of their refinement, exults in their advancement to immortal life, and expands its wings for the final flight to everlasting glory.”—pp. 177—8.

The *consequences of Regeneration* are Adoption, Sanctification, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance. These several topics are all handled with strength and skill. The contested doctrine of Perseverance, particularly, is established, we think, very

clearly indeed. The thing itself is justly traced to the mere good-will of God, and the proof of it, of course, turns entirely upon the sound construction of the word. But here the doctrine is obvious at once, from the very scheme of salvation, and from a thousand texts: And it is easy to defend it against all objections. It is not inconsistent with the idea of our free-agency, for the influence of the Spirit which insures our holiness, neither forces our actions, nor opposes our wills. No more is it inconsistent with the conditional promises of salvation, which we see in our bibles. Our author, after quoting some of these, goes on observing:

“There are many passages of this nature in the New Testament. As the import of them all is exactly the same; it will be unnecessary to quote any more. Their universal tenour, whether given in the form of promises, cautions, exhortations, or commands, is this; that eternal life will not be allotted to any of mankind, except those, who continue in obedience unto the end. Hence it is argued, that a discrimination is here intentionally made between such Christians as do, and such as do not, thus continue in their obedience. Otherwise, it is observed, the condition would be useless, and without any foundation in fact.

To this I answer, first, that a conditional promise, collateral to an absolute one, can never affect, much less make void, the absolute promise. The promises, which I have recited, of eternal life to every Christian, are all absolute; as are also many others, of the same nature. They cannot, therefore, be made void by these conditional ones.

Secondly, it is still true, that none, but those who endure to the end, will be saved; and equally true, that every Christian will endure to the end.

It is elsewhere said in the Scriptures, that, *if we do not believe, we shall be damned; that, if we do not repent, we shall perish; that if we do not love the Lord Jesus Christ, we shall be anathema; that without holiness no man shall see the Lord; that he who hateth his brother abideth in death; and that without love we are nothing.* From these passages it might with the same force be concluded, that some persons believe, who do not repent; that some repent, who are not holy; and that some are holy, who yet hate their brethren, and that, thus, a discrimination was intended to be made between believing Christians and penitent ones, and between both these and such as are holy. The truth is; every Christian does all these things. These several descriptions were given, partly to show us the whole nature of Christianity; partly to teach us *all our duty*; partly to show us, that all of it is indispensable; and partly to furnish us with useful and necessary evidence of our Christian character.

At the same time, all these conditional promises, and exhortations are, and were intended to be, powerful means of the very perseverance, which is the principle subject of them. We are not constrained, or forced, to persevere; nor should we, on the other hand, persevere, were we wholly left to ourselves. Our perseverance is owing to two great causes: the influence of the Spirit of God on our hearts; and the various means furnished in the word, ordinances and providence, of God, accompanied with the divine blessing upon the use of them. Among these means, the very condition, here suggested in so many impressive forms, is of high importance; and has contributed to the perseverance of Christians in holiness ever since the Scriptures were published. Although, therefore, all Christians actually thus persevere; yet it is not improbable, that without the aid of those passages of Scripture, here alluded to, multitudes might have fallen away. Christians have no other satisfactory knowledge of their Christianity, except their continuance in obedience. The earnest desire of possessing this knowledge

on the one hand, and the fear of being found destitute of the Christian character on the other, cannot but serve as powerful motives, (motives too powerful, in my view, to be safely omitted in the Scriptural system,) to produce in the Christian perseverance in holiness."—pa. 257—8.

The *evidences* of Regeneration are now considered at some length, and with much ability. They are distinguished into imaginary, and real, and our author, we think, discovers no common power of discrimination, in discussing both. We agree with him, particularly, (against a popular notion) "that nothing in the time, place, manner, or other circumstances, of a supposed conversion, furnishes, ordinarily, any solid evidence that it is, or is not real." We agree with him too, that "no evidence of our sanctification is furnished by our confidence." The sign, it is clear, is at best equivocal. It is true, there is doubtless somewhere in the nature of things, a real difference between the false hope of the hypocrite, and the true assurance of the saint, but how shall we find or explain it? On the topic of real evidences, our author judiciously selects those strong points, which are most certain and decisive. Among other things, he tells us, (and we like the idea,) that "real religion is always accordant with the dictates of reason, enlightened by revelation." His expansion of this sentiment is excellent. He also maintains, that "a willingness to perform, accompanied by the actual performance of the duties required by the gospel, is an indispensable evidence of Christianity." This indeed is the grand test, established by our Saviour himself, and our author enlarges upon it with his usual force. He closes with observing, that "the *increase* of all these things in the mind and life, is perhaps the clearest of all the evidences of personal religion."

"*St. Paul* informs us, that *he did not count himself to have apprehended*: that is, he did not consider himself as having attained that degree of excellence which belonged to his Christian profession. *But, saith he, this one thing I do*: or perhaps, as the omission in the text is supplied by *Doddridge*, *this one thing I can say*: *Forgetting the things which are behind, and reaching forth to those which are before, (in the Greek, reaching out eagerly,) I press toward the mark, for the prize of the high calling of God in Christ Jesus our Lord.* What was the conduct of *Paul* is the *duty* of all Christians; and is, accordingly enjoined by him in the following verse. In greater or less degree it is their *conduct* also. They are directed *so to run, that they may obtain*; and to *grow in grace, and in the knowledge of our Lord Jesus Christ; to increase, and abound, in love one towards another, and towards all men.*

As it is the duty of Christians to fulfil these precepts; so it is the nature of Christianity to accord with them, by increasing from time to time, their strength and vigour. The more the spirit of the Gospel is exercised, the more we love to exercise it. The more the pleasure, found in it, is enjoyed, the more it is coveted. The more habitual its principles and practices become, the greater is the strength which they acquire. Indeed nothing is vigorous and powerful, in man, beside that which is habitual.

Hence it is plain, that, in investigating our religious character, we should examine it with a particular reference to its growth. To grow is its proper

nature. If it is not seen to grow, then, we either do not see it as it is; or it does not exist in us, in its genuine character; but is feeble, fading, sickly, clogged with incumbrances, and in a great measure hidden from view. Man is never for any length of time stationary. Either he is advancing, or receding, in every thing which pertains to him; and in Religion as truly, as in his natural endowments, or acquisitions. Declension in Religion, I need not say, furnishes a melancholy evidence, that we are not religious. It is no less obvious, that a regular progress in its various graces, and attachments, must, on the contrary, become a clear and delightful testimony of our Christian character. There is not only more of Religion to be seen in ourselves; but it is discerned with clearer conviction, and certainty, to be genuine; because it appears, as real Religion naturally appears, in its own proper character of growth and improvement. He, who loves, fears, and serves, God more and more; who is more and more just, sincere, and merciful, to his fellow-men; and who is more and more self-governed in all his appetites and passions, weaned from the world, and spiritually and heavenly minded; cannot want the best reasons, furnished in our present state, to believe, that he is a child of God."—pa. 295—7.

In the next discourse, our author considers the "difficulties attending the application of these evidences to ourselves." And here he holds, that the faith of assurance, or, as he thinks it is better called; the full assurance of hope, is a very rare attainment. Indeed he even maintains, "that God for wise and good reasons, administers his spiritual providence in such a manner, as to leave his children destitute" of this grace, "for their own good." His reasons for this opinion are strong, and perhaps conclusive. At the same time, he is not quite careful enough, we think, to guard his doctrine from abuse. The faith of assurance is certainly the gift of the Spirit; but may still be won by the prayers of the saints. That it is not more frequently enjoyed in fact, is owing in part at least, to that coldness in christians, which is the scandal of the church.

DISCUSSIONS OF SOME IMPORTANT QUESTIONS IN THEOLOGY.

No. V.

On the direct evidence contained in the New Testament of the Deity of Jesus Christ.

WE limit our inquiries here to the New Testament, not because we undervalue the testimonies derived from the Old, but because the declarations of the former are most direct and decisive. Of these we cannot present the whole, but only a

selection of such as appear most explicit and uncontrovertible.

We would here ask our readers to remark that Jesus Christ is frequently called *a man* in the New Testament, and human attributes are ascribed to him. This is in respect to his human nature, which none of those called the orthodox, have ever denied to him. Concerning this then there is no dispute; the question is, do the scriptures ascribe *Deity* to Jesus Christ? If they do, then we must either believe in his Divinity or reject the scriptures. We do not see any middle way. True, indeed, it may be supposed that they are partly true and partly false; and that we are to judge of the truth or falsehood of the several parts, and receive or reject them as the case may be. But this supposition compleatly puts aside the claims of scripture as a revelation of the will of God, and an authoritative annunciation of the way of salvation. And this answers exactly to our idea of what is called Deism. The Deist will acknowledge the excellency of Christian morality, while he scoffs at the Christian faith. In fact according to our apprehension, the difference between what is improperly called *Unitarianism*, and *Deism*, is more nominal than real. Only, the former may be more dangerous than the latter, because it seems to claim the authority of heaven, while in fact it rests on the pride of the human understanding, and the unsatisfactory decisions of human reason. The great want of guilty man is *authentic information* of the purposes of God concerning his sinful creatures. If the New Testament does not afford this, it does not answer its own avowed purposes, it does not adapt itself to our condition, nor supply our most urgent necessities. If its historical details are to be received just as those of Thucydides or Livy; and its morality is to be regarded as that of Socrates or Seneca, it may be an instructive work indeed, and beneficial in its influences on the present life; but as to that life which is to come, it affords no information on which an uneasy conscience can rely, it inspires no hope which a wise man would cherish. If the scriptures then are not a communication from the God of truth and wisdom as regards the interests of eternity, they are not worth contending for. But if they are, then great and dangerous is the error of those, who subject the doctrines of Christianity to the criteria of human reason, and peremptorally decide matters which far transcend the limited intellect of man. Believing, as we do, that the Bible contains a revelation of the will of God, we are content to take it as in the original languages it has come down to us, and, having ascertained its meaning to receive it as the "wisdom of God." He knows his own nature.

He alone comprehends himself. We regard it as the height of presumption in short-sighted creatures such as we are, to reason from the little that we know of ourselves and the beings that surround us, to that infinite and almighty being, to whom none can be likened; who is perfectly *Unique* in the universe. If he then has informed us that Deity comprehends Father, Son, and Holy Spirit, what are we, that we should gainsay this information? "To the law then, and the testimony."

John I. 1—3. In the beginning was the WORD, and the WORD was with God, and THE WORD WAS GOD. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made.

John III. 13. No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, *who is in heaven*. John viii. 56—58. Your father Abraham rejoiced to see my day; and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, *before Abraham was, I AM*.

John x. 27—33. My sheep here 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, who 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*. Then the Jews took up stones again to stone him. Jesus answered them, many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him saying, For a good work we stone thee not, but for blasphemy, and because that thou *being a man, makest thyself God*. With this compare John v. 17—23. But Jesus answered them, My Father worketh hitherto, and I work.—Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.—Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.—For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.—For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.—For 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. He that honoureth not the Son honoureth not the Father which hath sent him.

Rom. ix. 5.—Of whom, as concerning the flesh, Christ came, *who is over all* GOD BLESSED FOREVER. Amen.

Philip. ii. 5—11. Let this mind be in you, which was also in Christ Jesus:—Who, being in the form of God, thought it not robbery to be equal with God:—But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:—And being found in fashion as a man, 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 other 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.

Colos. i. 16—17. By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all consist.

1 Tim. iii. 16. Without controversy great is the mystery of godliness: *God was manifest in the flesh*, justified by the Spirit; seen of Angels; preached unto the Gentiles; believed on in the world; received up into glory.

Titus ii. 13. Looking for that blessed hope and the glorious appearing of the GREAT GOD even our Saviour Jesus Christ, who gave himself for us, &c.

Heb. i. 1—8. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,—Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;—Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;—Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.—For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?—And again, when he bringeth the first begotten into the world, he saith, And let all the angels of God worship him.—And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.—But unto the Son *he saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

We do not see how language can be more peremptory and decisive than this. Jesus Christ is called God, the great God, the blessed God, God by whom and for whom all things were made, One with the Father. Accordingly we every where observe that plain unsophisticated people, heartily receiving the gospel, and making it the rule of life and the foundation of hope, believe in the Divinity of Jesus Christ, and trust him as an omnipresent, omniscient, almighty Saviour.

But that the evidence on this subject may appear still more decisive, we observe, that not only is Jesus Christ expressly called God; but the divine titles and attributes are ascribed to him, and divine honours are given to him in Scripture.

1. Divine Titles. He is *most high*. Thou shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his way. Luke i. 36.—He is the *Lord of glory*. Had they known, they would not have crucified the Lord of glory—*He is king of kings and Lord of lords*. He hath on his vesture, and on his thigh a name written, King of kings and Lord of lords. Rev. xix. 16. *He is Alpha and Omega, the Beginning and the End, the First and the Last*. See Rev. i. 7,8,11,17,18. ii. 8. xxii. 12,13. *He is Lord of Hosts*. Sanctify the Lord of Hosts himself: and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both the houses of Israel. Isai. viii. 13,14. See 1 Pet. ii. 7,8, where these words are applied to Christ.

2. Divine Attributes. *He is eternal*. For this see John i. 1—14. Heb. i. and vii. *He is omnipresent*. Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 20. Lo I am with you always, even unto the end of the world. Matt. xxiii. 20. *He is immutable*. The heavens shall perish, but thou remainest; they shall be changed, but thou art the same and thy years shall not fail. Heb. i. 11,12. Jesus Christ the same, yesterday, and to day, and forever. Heb. xiii. 8. *He is omnipotent*. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. i. 6. He is able to subdue all things unto himself. Phil. iii. 21. *He is omniscient*. Now we are sure that thou knowest all things. John xvi. 30. He knew all men. John ii. 24. He knew what was in man. John ii. 25. Lord thou knowest all things. John xxi. 17. In him are hid all the treasures of wisdom and knowledge. Col. ii. 3. He searcheth the hearts and the reins. Rev. ii. 23. Acts i. 24,25.

3. Divine Honours. "The honours due to God alone, are now in heaven, and have been upon earth, attributed to Christ.—The following scriptures will be satisfactory. 1. Divine adoration:—And again, when he bringeth in the First-begotten into the world, he saith, Let all the angels of God worship him. Heb. 1. 6. The four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints. Rev. 5. 8. 2. Divine praises:—Every creature which is in heaven and on the earth, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 5. 13. See also Rev. 1. 5. 6; and 7. 10. 3. The honour of having a temple:—Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple. Mal. 3. 1. 4. The honour of having priests to officiate to Him no less than the Father:—They shall be priests of God and of Christ. Rev. 20. 6. 5. The honour of being with his Father the temple of the heavenly Jerusalem:—The Lord God Almighty and the Lamb are the temple of it. Rev. 21. 22. 6. The honour of being with his Father the light of the heavenly Jerusalem:—The glory of God did lighten it, and the Lamb is the light thereof. Rev. 21. 23. 7. The honour of having the river of the water of life flowing from his throne: He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Rev. 22. 1. 8. As the angels in heaven worship Jesus Christ in common with the Father, so men upon earth are commanded to do the same:—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. He that honoureth not the Son, honoureth not the Father which hath sent him. John 8. 22, 23. 9. Glory is ascribed to Jesus by the Apostles as well as to the Father:—The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. 2 Tim. 4. 18. Consult the context. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen. 2 Pet. 3. 18. Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever. Amen. Rev. 1. 5. 6. 10. The common practice of Christians, in the first ages, was, to call on the name of the Lord Jesus:—And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit. Lord, lay not this sin to their charge. Acts 7. 59, 60. Compare Acts 1. 24; Ibid. 9. 14, 21; 22, 16; Rom. 10. 12—14; 1 Cor. 1. 2; 2 Cor. 12. 7—9; 2 Tim. 2. 22; and 1 John 5. 14, 15. 11. Jesus Christ has the honour of being the author of grace in common with the Father:—Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord 1 Tim. 1. 2. Rev. 1. 4. 5. See also the introduction to several other of the Epistles. 12. Jesus Christ has also the honour of being joined with the Father in the form of Baptism:—Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mat. 28. 19. 13. The honour of being likewise united with the Father and the Holy Ghost in solemn benediction:—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. 13. 14.—pa 582—3.

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commend him to our reverence, our confidence, our love; but it actually brings him below the ordinary level of human nature, and makes him either a wicked impostor, whose object was to work on the credulity of men and procure to himself divine honours; or a sincere yet crazy fanatic who truly believed himself the Son of God, and worthy to be honoured even as the Father.—We turn with heart-sickness from these monstrous conclusions; and in the language of the patriarch exclaim, “O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.”

THOUGHTS ON THE “TIMES.”

The word *times* is frequently used to express the state of business and the ordinary course of events. Thus when trade flourishes, and money is abundant, we are said to have ‘*fine times*;

’ and when the reverse of all this is the case, we are incessantly told that the ‘*times are hard*.’ That this last is the fact at present, will be denied by no one. Yet, it is due to truth to remark, that what, as they passed, were called *hard times*, would by many now be considered as *very fine times indeed*.—The truth is, we are never satisfied with the present; but are always reaching forward to something that we think will make us happy if we can obtain it. Observation and experience have brought us to pay very little attention to the general cry on this subject. Yet, we do feel the present times to be *very hard*. What effect they may have on our editorial career, we do not know. Some, we are persuaded, will make the small sacrifice necessary to procure our Journal. Others, and among them, probably, persons who buy two or three gallons of whiskey a week for family use, will think “*really, the times are too hard!*”

This subject, however it may furnish topics for the satyrist, is one which deeply concerns the moralist and the politician. The general effect of the present pecuniary embarrassments is so deeply felt, and is likely to be so extensive, that no man can contemplate it without lively interest.

As to political questions, we have nothing to do with them, except so far as they concern the general interests of literature and morals, or the subject of internal improvement. In reference to this matter, we have before remarked, *that the United States were becoming too large for Europe*. And this

single idea, it appears to us, clearly indicated the course which we as a people must pursue. It may be proper, however, to explain our views a little more at large; and in doing so illustrate the general subject of this paper.

Before our federal government had gotten fairly into operation, and of course before we had assumed our station among the commercial nations of the world, the French Revolution broke out. No one need now be reminded of the extent to which the war enkindled by that event, raged; or of its bearing on the interests of commerce. The belligerents of Europe, at an early period, adopted a course of policy which threw a very considerable part of the carrying trade of the world into our hands. The merchants of the United States for a quarter of a century, then, were engaged not only in the direct proper commerce of this country, but in all that of other countries which was thus given to them. Things are now changed. There is universal peace; and every nation will carry its own productions.—Again, the employment of a million or two of able-bodied men for twenty five years, in the trade of war, must of necessity greatly affect the agricultural interests of the European States. Hence, during that period, there was a large and steady demand for the products of our soil. Here again is a change. The men so long devoted to war, must now live by engaging in agriculture or manufactures; chiefly, however, by the former. Hence the demand for our breadstuffs and other produce must be greatly lessened.

But there is another idea—The principle of population in the United States, is subjected to no restraints. In fact it has every encouragement to operate in its fullest force. Hence the natural increase of our numbers is great beyond example. Besides this, the numerous advantages of this country invite foreigners to our borders; and the tide of emigration sets with all its fulness on our shores. Here then, while the demand for our products is diminished, the *quantum* is largely increased. Of course the prices must fall. And it is impossible for any sudden fall to take place in the prices of the staple commodities of the country, without producing very great pecuniary embarrassments.

These embarrassments are aggravated by the circumstance that as we are an agricultural people, we have from the beginning been accustomed to receive the manufactured articles required for our use, from the people who purchased the products of our soil. Now various circumstances, which we have no time to detail, occasioned an usually large importation of

foreign goods into the country, just about the time when a combination of causes was rapidly leading to a fall in the price of our own produce.

To all these causes of pecuniary distress, may be added that of *speculation* among ourselves in lots, lands, flour, tobacco, &c. &c. by which many have broken up their habits of industry and economy, and entangled themselves in contracts, which they are unable to fulfil.

Hence we see four causes of the present distress:

1. The total cutting off of the foreign carrying trade.
2. The decline of prices in our products.
3. The excessive importation of foreign goods.
4. The extravagant speculations carried on among ourselves.

If we are correct in assigning these as causes of our present distress; our next enquiry is for the remedy. We enter on these speculations with very great diffidence, because they are rather out of our line. But we feel in its full force the obligation that lies on every citizen, to contribute all that he can to the public good: We are anxious to do our part; and hope that a well-meant attempt will be favourably received.

With respect to the foreign carrying trade we suppose that it is gone totally and irrecoverably. All attempts then in this way to remedy the present evils, appear to us fruitless and of course unwise. As regards excessive importations and extravagant speculations, we think them temporary evils, and hope to see them gradually giving way under a system of economy and industry which we trust will generally be adopted. The subject of deepest and most general concern is the demand for our own productions, and of course the prices which they will bear in foreign markets. And here we bring in our remark that the United States are becoming too large for Europe. We have not now before us any statistical tables, enabling us to speak with precision on this subject—We proceed on the plain principles of common sense. The population of Europe in comparison with ours is nearly stationary. The course of nature is uniform. The people of Europe will raise and manufacture all that they want, as far as they possibly can. Their demand will then be limited. It may vary with the seasons; but still they will want, only *so much* of us, and *no more*. But there is a rapid and indefinite increase of our products. Every year there is an addition to our population of one hundred thousand hands able to labour. For the sake of having definite and precise ideas on this subject let us suppose that now our surplus produce is just a million bushels of wheat; and that this surplus just supplies the foreign demand. In five years time, a hundred thousand new

plantations will be settled, and from this source and from improved methods of cultivation, it is easy to see that our produce may be increased by one half. In ten years, it may be doubled, and in twenty quadrupled; and so on for centuries, until this vast continent shall have been peopled; and the crowd of our population check its increase. But all this time, the population of Europe is nearly stationary, and her yearly demand is about one million of bushels. It is easy to see that the argument requires no accuracy in the amount. It only requires the facts that the population of Europe is stationary or progresses slowly; in other words that her demands for our produce must be limited, and that in ours there will be an indefinite increase. The conclusion then is inevitable, that the time is hastening on when it will be impossible to find a foreign market for more than a part of the surplus produce of the country. We need only consider the present condition and future prospects of South America, and perhaps of Africa, to see that they are likely to compete with us in the markets of the world.

The experience of the ensuing year will in all probability show us that the time has already arrived, when we produce more than Europe wants.

The conclusion which appears to us most clearly to follow is, that a part of the labour and ingenuity now employed in agriculture and foreign commerce, must be employed in domestic manufactures. The application of a little arithmetic to the ordinary principles of political economy, will, as seems to us, put the matter beyond all doubt. All that we think wonderful on this subject is, that they whose business it is to regulate these things have not long ago looked forward, and adopted such measures as the state of foreign countries, and the natural progress of our own might have suggested. *At present a course of strict economy and industry, and internal improvement in its utmost latitude, are the only remedies that can do us any good.*

Now if we consider the wonderful resources of the country, and the enterprize and vigour of our people, there is no need for despondency. With the blessing of a kind providence, our distresses may be converted into important advantages. We were going on in a way not suited to the genius of our institutions. Pride, luxury and extravagance were making dreadful inroads on us. Cupidity had become a besetting sin of the nation. And the rich had begun to ape the manners of lords and ladies, who dance attendance in the courts of European monarchs. We trust that the sovereign disposer of events has better things in store for us, than to suffer us to be ruined

in this way. In mercy, therefore, do we receive these checks in the career of our prosperity. We have now time to learn that there are better things than money; and higher enjoyments than to be clothed in purple and fine linen, and to fare sumptuously every day.

This important subject is connected with considerations of a higher character than mere pecuniary interest. Not that we think this a concern unworthy of attention. We are not of the number of those, who think that a people to be happy, must be poor. On the contrary a desire of bettering their condition, is essential to the virtue and prosperity of individuals. If this desire is duly regulated, so as to afford a constant stimulus to patient and persevering industry and economy, its effects are most salutary. If it grow into a rage to be rich, and urge to extravagant speculations and bold adventures, the consequences are in a high degree disastrous. Now one of the greatest evils with which our country has ever been visited is, the desire to grow rich in a short time. It has had a disastrous effect on the religion, the literature, the agriculture, and general economy of the state. And while individuals have been acquiring great wealth, the state has been growing poorer. The dispensation which still change our habits in this respect, and produce a course of regular industry, ought to be regarded as a great mercy. The regimen may be severe, but it will be highly salutary. It will promote the health of the body politic, and ultimately the real comfort of individuals.

And here it becomes us to confess that in general our distresses have been brought on ourselves. Every man who feels the pressure of the times, lays the blame on this or that individual or body corporate.—But, had the banks, for instance, any power to compel us to borrow their money? Were we not prompt enough to seize the facilities, which they afforded; and drive headlong in the career of speculation? The sin beset the nation. And although many individuals were innocent, the offence was so general, as to involve all in its consequences. While then it is admitted that those who manage our affairs, ought not to throw temptations in the way of the people, if we voluntarily and eagerly catch at the bait, whom should we blame? Surely it is the safest way to confess our faults, and amend them. As a people we have sought money too eagerly; and this has brought us into trouble.

It is useless, in general terms to propose a change of habits. We shall then, in the remainder of this paper; offer some specific observations to the considerations of our readers.—If we propose any thing worthy of adoption, let it be adopted.

If not, let some one more capable of it, enlighten the public mind. We freely offer our pages for this purpose.

1. Let old clothes be mended and worn, and turned and worn again. The writer of this article knows by experience that an industrious wife, who has some little dexterity in the use of the needle *Gars auld claites look amaist as weel's the new.* A coat which has become quite rusty may be turned, and it will be a tolerably decent coat again. This was tried during the last, and the revolutionary war with great success. There is nothing dishonourable in this sort of *coat turning*. Let us suppose that there is a million of men in this country, and that their coats, on an average, cost thirty dollars. If old ones can be patched up and made to last for a year, instead of buying new ones; this one article will save the country thirty millions of dollars. Wearing old hats for a year would save from five to eight millions. What we mean here is to recommend strict economy in all the departments of domestic life.

2. The State of Virginia 'it is believed consumes upwards of three millions of gallons of distilled liquors of domestic origin!! The writer of this article has found two quarts amply sufficient for the use of a family of ten person for eighteen months. In fact any use of it, except for medical purposes, under the direction of a discreet and sober physician, is not only unnecessary, but injurious. We are afraid that the public will not be convinced of this. Let the following argument against the common use of it be duly considered. If this state contains, as we suppose it does 100,000 families, and each family on an average *lays in* 1000 weight of pork; this will amount to an annual consumption of one hundred millions of pounds. This, at eight cents per pound, makes eight millions of dollars. One third of this, it is supposed is paid to Kentucky, Tennessee and North Carolina for their hogs. That is two millions of dollars are carried out of the state to pay for meat, which ought to be raised within it. We think that it would be much better to use grain, &c. for feeding hogs than to distil and drink, and buy pork abroad: In fact it is time for us to *raise more, and import less.*

3. Books, paper, and stationary, ought to come within the sphere of this last remark. It is true that we are not a very bookish race. We think ourselves so gifted by nature, that very little reading and study is enough for us. Yet there is some little demand for things of this sort. Bibles are wanted for the pious; Spelling books, grammars, dictionaries, and English Readers, for children; Blackstones Commentaries and the *Reports*, are demanded by the lawyers; Dorsey's

Surgery, the New Dispensatory, and some work on the theory and practice of medicine must be had by the physicians; *Some Divines we believe, read a little too, and of course they also will want a few things.* Now all these put together, especially books for children, amount to a considerable sum, which it would be well to save to the state, by encouraging domestic manufactures. We are especially desirous to be instrumental in producing a change in this matter very shortly; because we foresee the time when, without this change, we are to be inundated with *Cambridge Divinity*, and Socinian Ordination Sermons.

4. We are deeply convinced of the importance of our countrymen being satisfied with cheap pleasures. Now, such as gratify epicurean appetites, and the bad passions of the human heart are almost universally expensive. Balls, plays and the like are of the same character. Books, literary and friendly conversation and things of this sort are comparatively cheap; are easy to be procured; are improving in the very enjoyment, and promote habits in general of beneficial tendency.

5. It is unspeakably desirable that our citizens should regard *idleness* and *dissipation* as ungentlemanly and dishonourable; and economy and industry as worthy of themselves and their republican professions. He deserves well of his country, who is employed in making his countrymen more virtuous and enlightened; or, in rendering the soil more productive; or, in exchanging for general convenience the various articles of daily use; but he, who just consumes the fruits of the earth, and idles away his time, pursuing no useful occupation, is unworthy of the name and character of citizen.

6. We must all learn to be satisfied with moderate gains. If in these times in the pursuits of industry and the practice of economy, we are a *little better off* at the end of the year, than we were at the beginning, we may well be thankful. Some little to commence with, and a good education, with habits of industry and economy, are better for children than first the expectation of a great fortune, and then the possession of it. But the misery is that a man who is worth \$100,000, and has seven or eight children, allows them to live just as though that \$100,000 belonged to each one. And these children are settled in life, each with the seventh part of his father's estate; and with habits which twice one hundred thousand dollars would not justify. These things ought not to be so.

But these remarks are already too much prolonged. We offer them under the conviction that the state of the country demands of the people an important change in their habits and

manners; and at the same time that the necessary change if promptly made, would speedily restore prosperity to our citizens.—We had intended to illustrate some of our remarks by giving an account of the domestic economy pursued in the house of a friend; but we were afraid of giving offence. Because on a former occasion, commendation of what we thought worthy of praise and of imitation, was taken amiss. We think rather hard of this; because as we are resolved to censure freely what we find wrong, we ought not to be debarred the pleasure of praising those who carry on domestic manufactures, and mix maps and prints, and broaches, and books, in their houses.

[The following letter may be taken for an appendix to the foregoing observations.]

MR. EDITOR,

I am a young man now in very great embarrassments, though once in very comfortable circumstances. I will lay open the cause of my troubles, as it may be a warning to others to avoid the rock on which I have struck.

Some few years ago, I went to town with about fifty dollars in my pocket to purchase a new suit of clothes. On entering a retail store, I asked for blue cloth for a coat. The merchant with great politeness handed down a piece, which he declared to be "*Extra Superfine Saxon.*" I did not understand this jargon; but I saw that the cloth was very fine. On asking the price, I was startled to hear "fifteen dollars" uttered in a tone of great complacency. Fifteen dollars!! echoed I in great surprize: I want a cloth at about half that price. O said the merchant, if you want a *common coat* (laying great emphasis on the word common, and curling his lip with an air of unspeakable contempt) if you want a *common coat*, I believe I cannot supply you Sir!—I retreated speedily—On going into another store, and repeating my demand—The merchant declared that he could suit me better than any other man in town. "And" added he, "as *I am sure you never stand on the price*, I will shew you some of Shepherd's best—There Sir! is not that superb? Shall I cut you off a pattern?" But what is the price? said I.—"O! the price—I am sure you do not regard the price—Does it suit your fancy? If it does you shall have it at seventeen dollars." I declared that it did not suit me; and went to another store. Here I asked for broad cloth at about seven and a half dollars—A jackanapes had the impudence to say he supposed I wanted a coat for a servant, and showed me a piece, of which he had sold some to Mr. ——— for his waiters. In fact I soon

became ashamed of my own economical purposes—went to a friend and borrowed a hundred dollars, and in a day or two left town with a hundred and fifty dollars on my back, instead of the fifty first appropriated to that purpose. Here commenced the habit of *suiting my fancy with an article, be the price what it might*: and this habit has brought me from competence to poverty. As I write from a place provided for the lodgment of debtors I shall not give my name—But I hope that the young will take warning by my example.

Yours, &c.

MEMOIR OF SAMUEL DAVIES.

(Continued from pa. 363.)

[We have not yet procured the manuscripts, of which mention was made in the last number. Should we succeed in our attempts, and should they throw any new light on the biography of this celebrated man, or the history of his time, we shall certainly gratify our readers with a full communication of their contents.]

THE popularity of Davies in Virginia, was almost unbounded. He was invited and urged to preach in almost all parts of the state as then settled. And the Presbytery, willing to gratify the wishes of the people as far as possible, at every session directed Mr. Davies to supply a number of vacancies. Indeed this was carried so far, that Davies's congregation in Hanover, remonstrated to the Presbytery against the measure, and insisted that he should not be appointed to supply vacancies, unless "his congregation should be provided for in his absence." On this subject we find the following minute in the old records of Hanover Presbytery. "The Presbytery, upon mature deliberation on the petition from the elders of Mr. Davies's congregation, agree to exempt him from only one half of the usual appointments granted to the vacancies: but his elder, Mr. Whitlocke, as representative of the rest, enters an appeal from the judgment of Presbytery to the Synod of New-York."—How this case was decided, we know not. Yet it seems clear to us, that the congregation had the right of the question. Where a church engage a man

as their pastor, and *support* him, that they may enjoy the benefit of his labours, they have a right to the whole of his time. Of course, no ecclesiastical body is authorised to require of him offices incompatible with his engagements. At the same time, when a people is blessed with an able and faithful minister, and their brethren are perishing around them for lack of knowledge, it is a part of christian charity sometimes to allow their pastor to go among them, and dispense the bread of life; or to engage in any other labours, which while they do not impoverish them, enrich others in the gifts of heavenly mercy. It is not, however, the right of the Presbytery to command this; but the part of brotherly love in the congregation to grant it.

On the 9th of June 1757. The Presbytery of Hanover ordained to the work of the gospel ministry Mr. John Martin, a young man who had studied *Divinity* under their care. On this occasion, Davies preached what is usually called, *the ordination sermon*. It is published in the 8vo. edition of his sermons vol. III. pa. 361, under the title "*The office of a bishop a good work.*" The text is in 1 Tim. iii. 1. *This is a true saying, if a man desire the office of a bishop, he desireth a good work.* This, it is believed was the first Presbyterian ordination ever performed in Virginia.

The next event of the same nature took place in July 1758, when Henry Patillo and William Richardson were ordained. Here also Davies preached the ordination sermon. This discourse is to be found in Davies's sermons, vol. III. pa. 340, 8vo. edition, under the title, *The love of souls a necessary qualification for the ministerial office.*

To these two sermons we refer our readers for an account of the manner in which *Presbyterian ordination* is conducted, and the reasons of their practice. We have no intention here of entering on this controversy, although of late urgently called to it. We think, indeed, that we could discuss this subject in a way to create no hostile feelings in the bosom of a single individual, and to inflict no wound on even the tenderest of our brethren, who differ from us. We are assured of this by our disposition towards all who love the Lord Jesus Christ in sincerity, of whatever name—and even by our feelings towards those who assume a lofty tone and deny to us the right to ordain and administer the sacraments. Sweeping as this denial is, it excites no anger. We are only sorry that by such assumptions, the communion of different churches, or rather of the members of different churches should be prevented; and a stumbling block thrown in the way of *those that are without*. And we console ourselves with the hope,

that the time is hastening on, when all who "hold the Head" shall be perfectly joined together in one mind, and "*Ephraim shall no longer vex Judah, nor Judah, Ephraim.*" Still, however, we are at all times prepared to give, we hope with meekness and in love, a reason for our faith and practice.

It is not possible to read the sermons of Davies, without perceiving that he was a man of considerable literary attainments. At the age of twenty three, as we have seen he began his career of active service, and died in his thirty seventh year, yet he seemed to be very conversant in the learning of his age; and doubtless gave an impulse to the minds of his co-presbyters, and of the students of Divinity raised up under the care of Hanover Presbytery. In the oldest records of this body, we read of candidates for the ministry being examined on "Latin, Greek and Hebrew; on Ontology, Pneumatics and Astronomy." as well as on the various branches of Theological learning. This doubtless had its effect on the successors of these men. Accordingly we find that they have uniformly stood among the foremost in the country in intellectual attainments. Of this we could furnish a number of examples. Todd, Patillo, *David Rice, Samuel S. and John B. Smith, Waddel, Graham, Brown, were all men of distinction; and some of them were men of pre-eminent abilities. It is not for the credit of the Presbyterian church that their names should be buried in oblivion. Now, before it is too late, we call on those who have it in their power to draw up memoirs of these men; and hand their names and the example of their zeal and piety to posterity. It is by a national literature, with which the minds of the young shall be imbued; it is by associating with their delightful remembrances and ardent feelings, a knowledge of the wise and good of our country, that they are to be trained up to virtue and patriotism. Some of the men whose names we have just mentioned, had they chosen another profession, would have stood among the very foremost in the annals of our country. The names of Waddel and John B. Smith would have ranked with that of Henry; and Graham and Brown would have been associated with Pendleton and Wythe. But highly gifted as they were, and conscious as they must have been of the workings of genius within them, they chose the humble lot of ministers of the gospel; and, with scarce a support sufficient to supply the most urgent necessities of nature, preferred to labour for the everlasting welfare of their countrymen. Such generous devotion to the best interests of man, such disinterested love, is

* The reader will forgive the Editor's partiality for a venerated, and much loved relative.

worthy of remembrance; and these examples ought not to be lost on our young citizens.

In the year 1759. Davies removed from the county of Hanover to Princeton, for the purpose of entering into the office of President of the College of New Jersey, to which he had been unanimously elected. A full account of this matter is given in the Farewell sermon, preached in Hanover, July 1759. We beg leave to make the following extract. The text is 2 Cor. xiii. 11. *Finally, brethren, farewell. Be perfect, &c.*

“Farewell, especially a final *farewell* among brethren is a melancholy word, the language of bereaved love. And little did I once think I should ever have occasion to pronounce this doleful sound in the ears of my dear congregation in HANOVER, with whom I fully expected to live and die. Both my first settlement here and my final removal were altogether unexpected. A few weeks before I made my first visit to HANOVER I had no more thoughts of it as my pastoral charge, than of the remotest corner of the world; but was preparing to settle in ease near my native place,* till the more urgent necessity and importunity of the people here, constrained me to alter my resolution. It is known to no mortal but myself with what reluctance, fear, and trembling, I accepted your call. The rawness and inexperience of my youth, and the formidable opposition then made both by church and state, when a dissenter was stared at with horror, as a shocking and portentous phenomenon, were no small discouragements in my way. For some years I durst hardly venture to appear but in the pulpit, or in my study; lest, by a promiscuous conversation with the world at large, I should injure the cause of religion, by some instance of unguarded conduct. In short, my self-diffidence rose so high, that I often thought I had done a great exploit, when I had done no harm to this important interest, which I had a sincere desire, though but little ability, to promote. But having obtained help of God, I continue to this day. And I am not ashamed publicly to own these early discouragements, that if I have done the least good to any one of you, God may have all the glory, who has bestowed so unmerited an honour upon the unworthiest of his servants, and made use of such clay to open the eyes of the blind; and that I may remove the despondency, into which some of you are sunk, of ever finding your present loss repaired in my successor.

But when, after many an anxious conflict, I accepted your call, I fully expected I was settled among you for life. I did not foresee, nor seek for, nor even desire an occasion to remove, notwithstanding the various difficulties attending my situation; and whatever advantageous offers have been made to me, on either side the *Atlantic*, have not had the force of temptations. It was in my heart to live and die with you: and such of you as best know my circumstances, and how little I shall carry from *Virginia*, after eleven years labour in it, must be convinced in your own conscience, and can assure others, that worldly interest was not the reason of my attachment. I hope I understand my office better than to make a money-business of it, or a trade to acquire an estate. Or, if this had been my design, I would have chosen some other place than HANOVER to carry on the trade. This, such of you as have been most generous to me, and to whom I shall be always grateful, have often professed yourselves sensible of, with more friendly anxiety than I could have expected or desired.

To satisfy you of the reasons of my present removal, I will give you a brief impartial account of the whole affair:

* *St. George's*, in the territories of Pennsylvania.

The college of NEW-JERSEY, though an infant institution, is of the utmost importance to the interests of religion and learning in several extensive and populous colonies. From it both church and state expect to be supplied with persons properly qualified for public stations, and it has already been very useful to both in this respect. Before the irreparable breach made in it, by the death of that excellent man, president Burr, its members were increased to near a hundred; and there was no small prospect of considerable additions every year. But alas! president Burr, its father, is no more. Upon his removal, the trustees made choice of the Rev. Mr. Edwards to succeed him, the profoundest reasoner, and the greatest divine, in my opinion, that America ever produced. His advancement to the place, gave the public sanguine expectations of the future fame and prosperity of the college. But alas! how short is human foresight! how uncertain and blind are the highest expectations of mortals! He was seated in the president's chair but a few days, when he was taken sick and died, and left a bereaved society to lament his loss, and pine away under it. An earthquake spread a tremor through a great part of our solid continent on the melancholy day on which he died;* how much more did Nassau-Hall tremble, when this pillar fell! Some of the trustees, to my great surprise, had some thoughts of me, upon the first vacancy that happened. But knowing the difficulty of my removal, and being very unwilling to bereave my congregation, they made an attempt, upon president Edwards' death, to furnish the college with another; and therefore chose the Rev. Mr. Lockwood, a gentleman of a worthy character in New-England. But being disappointed as to him, they elected me on the 16th of last August, and were at the trouble and expence of sending two messengers to solicit the affair with me and the presbytery. I can honestly say, never any thing cast me into such anxious perplexities. Never did I feel myself so much in need of divine direction, and so destitute of it. My difficulty was not to find out my own inclination, which was pre-engaged to Hanover, but the path of duty; and the fear of mistaking it, in so important a turn of life, kept me uneasy night and day. I submitted the matter to the presbytery, and gave them an honest representation of it, as far as it was known to me. As I was at an entire loss in my own mind to discover my duty, I could not, upon the authority of my own judgment, approve or reject their decision; but I cheerfully acquiesced in it, and sent it, with my own negative answer, to the board of trustees, and expected never to hear any more about it. But the trustees, to my still greater surprise, made a second application, requesting I would act as vice-president during the winter, till the synod should sit, when the judgment of the presbytery might be referred to that higher judicature. After making all the enquiries in my power to discover what was my duty in so perplexing a case, I thought I had certainly found out the will of God, and returned an absolute refusal in the strongest terms; transferring all my interest at the board to another gentleman,† whom I looked upon as incomparably better qualified for the place, and of whose election I then had considerable hopes. Upon this, I was as much settled in Hanover in my own mind as ever; and, as many of you may remember, publicly congratulated you upon the pleasing prospect. But how was I surprised and struck into a consternation, to receive a third application in more importunate terms than ever! This again unsettled my mind, and renewed my perplexities; though I was encouraged to hope, that when I had so sincerely committed my way unto the Lord, he would direct my path, and order things so, as that the result should discover my duty. This third application, as I informed the trustees in my answer, constrained me only to admit a *mere possibility* of its being my duty to comply; but my mind was still almost established in the contrary persuasion. It constrained me only to lay myself open to conviction, and no longer shut up the avenues of light; and

* March 22, 1758.

† The Rev. Mr. now Dr. Samuel Finley.

therefore I came to this conclusion—To mention at large, all my difficulties and objections—to insist that my first election should be null, because my electors were not then apprised of my objections—and to leave it to the trustees, after hearing all that could be said against it, whether to re-elect me at their next meeting. But even this was not all: I farther insisted, that in case they should re-elect me, it should be referred to the synod of New-York and Philadelphia, whether I should accept the place. This is a brief view of my proceedings in the affair: and for further intelligence I must refer you to my friends, the elders of this congregation, to whom I have communicated all the letters I have received or written, that they may be able to satisfy you. And I can assure you in their presence, that all of them that heard my answer, expressed their acquiescence in it. The result of the affair, when left upon this footing, has been, that I was re-chosen at the board of trustees by a much greater majority than at first; and that the synod, consisting of an unusual number of ministers from various parts, after hearing at large what could be said upon both sides, not only consented to my acceptance of the proposal, but even dissolved my pastoral relation to my dear charge, and ordered my removal by an almost unanimous vote. This has brought the tedious anxious affair to a final issue, and disarms all my resistance, so that I can struggle no longer. It was one of my vows, on the solemn day of my ordination, that I would be subject to my brethren in the Lord, in all things lawful. It is therefore very impertinent to object, that “I might stay after all, if I would.” It is true it is in my power to refuse to comply with my duty, even when it appears: it is in my power to violate my solemn vows, and incur the guilt of perjury by disobedience to my brethren, in that judicature to which I belong: that is, it is in my power, as a free agent, to sin. But this is a preposterous power, which I hope God will enable me never willingly to exercise. O that his grace may always happily disable me from disobeying the call of duty.”—pa. 442—6.

[TO BE CONTINUED.]

RELIGIOUS INTELLIGENCE.

DOMESTIC.

American Board of Commissioners for Foreign Missions.

LETTER FROM RIO JANEIRO.

[South America has long presented itself to the eye of the Christian philanthropist, as an interesting field of missionary labour; whether he regards the native population of that great continent, or the descendants of Europeans, who will ultimately become powerful nations. Ever since the formation of the American Board of Commissioners for Foreign Missions, it has

been earnestly desired by the Board and the Prudential Committee, that some favourable opening should be found for introducing the Gospel, especially among the Aborigines. For this purpose correspondence has been held, and authentic information has been sought. The following letter to the Corresponding Secretary was written in answer to inquiries on the subject, by a young gentleman from Massachusetts, who visited Brazil in the course of the last winter. The reader will deplore the

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darkness and moral desolation, which reign wherever the Romish Church has retained a firm authority.]

Rio de Janeiro, Feb. 7, 1819.

Reverend and Dear Sir,

The prospect of contributing something to the cause of missions, has been great support to me, since I left my native land. But, if I have rejoiced, it has been with trembling. I viewed myself in a responsible situation. I feared, lest a partial survey, or other causes, should lead to an erroneous statement of facts. But the good Lord, who has been on my right hand to protect me, has been pleased to favour me with the best sources of information;—to Him be all the praise.

I arrived here on the 18th January, after a passage of 63 days. The Lord in mercy rendered the voyage greatly conducive to the establishment of my health; and I find that this climate, though warm agrees with my constitution.

I will endeavour to be as explicit; as the length of my communication, the nature of the subject, and my means of obtaining information, will permit.

Brazil was proclaimed a kingdom in 1816. The population of the kingdom, including slaves and Indians, is supposed to be nearly three millions. That of this city is said to exceed two hundred thousand. A large proportion are slaves. The number of Indians cannot be correctly estimated; but it is not great. They are divided into several tribes, some of which are so savage, that it would be dangerous going among them. Others are, in a measure civilized. Many, if not all, of this better description are Catholics.

This city is the seat of government. It has the appearance of considerable antiquity; and such are its manners and customs, that I can hardly persuade myself, that I am still in the new world. It is on a sandy plain, and is surrounded by a country highly picturesque and romantic. Hills rising above hills, and mountains beyond them, form the landscape of this part of the world. The lands are exceedingly fertile, and the climate

salubrious; though less so than further south. The heat is less oppressive than might be expected, being tempered by the land and sea breezes.

There is one English Episcopal society in this city, the only protestant society in the kingdom. It is of recent origin. The English in their commercial treaty with this nation, stipulated for the privilege of erecting churches for the accommodation of their own subjects. They are, however, to have neither bells, nor towers; and no attempts whatever are to be made to draw away the Catholics from their church and worship. They have not yet erected a church, but it is in contemplation to build one. The Rev. Robert P. Crane came from England about two years since, to take the charge of this society. I learn from him, that there are about four hundred English residents here. This gentleman is an amiable, interesting and intelligent man. His sentiments correspond with the articles of the Church of England, so far as I am acquainted with them. On the other hand, a considerable number of his hearers, he informs me, are Socinians.

I did not learn that any *law* existed, which should preclude the preachers, churches, or worship of other protestant nations. I was told they would not be molested, provided they did not interfere with the Catholics. But they would doubtless find it necessary to apply to the government for permission; and prejudice, caprice, and the impulse of the moment, sway so much the decisions of a despotic government in regard to the worship of those, whom they consider heretics, that I consider it impossible to be well assured in respect of the result.

The moral character of this people is deplorable. Although drunkenness is not often seen to walk the streets; and perhaps is less known in this city, than in most of the larger cities of our country;—almost every other species of iniquity abounds. Profaneness prevails to a very awful extent. From the conversation of many, whose standing is respectable, I should conclude, that they do not

look upon it as evincing a want of saving religion. Gambling is openly and generally practised. The grossest and most abominable familiarity exists between masters and their slaves. Bigotry, lust, and barbarous cruelty, not seldom combine in the same individual. It seems here, as in heathen lands, to have been the effect of their worship of images, to remove the Most High far from their thoughts. In general, they appear to have little sense of moral obligation, and of their accountability to God; and no fears that they are in danger of everlasting destruction. Seduction is so frequent, and the redress from the law so difficult to be obtained, that assassinations are not uncommon. The moral virtues are scarcely exemplified. As to the Sabbath—the traditions of the elders have more weight, than the law of God—many of their holidays are more regarded. While the people “abstain from meats,” and “pay tithe of mint, and anise, and cummin,” they omit the weightier matters of the law;—they refuse to “keep holy the Sabbath day.” The closing of the public offices and a few ceremonies in the morning, are the only observances, which came within my observation. Most of the stores are open. The markets are held as usual. Slaves are carrying fruit, &c. about the city for sale. Bull-baiting and the card table engage equally the attention of both sexes in the afternoon, and the theatre in the evening. And, universally, those who are not employed, in consequence of the closing of public offices, make the Sabbath a day of recreation. Contemplating the scenes before me on that day, I seemed to be in a moral wilderness. It was not a day of rest, consecrated to the Lord, but of noise and tumult; and proclaimed this to be a place “where Satan’s seat is.”

But the missionary, as such would not be tolerated here. This you have probably inferred from the facts already mentioned. He comes to convert sinners, and that neither priests, people, nor government would endure. Even the English nation, in order to obtain permission to erect

churches for the accommodation of her own subjects, found it necessary to engage that no attempt should be made by her clergymen to draw the Catholics from their religion. This government is absolute, and makes no scruple at imprisoning, or banishing from the country, the subject of any nation, if his actions correspond not with their wishes. Mr. Crane observed to me, that he should expose himself to both of these, should he give even a Bible to a Catholic.

Were it not the case, that the monks, the priests, and the established religion, are considered essential to the present form of government, which now stands on a precarious footing, I should be inclined to believe, that a missionary, possessing a good share of judgment and prudence, might labour unmolested, at least by government, in places remote from the capital. But these places have for some time—especially since the rebellion at Pernambuco, a few years since, engaged the watchful and anxious care of the men in power.—In a word, I have been able to find no reason for believing, that any part of Brazil presents, at the present time, a field sufficiently encouraging, to demand the particular attention of the Board.

The prospect is equally discouraging, in regard to schools. The instructor would not be allowed to introduce the Bible, or to instruct his pupils in the great doctrines of the Gospel. Education is in a very low state in this city, and throughout the kingdom. The schools in this city, which are few in number are supported by subscription. There are no free schools. The Portuguese generally, seem little inclined to reading. Although the king has opened his library (which is an excellent one of seventy thousand volumes,) to the people, few of the middle and lower ranks improve the privilege. Indeed much may be inferred, as to the state of education in this kingdom, from the fact, that although this city is the capital, the largest by far in the kingdom, the residence of the king and his court, a place of great trade, the resort, we may suppose, of the

greatest abilities and most splendid acquirements in the king's dominions; and, of course, the centre of information, and the seat of science and the arts;—there are, nevertheless, no literary, or scientific societies; no institutions for the encouragement and promotion of the arts: no public schools, academies, or colleges:—in fact, there are none in the kingdom;—no reading rooms, excepting in the king's library; few bookstores, and those of little note;—but one printing press, and but one newspaper.

(*To be continued.*)

From the Christian Monitor, published at Sangersfield, N. Y.

INTERESTING INTELLIGENCE RESPECTING THE INDIANS.

We would inform our readers that we have very pleasing, verbal information respecting the Indians who are bordering on us; it is said there are important movements amongst them; and it is scarcely traceable to what cause. It would almost appear that God has wrought without means, by the immediate influence of his Spirit upon them. But it may be in consequence of the late council convened at, or near Buffalo. There were then made, as we understand several important speeches respecting their embracing the Christian religion: They then separated without coming to any decision on the question. It is probable that many then received such impressions as caused them to stir up others, and to have communications from one tribe to another. But from some cause or other, we understand that the chiefs of at least eleven tribes agreed on another meeting, and that nine out of the eleven tribes have agreed to embrace the Christian religion, and invite Missionaries to come amongst them, and instruct them in the great doctrines of this religion; and also to establish schools for the rising generation. That the Macedonian cry "Come over and help us," is earnestly held out to the Christian people of this country. We hope and expect shortly to have official accounts of the matter to lay before our readers.

Extract of a letter, dated New Glasgow, Amherst, July 24, 1819.

Rev. and Dear Sir,

With the mail that carries this, I send you a number of the Lynchburg Press, containing the report of the Visitors of the Lovington* Sabbath-school; which they wish should obtain as extensive circulation as possible. It was thought proper to put it first in the Press, which could be transmitted to different editors with less expense than in manuscript. I promised to send a copy to you with the request that you would give it a place in your Magazine. It is, I think, well written; and is certainly well calculated to encourage Sabbath-schools. It gives a very flattering account of the school at Lovington; but nothing more than is just.—That school, from a small, and rather inauspicious beginning, has had almost unparalleled success. They still go on prosperously, and are only at a loss for teachers. The number of scholars is becoming too great for the number of teachers. Those, however, who are engaged in it, seem to be most heartily devoted to it, and will do all that can be done.—I think I hardly ever have been more gratified, than I was the first time I attended this school. I thought it looked like training up children for heaven. There appeared so much order, so much attention; while so many were engaged in reading the scriptures, and learning to know God their maker, and the duties they owe to him, my heart was filled. I am much pleased with a remark which I have heard the Rev. Mr. Logan make, "That we have hitherto been planting our corn in the woods; but Sabbath-schools are about to clear the ground, and we may shortly expect a plentiful crop." I do think that Sabbath-schools are to do much for our country, and for the church.—This is no doubt one of the means, and it may be a very principal one, by which Jacob shall arise.

There has been one instance of very considerable religious concern in school; it is hoped, it will be lasting.

* Published in No. IX.

It was a man of a family, who attended for the purpose of learning to read. When he heard very small children answering questions which he found himself unable to answer, he was so struck with a sense of his ignorance, that he burst into tears, and continued weeping most of the day. He had before opposed his wife's going to church, but now he resolved to encourage her to go, and to go with her himself. The school now brings out large congregations on the Sabbath. The last time I preached there, the house, (Court-House,) was crowded, the gallery, stairs, and windows full. May we not hope that some good will result from this school?

When I sat down, I intended to say the most I had to say, about our own Sabbath-schools in this place.

On Sabbath, the 6th of June, there was a commencement made; when thirty-one scholars entered. On the following Sabbath, (13th June,) there was an addition of fifteen scholars; on the next, (20th,) of thirteen; on the next, (27th,) of eleven. For two or three Sabbath's following there were considerable additions; but in the mean time a great number dropped off. The whole number of scholars that have entered is seventy; but the present number ought, I suppose, to be computed at no more than fifty. The most that has been recited in one day, was on Sunday, 27th June; when there were recited by memory, 901 verses in the Bible, 1002 verses of hymns, and 291 answers of the catechism. During the seven last Sabbath's, there have been recited by memory, 4032 verses of the Bible, 22596 of hymns, and 1019 answers of the catechism. For several reasons there has not been so much recited by memory for a few Sabbath's past, and one has been the introduction of a new exercise. I know not whether the same plan has been practised in any other school. On Sabbath, 11th July, a reward ticket was offered to the scholar in the first female class, who should produce the most and best scripture authority for the being of one only true God, the proper object of human worship, according to the first commandment.

On the same day a similar reward was offered to the scholar in the first male class, who should produce the most and best scripture authority against the worship of idols, according to the second commandment. On the following Sabbath the tickets were awarded to the two following lists of Scripture texts, as being considered the best.

<i>Female.</i>		
Exod.	xvi.	12
Deut.	iv.	35-39
	vi.	4
Nehe.	ix.	6
Isai.	xlvi.	5-22
	xlv.	5-8
	liii.	11
	lviii.	12
	lxvi.	9
Jere.	x.	10
Ezek.	xxviii.	22-26
Hos.	xiii.	4
Mal.	xi.	10
Matt.	iv.	8-10
Mark.	xii.	28-32
Rom.	iii.	29-30
	xiv.	11-12
	xv.	6
1 Cor.	viii.	4-6
	xii.	5-6
Eph.	iv.	5-6
1 Tim.	ii.	5
<i>Male.</i>		
Exod.	xx.	3-5
	xx.	23
Deut.	vi.	14
Psal.	cxv.	4
Neh.	ix.	6
Isai.	xlvi.	8-9
	lviii.	5
	xlvi.	15
Jer.	v.	19
	viii.	19
	x.	11
Dan.	iii.	28
Hos.	iv.	17
Hab.	ii.	18-19
Matt.	iv.	4-10
Luke,	iv.	5-7
Acts.	xix.	26
1 Cor.	viii.	4-10-7-
		14-19-20

On the following Sabbath the subject of the fourth commandment was proposed to the female class, and that

of the third to the male, in the same way; and to-day, (for it is now Sabbath evening,) a number of very appropriate texts were produced on each subject. This will give you an idea and specimen of the plan, as adopted by us. I think such a plan calculated to be very useful.

OBITUARIES.

COMMUNICATED.

HUNTSVILLE, ALABAMA.

DIED in this place on Wednesday the 28th ult. Mrs. Catherine Rawlins, consort of Eldred Rawlins, Esq. aged 25 years.

By the death of Mrs. R. a husband has lost an affectionate wife, a tender infant is bereaved of a mother's care, and society is deprived of one of its most valuable members. — Being of a modest and retiring disposition, unaffected by pomp and show, Mrs. R's real worth was hardly known. A stranger, in a strange land, she courted not the society of the rich or sought the applause of the vulgar, but, contented with the approbation of her conscience and her God, spent her time, not in gay and fashionable amusements, but where the female character always shines the best, in domestic life.

Having had an opportunity of perusing her diary which, previously to her death, had been seen by no person but herself, and altho' comparatively a stranger to Mrs. R; yet having conceived a high idea of her worth, I am induced to lay a few extracts before the public to let it appear that it is *not without reason*, her friends hope that she is now in regions of glory.

She has not fled from the thoughtless, gay and dissipated scenes of life to the right hand of God, as we frequently hear of many who never gave any other evidence of piety, except that when they found they were about to expire, said they were willing to go. Her diary, were it published would reprove those professors, whose piety consists *only* in their *profession*, and might be of service to those of her own sex, whose time is principally devoted to the ball-room, the theatre or the toilet.

Her frequent lamentations that she was not *more* holy, and that she fell so far short of fulfilling the desires of her heart, are the best evidences of a soul devoted to God, and a heart to which sin was a heavy burden.

Her diary is frequently without date, but many of her pious reflections appear to have been made on the Lords day.—

Extracts from her Diary.

Eccl. xii. 1. "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;"

Heard an impressive and deeply affecting discourse from the above text. How little is youth disposed seriously and attentively to consider the important subject, (a subject which involves the eternal happiness or misery of immortal spirits) how regardless of the awful consequences of procrastination, that device of sathan which has doubtless ruined thousands of precious and immortal souls! Grant, O Father of mercies, that I may be duly aware of the importance of time; and enable me to improve the many distinguished privileges with which I am favoured, that it may not add to my condemnation that I have heard Christ preached, and the way of salvation through him, but that it may prove "a savour of life unto life."

1 Cor. v. 7, 8. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Never, oh! never may I be unmindful of that solemn occasion, when, agi-

tated by hope and fear, I ventured to profess faith in a crucified Redeemer. With the sacred emblems of his broken body and shed blood in my hands, I took the vows of the Lord upon me, "to be for him, and not for another." Oh; that I may be enabled cordially to forsake every sinful way, and have greater and greater discoveries of the evil nature of that sin, to purchase the pardon of which, the Lord of glory left the shining courts above, entered our sinful world, endured temptations and suffered toils and privations in labouring for our everlasting good—oh! may the price which was paid for precious and immortal souls make me feel their worth, and ardently desire and pray for their salvation. If I might be an humble instrument in contributing thereto, were it but *one*, and that the *meanest* of rational creatures, it were greater honour and greater happiness than to preside in councils or rule in state with the possession of the wealth of the Indies.

Isai. xlv. 22. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

The subject of a truly evangelical sermon, from Rev. — wherein was shewn, 1. What is meant by coming to Christ, which is believing on him, and relying on his righteousness and great atonement, for pardon of sin and acceptance with the Father. 2. The duty of coming to Christ and the great danger of neglecting to do so. 3. The vanity of every other trust or hope, "for there is none else," that is, none able or willing to save.—Father of mercies, may I have no other trust or hope, save in the Lord Jesus Christ, renouncing all dependance on my own poor imperfect performances, all of which, so far from meriting a reward, have need, much need of pardon; and oh! may I hope it will be granted for Christ's sake.

May 10, 1818—Rev. — preached from Hebrews ix. 27. "And as it is appointed unto men once to die, but after this the judgment;" solemn thought! May it ever be present to my mind, and may it in a particular and forcible manner occur to me when I am tempted to omit a known

duty or infringe any of my maker's just and holy laws. Oh! that my wandering thoughts and affections, may at last lean and centre on that which can never disappoint them: that I may ever act with reference to the great and dreadful day of the Lord; yet let me not be influenced by a principle of slavish fear alone, but may a sense of divine goodness bring every thought and wish of my heart into captivity to the obedience of Christ.

Sabbath eve. May 31, 1818.—Having been prevented from attending public worship, by hard and almost incessant rains, I endeavoured to make up the deficiency by reading Owen on Spiritual Mindedness, and felt convinced of, and grieved for my deficiency in this grace. Am I or am I not an almost christian? Have I ever passed from death unto life, or am I yet in the gall of bitterness and bonds of iniquity, deceiving myself and others? Consider oh! my soul, the importance of this question! By a thoughtless inconsistent behaviour, we (professors) may do injuries beyond our imagination to conceive or power to repair, we may be accessory to the ruin of immortal souls; tho' in other respects we may have little or no influence, yet as professing christians, our conduct will be critically examined, and 'tis feared will often have an improper influence on many, who are esteemed worthy persons, judge of christianity, not from the Bible (for that they do not examine) but as they see it exemplified in the lives of the generality of professors; and such is the depravity of the human heart, their minds will dwell more on the *omission of one duty* than on the performance of an *hundred*; more on a *few faults and imperfections* than on many virtues.—

With reflections like the above is and journal filled. She has one very long and argumentative on the words of the Apostle, "Set your affection on things above, not on things on the earth," and she appears to have implicitly obeyed the injunction.—She seems to have had no desire "to preside in councils, to rule in courts or to possess the wealth of the Indies."

That honour which cometh from men, appeared with her, not to have been an object of pursuit—How few young ladies (or even old ones) keep a diary, and at retiring from the house of God are able to commit to writing the subject of discourse? How few like her set apart a day for special fasting and prayer? How few when *prevented* from attending public worship, spend the day in reading some book on spiritual mindedness? She was called suddenly away, but she has left behind evidences that she is now at the right hand of God—

*“The sweet remembrance of the just
Shall flourish when they turn to dust.”*

DIED on the 29th Sept. *Mrs. Ann Mary Gwathmey*, wife of Mr Temple Gwathmey, of this city. This lady had not attained the 25th year of her age, was blessed with an affectionate husband, and a little family of hopeful children, and was surrounded by a circle of friends, who understood her character and appreciated her worth—Yet she was cut off. Mysterious are the ways of providence! But they are wise, they are good. Let us submit to the divine dispensations, and endeavour to improve them.

Mrs. Gwathmey was exemplary in all the relations of life. Retiring and unobtrusive, she shunned admiration, and sought pleasure only in the discharge of duty. Her mind was deeply imbued with religion, and her constant endeavour was to reduce its precepts to practice. Not satisfied with mere *feelings*, she was an enquirer after divine truth, and was prepared, in a remarkable degree, to give a reason of her hope. The writer knows something of the progress of her mind in this most interesting subject, and of the care with which she examined every part of it that concerned her faith and practice. And in this he recommends her example to others. Perfectly free from all *pretension*, she was uncommonly regu-

lar steady and uniform in a course—alas a short one—of practical piety. Her disease was exceedingly distressing; yet all her sufferings were borne with wonderful patience and submission. “If it please the Lord to remove me; His will be done!—I am satisfied” was her language when in extreme pain. Her mind remained serene and unclouded to the last; and through the grace of her Saviour her whole struggle with death bore the air of a triumph. So much was this the case, that attending friends caught her spirit, and their sympathy with her in suffering, and their sorrow for the loss, were overpowered by the moral sublimity of her hopes and the joyful anticipations of her faith. Indeed her only concern was for her connections; and respecting them, she had no wish, but that they might be made partakers of a like precious faith. As to her children, her desire was that they might be trained up in the ways of piety. Committing them and her husband to the mercies of God, she sweetly fell asleep in Jesus. In the grave she now rests—But in the morning of the resurrection, she will come forth at the bidding of her Saviour. Corruptible will then put on incorruption, and mortal will be clothed with immortality: Then shall be brought to pass the saying, Death is swallowed up in victory. O death! where is thy sting? O grave where is thy victory?

We have recorded this death, because the example is edifying and encouraging. The excellency of Christianity is manifest in the triumphant departure of the humble believer. Let the reader live the life, then shall he die the death of the righteous; and as he sinks into the grave, he may sing with the Christian poet,

*My flesh shall rest beneath the ground
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise
And in my Saviour's image rise.*