

THE
VIRGINIA
EVANGELICAL AND LITERARY
MAGAZINE.

VOL. II.

APRIL, 1819.

No. IV.

ILLUSTRATIONS OF SCRIPTURE.

No. IX.

On Circumcision; the seal of the Covenant.

“And God said unto Abraham, thou shall keep my covenant therefore, thou, and thy seed after thee, in their generations.

“This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man-child among you shall be circumcised.

“And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

“And he that is eight days old shall be circumcised among you, every man child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed.

“He that is born in thy house, and he is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

“And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”—*Genesis xvii. 9-14.*

In illustrating this passage of scripture, it may be well to advert again to the signification of the term, *Covenant*. “It is a mutual agreement between one or more parties.” Such agreement is made between parties on an equality, as is the case in contracts or treaties between man and man; or between parties where the whole power and authority is on one side, and on the other there is nothing but to accept or

reject what is proposed. This was the case in the covenant of works. God proposed every thing to Adam. Obey, and live—disobey, and die, were the terms. It was, however, left to Adam's free will to obey or disobey. In this covenant, God transacted immediately with Adam. In the covenant of grace, the case is different. Man has been and of necessity must be regarded as a sinner, since his apostacy; and the Almighty has conducted all his dealings with him subsequent to that melancholy event, through a mediator. According to the counsels of eternity, the Word of God appeared unto the fathers, and afforded all the instruction that was received, and announced every promise that was made. He was the head of the church from the beginning, and all believers were members of his body. To Abraham, as united to him, were the promises given; and with him in the same respect was the covenant made. And, inasmuch as Abraham was the first member of the organized visible church, the covenant of God in Christ was particularly stated, and the promise especially made to him as the father of the faithful. In this covenant, God the Father Almighty promises through Christ to be a God to him and his seed; and Abraham was required to accept the offered grace. As a sign and seal of the faithfulness and truth of God, circumcision was instituted and its administration enjoined. In all the appointments of heaven, there is wisdom, there is adaptation to the condition of man. This is true in the positive institutions, as well as moral precepts of revealed religion. In solemn covenants or contracts between man and man, it was the uniform custom to ratify them by some significant action, or the use of some symbol. Even the forms of expression respecting these things were derived from this usage. In Hebrew, the literal rendering of the phrase translated *to make a covenant*, is, *to cut or divide a covenant*; in Greek, it is, *to cut covenant-oaths*; in Latin, *to strike a covenant*. The usage, in the two former languages, was derived from the custom of dividing some animal, when a covenant was made, placing the parts opposite to each other, at a little distance; and the contracting parties passing between them. This remark affords an illustration of Gen. xv. 9—18. The Latin phrase was derived from a custom somewhat different. The contracting parties had an animal near at hand; they repeated the terms of their covenant; and added, "if we fail to observe this engagement, may the Gods strike us as we strike this animal"! And at that moment, the animal was struck on the head. [Vide Livy I. 24. sub finem.] This sign of confirmation or ratification was figuratively called the covenant. Gen. xvii. 10. "This is my covenant which

you shall keep, between me and you, and thy seed after thee; every man child among you shall be circumcised." In the preceding verses, the terms of the covenant are stated by the Almighty; and first we learn what was required of Abraham, "Walk before me, and be thou perfect." Secondly, God states his part of the engagement in three particulars, 1. That Abraham should be the Father of many nations, and should have a numerous posterity: 2. That God would be a God to him and to his seed: 3. That the land of Canaan should be given to him for an inheritance. We have before shown that these promises included spiritual as well as temporal blessings; and that the latter were types, and indeed were promised principally if not entirely in reference to the former. Circumcision then was a sign and seal of God's covenant made with Abraham through Christ, in which spiritual blessings were insured to the church, or family of the faithful.

That circumcision had a spiritual signification is manifest from the following passages of Scripture. Deut. x. 16. "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." Deut. xxx. 6. "And the Lord God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." Jere. iv. 4. "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem, lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." It may also be remarked, that the term *uncircumcised* is frequently used in scripture to express the opposite of this circumcision of the heart—As in Leviticus, xxvi. 41, 42. "If then their uncircumcised hearts be humbled, and they accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember."

In similar language, Jeremiah says, "Behold their ear is uncircumcised, and they cannot hearken." vi. 10. Again, ix. 26. He says, "And all the house of Israel, are uncircumcised in heart." The same expressions are found in Ezekiel xlv. 7, 9.

With these passages of Scripture let us compare some in the New Testament Rom. ii. 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God. iii. 1, 2. "What advantage then has the Jew? And what profit

is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God. 30th ver. "Seeing that it is one God who shall justify the *circumcision by faith*, and the *uncircumcision thro' faith*." Rom. iv. 11-12. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: and the father of circumcision, to them who are not only of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Phil. iii. 10. "For we are the circumcision, which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh." Col. ii. 11. "In whom ye also are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." It may also be remarked that, in the new Testament, the term uncircumcised is used in the same sense as in the old; as in Acts vii. 51. "Ye stiff-necked, and uncircumcised in heart and ears; ye do always resist the Holy Ghost—as your fathers did, so do ye." With this, and the passages quoted above, may be compared James i. 21. "Wherefore lay apart all filthiness, and *superfluity of naughtiness*, and with meekness receive the ingrafted word, which is able to save your souls." In this text, the phrase, *superfluity of naughtiness*, may sound strangely. Is any naughtiness to be retained; that the superfluity of it is to be laid aside? The expression has reference to the rite of circumcision, and to the spiritual import thereof; and can only be explained in this way. To a person understanding the manner in which this ceremony was performed; the corruption of nature, expressed by it; and the sanctification designated; the passage will appear clear.

Having advanced the scriptural evidence that circumcision was a sign and seal of a spiritual covenant, we will make some remarks on some of the passages quoted, and on the subject in general.

The rite under consideration seems to have been instituted for the purpose of showing that a corrupt nature is propagated by man; and that this corruption must be removed, or the sinner be made to suffer the penalty of the broken law. As it was a painful and bloody rite, it aptly represented the desert of sin, and the bloody sacrifice which was necessary for the pardon of the sinner. The sinful nature represented by circumcision is, in the new Testament, called the old man; and in the epistle to the Eph. iv. 22-24, the

apostle very plainly expreseth the truth here exhibited by a type, "That ye put off concerning the former conversation *the old man*, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which is renewed in knowledge after the image of him that created him." This the apostle represents as the amount of the christian doctrine. But this is the very thing represented by circumcision; as will appear manifest by adverting to the passages in Deuteronomy already quoted. x. 16. "Circumcise the foreskin of your heart; and xxx. 6. "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." The most obvious and important effect of regeneration is, to induce the supreme love of God; this circumcision of the heart, then, to love God in this way, is undoubtedly regeneration. But if circumcision is not intended to express this doctrine, it would be utterly improper to use such language as that of Moses. If farther evidence is necessary, the declaration of the apostle in Rom. ii. 28, 29, already quoted, will be amply sufficient. "He is not a Jew who is one outwardly," &c. Circumcision then implies the corruption of our nature, the punishment to which, in consequence of sin, we are exposed; and the necessity of the regenerating and sanctifying grace of God. So that a man truly circumcised in the full scriptural sense of the term is a true member of the church of God, he worships God in the spirit, rejoices in Christ Jesus, and puts no confidence in the flesh.

Again, we observe that circumcision is a seal of the righteousness of faith. This is evident from the express declaration of the apostle Paul, Rom. iv. 11. "He received the sign of circumcision, a seal of the righteousness of faith which he had, being yet in uncircumcision, &c. The righteousness of faith is that righteousness by which a sinner is justified in the sight of God. This is sometimes called "the law of righteousness"—Rom. ix. 31. It is elsewhere called "the righteousness of God" Rom. i. 17—and x. 3. And in Phil. iii. 9. it is described as, "the righteousness which is of God by faith." This is a righteousness pointed out by God, wrought by him, and freely conferred by him as the God of all grace. It is received by the sinner, through faith in the Lord Jesus Christ. At the time when circumcision was instituted, an epitome of the gospel was given to Abraham; by the grace of God he had been enabled to believe; and God to encourage and strengthen his faith, added circumcision as a pledge of his own faithfulness in the performance of his promises; as a

sign and seal of that righteousness of faith, of which Abraham had been made partaker, and thro' which it was the divine intention to justify every one who should be saved. Thus was the gospel, the very identical gospel in which we believe, preached to Abraham. And thus did God give evidence, for the comfort of the Church, that the Messiah, who according to carnal descent was then in the loins of Abraham, in the fulness of time should come, and be cut off for the sins of the people. The ancient Jewish Doctors understood this spiritual design of circumcision as appears from their customary saying, "A proselyte from the time that he becomes a proselyte, is like a new born infant." And hence, when Nicodemus wondered at the doctrine of our Lord concerning regeneration, our Saviour asked, "Art thou a Teacher in Israel, and knowest not these things?"

Farther, it will appear that circumcision was a seal of the covenant of grace, by adverting to the text before quoted. It was a seal of the righteousness of faith, says the Apostle. And the righteousness of faith, is the righteousness which God bestows according to the covenant of grace, and which entitles us to its blessings—But circumcision was the seal of the covenant which God in Christ made with Abraham, therefore the Abrahamic covenant was the covenant of grace.

Farther, according to the preceding account, circumcision implied, and required the exercise of faith. Of this there can be no reasonable doubt, since it was the seal of the righteousness of faith. To deny this would be to affirm, that circumcision was the seal of that which was not true. Accordingly, when a Jewish parent offered a child for circumcision, that parent did of course make a profession of faith in the covenant promises of God; and when a proselyte applied for this rite, it would have been perfectly correct to address him in the identical words which Philip addressed to the Eunuch, "If thou believest with all thine heart, thou mayest." Another remark of importance is, that circumcision was the initiatory ordinance into the visible church of God under the former dispensation. To set this matter in a clear light, let us make some remarks on the subject—Many seem to suppose that before the coming of our Saviour, there was no regularly constituted church in the world—but this is a mistake. When the word is first introduced in the New Testament, it is not introduced as a new term; but as one perfectly familiar to the disciples; and of which there was no need of an explanation—But not to dwell on this observation, in Acts vii 38. St. Stephen, in his defence, uses these remarkable words." This is he [Moses] that was in the church in the

wilderness." This seems to be decisive on the subject. It may however be remarked that the Greek word, rendered *church* in the New Testament, is a translation of a Hebrew word of very frequent occurrence in the old, having the same signification, but usually rendered *congregation* in English; but in the septuagint, translated by the very same word, which the New Testament writers use when they speak of the church. Thus, in innumerable instances we might just as well read *church*, as *congregation*, in the Old Testament. And in fact the church of God was an idea just as familiar to the Jews as to us. That circumcision was the initiatory rite unto this church will appear by a few considerations. When God called Abraham and established the church in his family, circumcision was instituted. The child of every Hebrew was, according to divine command, to be circumcised. When any person became a proselyte, this rite was to be administered to him, and his offspring—so that in no case whatever, was an uncircumcised male considered a member of the congregation of the Lord, that is of the visible church. The result of the whole may be thus stated—God established a visible church in the family of Abraham: circumcision was,

1. The initiatory ordinance into that church, and implied
2. Depravity of human nature, and liability to punishment.
3. The necessity of pardon [through the blood of the Messiah] and of sanctification [through the Spirit.]
4. It was a seal of the righteousness of faith; and of course
5. Of the covenant of grace. And as such obliged the subjects of it to a life of holiness and new obedience: It therefore represented a death unto sin and a life unto holiness.

To this it may perhaps be objected that multitudes who were circumcised, lived and died in unbelief, and therefore partook of none of these spiritual blessings. To which we answer in the words of the apostle, "What then? Shall their unbelief make the faith of God of none effect?" [Where faith, means faithfulness, veracity.] It is the seal of God, whereby he is engaged to grant to the election of grace, the blessings of the covenant. And if numbers in the visible church did not believe, yet the counsel of God shall stand. It may be asked, then, What profit is in circumcision? It is again answered in the words of the apostle, "Much *every way*, but chiefly because to them were committed the oracles of God." But again one may object, circumcision was applied to infants as well as adults, but infants were incapable of discerning and believing all the truths stated. This objection must go to prove (if it have any force) one of these three things:

either that circumcision was not applied to infants; or that it ought not to have been so applied; or that it has not the spiritual or religious signification which has been mentioned. The first will not be pretended—to the second, we say, “Nay, but who art thou O man that reasonest against God?” And to the third, we repeat the apostolic declaration, that, “circumcision was a seal of the righteousness of faith;” and the saying of the old prophet, “The Lord your God will circumcise your hearts, to love the Lord your God with all your heart,” &c. But it may be said, after all, what good can this *baby-cutting* do? Infants cannot believe, &c. We answer God’s appointment ought to satisfy us. There may be very good reasons for a practice, which escape our notice, but which omniscience clearly discerns. The apostle Paul however, says that the profit is much *every way*. Thus they enjoyed the benefits of public worship, of domestic religion, of pious example, of religious education—thus were they made the depositaries of the divine word, and heard the voice of the prophets, announcing the messages of heavenly love, of divine wrath and compassion—So that according to the words of the pious and judicious Scott, “There were probably more real converts in that nation than in all the world beside”—and surely these were unspeakable advantages.

But it may be enquired, when did the obligation to observe this ordinance cease? Jesus Christ himself was circumcised, and are not we his disciples under obligation to follow his example? To this it is answered, that Jesus Christ became a minister of the circumcision, for the establishing of the truth of God, in order that he might accomplish the promises made to the fathers. [Rom. xv. 8.] God had promised to the Patriarchs, that in the seed of Abraham, all the families of the earth shall be blessed. To ratify this promise, and from among the Jews, by means of Jews, to send out the gospel to all nations, was the reason of Christ’s circumcision. It is plain, then, that this reason cannot bear upon us; and of course that we are under no obligation to conform to this rite, because our Saviour submitted to it. But again, circumcision had respect unto the promised offspring, yet in the loins of the fathers; and by it believers, in the former age of the church, were directed to a Messiah who was to come. After the Messiah had come, and finished his work, the reason of the rite, in this respect would of course cease. Submission to circumcision, as a religious rite, or as a means of grace, was, in effect, denying that the Messiah had come. Therefore said the apostle, “If ye be circumcised, Christ shall profit you nothing.” These remarks will apply to a question much agitated among

us, namely, whether we are under obligation to follow Christ in submitting to baptism—John when he baptized told the people to believe on him **THAT SHOULD COME**. See Acts xix. 4. The ordinance of John, then, was a *previous ordinance*; it was not a peculiarly christian dispensation; and therefore we are not bound to submit to it any more than to circumcision. The obligation to be baptised is distinctly acknowledged, not because our Lord was baptised by John; but because after he had made the atonement, and was declared to be the son of God with power, he instituted his own baptism in the name of the Father, the Son, and the Holy Spirit. The command of Christ, then, as the acknowledged head of the church, is our authority for administering this ordinance. But to return. We find in the 15th of Acts a solemn abolition of the obligation to submit to circumcision as an initiatory ordinance. And here an inquiry of considerable importance arises, has no ordinance been substituted in its place? Let us ascertain. And first we ask, does any ordinance in the christian church signify,

1. The sinfulness of human nature;
2. The necessity of pardon thro' the blood, and sanctification by the spirit of Christ? Does any ordinance bear the character of
3. A seal of the righteousness of faith; and of course
4. Of the covenant of grace? Does any ordinance
5. Recognize our engagement to be the Lord's, and oblige us to live a life of holiness—and what is that ordinance? Do any need be told?

But again, the apostle Paul says, that “He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith, which he had being yet uncircumcised; that he might be the father of all them that believe though they be not circumcised, that righteousness might be imputed to them also.” Now here the question is, how did Abraham by the sign of circumcision become the father of numbers who are uncircumcised? Or in other words, how do uncircumcised believers become children of Abraham, in consequence of his receiving the sign of circumcision? It is easy to see how in this way those who are circumcised may be reckoned his children—but the question is about the uncircumcised. It seems to us that the only way in which this question can be answered, is by saying, that baptism is now in place of circumcision. And we think that a comparison of this passage with Col. ii. 11, 12. is perfectly decisive of the question. “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, *by the*

“*circumcision of Christ; buried with him in baptism, &c.*” where baptism seems to be called the circumcision of Christ, or christian circumcision. For the circumcision of Christ can only mean one of three things—1. That which Jesus actually submitted to in his infancy: or 2. That which is performed on the heart by his agency: or 3. What we have just said, namely baptism, as a sign of this circumcision of the heart, this purification of our nature. That it does not mean the first is universally admitted; that it does not mean the second appears from the consideration, that *that* idea had been expressed before, by the terms *circumcised by the circumcision made without hands*, and the apostle surely would not immediately repeat the same sentiment. If any one should not be satisfied with this remark, let him translate the two parts of the 11th verse from figurative into literal terms, and he will find that the interpretation opposed, will make the apostle affirm that we are renewed or sanctified, by being renewed or sanctified. And surely he would not speak thus. But let the former part of this verse signify regeneration; and the latter in connection with the 12th verse signify baptism as related to the spiritual truth signified by it, and all will be plain and natural. We therefore believe that baptism is the ordinance of the church of God which is placed in the room of circumcision.

Having discoursed so largely on circumcision as a seal of the covenant of grace, we shall employ but little time on the subject of Abraham’s justification. From what has been said it is evident that he was justified in the same manner in which christians are justified now, that is by faith. But if our remarks have not satisfied any one on this subject, we shall refer him to the fourth chapter of Paul’s epistle to the Romans. This settles the point beyond controversy.

Hastening now to a conclusion, we infer from this subject, 1. The divine inspiration of the bible. Altho’ the several parts of this book were written in different ages, and by different persons, yet the same spirit runs through the whole; the same religion is taught, the same promises are made, the same hopes warranted. The only difference is in the degree of clearness with which the truth in different ages is revealed. 2. The promise made to Abraham the father of the faithful, “I will be a God to thee and to thy seed,” appertains to every sincere believer; for says the apostle, “If ye are Christ’s, then are ye Abraham’s seed and heirs according to the promise.”

For the Virginia Evangelical and Literary Magazine.

ON THE IMPORTANCE OF A GOOD DELIVERY.

MR. EDITOR,

I happened to go into a certain church, the other evening, to hear a young minister preach. I had never seen him before, (indeed he was a stranger in the place,) and I knew nothing about him, only I had heard that he was a man of sense and learning. Of course, I took my seat with a reasonable prejudice in his favor, and a comfortable expectation of being instructed by his discourse. But how sadly was I disappointed to be sure! His manner of giving out the first hymn, indeed, was a little alarming, as it appeared to me exceedingly dull considering the spirit of the poetry, which was in the finest manner of Watts. However, I made some allowance for what might be diffidence in the speaker, and deferred my hope to the prayer. But here too I was disappointed again. For though I had endeavoured to prepare my heart for this solemn office of devotion, I soon found that the preacher's delivery was so exceedingly cold, (to say nothing of a painful hesitation and sundry most unaccountable tones,) that it was physically impossible for me to follow him at all. Still, I continued to *converse with my magnanimous mind*, as one of Homer's heroes might have done in a similar strait, and waited for the sermon. The sermon came; and here I thought he would certainly rouse himself at last, especially as the text was one of those life-breathing passages of Paul, which seem almost able to raise the dead. To do him justice too, he certainly shewed judgment enough in the introduction and division of his subject, and, upon the whole, did not discredit his character for learning. But still the same dead and alive monotony of voice continued to oppress my ear, till at last in spite of all my efforts to the contrary, I found that my mind had fairly wandered from the speaker, without a wish to return. And now, I looked around upon my fellow-sufferers in the house. Most of them were decently composed, and some, (thrice happy and more,) actually fast asleep in their pews. Many of the ladies even, notwithstanding their natural vivacity, were evidently subdued by the soporific virtue of the discourse. All this was really too much for me, and I soon sunk into a state of suspended animation, from which I was only roused by the notes of the closing hymn. In conclusion, I went home dissatisfied with the speaker, and with myself too, for I was willing to divide the blame with

him; though perhaps I may have given him rather the largest half for his share.

And now, Mr. Editor, after this experience, will you not allow me to press upon all who design to preach the gospel, the duty of acquiring a good delivery? For indeed, how often do we see the finest talents almost thrown away, for the want of a decent power of speech! And how often are the most valuable gifts of piety and learning, rendered nearly useless to the church, by the dull and drowsy elocution of the preacher. The truth is, (and we must all confess it,) a well managed voice is of the utmost importance, if not absolutely indispensable, to a speaker's success. And so, we see, have judged all those who were best qualified to decide the point. We all remember, at least, what pains Demosthenes, and Cicero are said to have taken in order to tune and sweeten their voices in a proper manner. The saying of the first upon the subject, is even too trite to be repeated, and the last quotes it with marked approbation. But if these men, and especially the Roman, with all his splendid and various acquirements, still felt that they could not dispense with a good delivery, what other speaker shall ever venture to neglect it?

But perhaps it may be said, that "these were ancients, and the ancients were notoriously of nicer ears than we of modern times. People now-a-days have more good sense, or at least more phlegm, than to be ravished by the mere whistling of a voice." But is this true, that is in any thing like the extent supposed? I admit, if you please, that we are not quite such musical automata as the Greeks or Romans. But still, we are human beings I suppose, and as such evidently capable of being affected by sound alone. The truth is, by the very constitution of our human nature, there is a positive charm in a tuneful voice which affects us all, and the wisest of us, independent of the sense. For are we not often delighted, we know not why, with the notes of an instrument, the piano or flute? But they are without any meaning, except indeed for the heart. And what is the voice but an instrument, the finest in the world, which affects us in the same way, and upon the same principles? Or, appeal to experience at once, the best judge of these matters. And how was it, I ask, that Whitefield drew such crowds around him, as by the power of a charm? Undoubtedly, in a great measure by the force of his elocution. We know at least that Garrick himself warmly declared, that he would give a hundred guineas to be able to pronounce the interjection O! in the preacher's manner. But Garrick, we shall be told perhaps, was a player, and an enthusiast in his way. Let us hear another witness then, above

all exception. "He had," says Dr. Franklin, "a loud clear voice, and articulated his words so perfectly, that he might be heard and understood at a great distance, especially as his auditories observed the most perfect silence." And again he tells us: "By hearing him often, I came to distinguish easily, between sermons newly composed, and those which he had often preached in the course of his travels. His delivery of the latter was so improved by frequent repetition, that every accent, every, emphasis, every modulation of voice, was so perfectly well turned and well placed, that without being interested in the subject, one could not help being pleased with the discourse; a pleasure of much the same kind with that received from an excellent piece of music." But why talk of Whitefield? Was not this same power of voice displayed among ourselves, by our own Henry in the forum, and Waddell in the pulpit? And I am sure too, that some of us have felt the very pleasure which the doctor describes, in the tongues of some of our living friends, whose accents are still trembling in our ears with indefinable delight. In short, whatever may be the case with the natives of Iceland, I am sure that we the good people of Virginia, have some "music in our souls," and are to be "moved by the concord of sweet sounds," as well as the ancient Greeks.

But perhaps it may be said in answer to all this, that "we ought not to be affected in this way by mere sound." And why not? I should like to hear the mode of reasoning which is to prove the point—though indeed I am afraid it would equally prove, that the author of our being was wrong in making us as he has done. For certainly the fact is, as I have stated, that we are thus affected, and it is a part of our nature to be so; (though I admit we may refine upon the principle too far.) It has pleased the Deity to make us creatures of flesh and blood, as well as of mind and spirit. We are sensible souls; not ethereal phantasms. It is sufficient to say then, that when we become mere philosophical critics sure enough, we may dispense with well-sounding voices in our speakers—though perhaps in that case, we might dispense with speaking altogether, and be satisfied to live upon the pure pleasure of abstract cogitation. In the mean time, however, it becomes those who hope to affect us by the vulgar use of the tongue, to "talk," as Falstaff says, "like men of this world," as smoothly and sweetly as possible.

If you like the tenor of these remarks, Mr. Editor, I hope you will give them a chance of being seen by those for whom they are meant. Thinking as I do, that our ministers of the gospel are the choice troops of virtue, I cannot but wish to

give all possible efficacy to their warfare against the hosts of vice. And sure I am, I will say it once more, that a good delivery is of the very first importance to all who would make themselves "*apt to teach,*" and skilful to persuade.

A HEARER.

For the Virginia Evangelical and Literary Magazine.

A CAMERA OBSCURA.

I am sitting here in my little study, all alone. And suppose I play with my own fancy awhile? Yes, my closet shall be a Camera Obscura at once. I close the shutters, and exclude the light from my window—not entirely however; but I just leave a little opening, in which I place the glass of philosophy, to amuse myself with the show. And now I turn my back upon the crowd of my fellow creatures without, to view them by the softer light of reflection within. And only see, in a moment, my wall is all alive with figures, more airy and beautiful than the Chinese shades. It is a picture in motion, or an animated landscape. The objects, you see, are all from life, only brought down to the miniature size. How brisk and natural, the pretty manikins are! Here they come, and there they go. They "have their exits and their entrances," and seem to act and talk for all the world like those whom they represent. What a lively and ingenious satire is all this upon the scene without! How truly little do all the employments, and amusements of the passing world, appear in their diminished size! How busily do the tiny actors move about in different directions! They look before them, and around them; but never raise their eyes to heaven! Alas! The poor things are quite absorbed in the present! Their great aim is to get wealth rather than wisdom, and to win this world instead of the next.

But let me single out a few objects from the crowd. There goes a carriage, and the little horses toss their heads, as if they knew whom they were drawing. It is the *beautiful and all accomplished* Mrs. Modeley, just united to a gentleman, of large fortune, and it is generally thought that she only married him for his wealth. There, she puts her head out of the window, and bows to that tall officer—to let him see that she is there. It is but three weeks since the knot was tied, and she lives in

the streets. Her happiness indeed, is truly "nothing if it is not seen." But perhaps she will get wisdom by and by, and learn to love her home.

But soft! here comes a *dandy* with his belle! And see, they seem to talk together; but of course I cannot see any ideas passing from their lips. There, she drops her ridicule—how malicious!—but the happy pygmy has caught it before it fell, and his corsetts are safe! It is an æra in his history. It will serve him to talk about for a whole month to come. Indeed I shall not be surprised if it decided the fate of his suit, and of his happiness for life. So true is it, that "little things are great to little men!"

And who is this that comes this way? A figure of consequence, if I can judge by the airs he gives himself. I think I ought to know him by his walk. And only mark how all the crowd make way for him, and how they bow to him on every side. And yet he is not visibly greater than the rest. No doubt there is some secret charm about him which escapes the eye. It is very likely he is a Director of the Bank.

But here again—what is all this long procession? Alas! it is a funeral! Yes, there is the hearse, and the mourners, and all the rest. I see by the pall-bearers, it is the corpse of a young maiden, they are waiting upon to its dark and silent home. Alas! neither youth nor beauty is privileged from the arrest of death. And see, even the thoughtless crowd are struck by this sad spectacle. Another moment and they will return to their pursuits with as much gaiety as ever. Yet there are hearts that cannot forget so soon. The harp is silent in the drawing room, and the portrait hangs covered on the wall. The parents sit in the lonely chamber, and looking in each others faces, feel that their daughter is no more. But there, the procession moves along—it passes—it is gone.

And this is the end of life! How well does the Psalmist say, that men walk in a *vain show*—even like these pictures on my wall. They come, they move, they act, they play about for a little while—a little while indeed—and then a funeral closes the scene!

SHORT DISCOURSES FOR FAMILIES.

[TO YOUNG WOMEN.]

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. 1. Tim. ii. 9. 10.

Christianity recognizes the various relations and conditions of the children of men, and enjoins the duties which result from them. Whatever men and women, husbands and wives, parents and children, masters and servants ought to do, is pointed out with clearness and precision sufficient to satisfy the enquirer after truth. Women seem to be under the especial protection, and to attract the particular notice of this benign and generous religion. While it peremptorily prescribes their duties, it puts on them the most valuable ornaments, invests them with the highest dignity, and affords them their best enjoyments. They ought then to regard with favour any attempt to explain and enforce a passage of scripture particularly addressed to them.

In the context, the apostle delivers a precept to men; and in the text he addresses women in the same style of authority; "In like manner also, I will that women adorn themselves in modest apparel," &c. He, in this injunction, has respect to the personal appearance or dress of women, and their conduct.

I. *He gives direction concerning their personal appearance.*

Altho' this may, by many, be regarded as a subject unworthy of a preacher's attention, and below the dignity of an apostle, yet it seems that the inspired writers judged differently. Peter uses language on this subject very similar to that of Paul. 1 Pet. iii. 3. "Whose adorning, let it be not that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." The reason of the attention given by the sacred writers to this subject is, *its moral influence*. There is a connection between the personal appearance and many passions and dispositions of the heart. This was observed by the heathen. It was said of one who lived in old time, that if he wished to ruin a poor man, he gave him costly raiment. We are very apt to think ourselves the better for fine clothes, and less worthy of notice when coarsely and meanly clad. Excessive attention to dress indicates a

mind vain and fond of trifles, and promotes the disposition of which it is an index. This extravagance often too produces loss of time, pecuniary embarrassments, and foolish rivalries. It curtails the means of doing good, and lessens the inclination to exercise charity. It occupies that place in the heart which ought to be occupied by a passion for moral and intellectual improvement. It is in reference to these things that the apostle delivers his precept, and by his phraseology it appears that he has in view, both the indications which the fashion of apparel gives of the wearer's disposition, and its effects on the beholder. He would have women adorned in such a manner as to evince a modesty, and purity, and delicacy, which instead of prompting the bold and licentious, overawe and subdue them into reverence. He knew the commanding influences of unaffected virtue, and he wished them to be exerted for the benefit of society.

The import of the various injunctions of scripture on this subject seems to be this, that women should not study personal ornament to the neglect of the duties of piety and virtue, or for the gratification of their vanity; should not indulge this propensity so as to embarrass those on whom they depend, or limit their own charity; and finally should not dress in such a way as to attract the attention of those who come into our solemn assemblies to gratify the lusts of the eye. The apostle Paul seems to direct his Corinthian sisters to wear veils in church. 1. Cor. xi. 10. "For this cause ought the woman to have *power* on her head because of the angels." In this passage, it is understood that the word *power*, is used for the sign of subjection to power or authority, which in ancient times was the wearing of a veil. And as for the *angels* mentioned by the apostle as a reason for this covering of the head, it is not supposed that they were the heavenly messengers, but persons* sent by the heathen as spies to observe the proceedings of christian assemblies. With this interpretation the text is very intelligible, and affords an admonition worthy of regard.

Notwithstanding the observations that have been offered, it is not supposed that the apostle intends rigidly to forbid all attention to personal appearance. The beneficial effects of this negligence are more than questionable. When our Saviour says, "Labour not for the meat that perisheth," he surely does not forbid active and laborious industry in the ordinary business of life; but the making of *perishing meat* the principal object of labour. So here it is thought that St. Paul intends to prohibit the employment of much thought or care on external ornaments, or making them a subject of principal

* Angel signifies a person sent, a messenger.

attention. These remarks have been made for two purposes: first, to remove that scrupulousness of conscience which is generally too much exercised with trifling restrictions, and lays too great stress upon them; and secondly, for the purpose of exhorting the young not to set their hearts on fooleries of this sort, but to raise their affection to higher and better things.

In the phraseology of the apostle there is particular reference to the attire of *strange women*. And there is reason to believe that among the Greek and Roman matrons and maidens, there was a disposition to imitate their meretricious ornaments. It is, however, due to our countrywomen to testify that in no country, and in no age have the purity and dignity of the female character been better sustained than among them. Long may they be the solace and the glory of their husbands and fathers!

II. *The apostle commands that women should adorn themselves, with good works.*

The discharge of any duty, resulting from any relation, is a *good work*. The precept of the apostle, couched as it is in the most general terms, takes a wide range. It may indeed be offered as a general remark, that christianity is not satisfied with the meagre performance of insulated duties. It recognizes every obligation, and requires at least honest endeavours to fulfil it. All that it becomes you to do then is here enjoined; and you are urged to the performance by the consideration that thus you will clothe yourselves with the most precious and most lasting ornaments. It is obvious that we cannot, in this discourse, discuss so general a subject in detail. In making a selection of particulars, regard shall be had to the most appropriate and important.

1. First then let it be remarked, that mental improvement will endow you with much more efficient and permanent influence than any personal attraction. This remark is intended to apply not only to the particular phraseology of the text respecting female ornaments, but to the ability of performing many of the good works, with which you are required to adorn yourselves. Females are expected to exert, and actually do exert a powerful influence on society at large. It is chiefly owing to christianity that this is the case. The religion of Christ, then, requires them to make this influence salutary in its operations. They are to soften the fierceness of man; and, at the same time, to excite him to deeds of high enterprise and splendid benevolence; to rouse him from the sloth of his nature, and prompt him to acts of beneficence. But women, trained to the eager pursuit of mere trifles, of

left without cultivation are utterly incapable of applying and directing the stimuli, which produce these salutary effects. But again, *home* is woman's proper sphere. There she shines in her true glory. But how can she be a suitable companion and counsellor, with an uninformed mind and an untutored heart? How can she afford the rudiments of learning, and give a right direction to the opening understanding and incipient passions, unless her own mind has been improved? Without forbidding then, or dissuading a reasonable intention to what are termed personal accomplishments, we would earnestly exhort you to be diligent in seeking intellectual improvement. Instead of wasting your time in reading the extravagancies of romance, employ it in studies, which afford a wholesome and vigorous exercise to the understanding: instead of cherishing a morbid sensibility by weeping over the fictitious tales of distressed lovers, or traversing in imagination, the dark galleries and silent halls of haunted castles; acquire by daily intellectual exertion, that steadiness and firmness of mind, which will enable you to bear the sorrows of real life, and to discharge the duties incumbent on you in a way that will afford the testimony of a good conscience.

The importance of this subject justifies the expression of deep regret on account of the miserable state of female education in our country. How can any solid acquirements be made, when the young unformed mind is distracted by a prodigious variety of different lessons; and when mere accomplishments are more highly prized than sound and good learning? It is easy to see how, according to the present system, (if it may be dignified with that name) a passion for show and display may be cherished and strengthened, until it shall give its cast and colouring to the whole character. If that, indeed, were the design of a course of education, the plan now most in vogue would possess, in a very high degree, that part of true wisdom which consists in the adaptation of means to ends! But when it is considered that the proper part of a good education is to prepare the subject of it for acting a good and useful part in every relation, it is impossible not to see how little fitness there is in the means employed, to the end proposed. This important subject cannot be discussed at large here. But we must be allowed to make another remark, which we entreat you duly to regard. Our habits and customs so abridge the period of youth, that there is not time for that course of discipline through which all ought to pass, or for the acquisition of that knowledge which all ought to possess. Three or four years, at most, are allowed to intervene between childhood and womanhood. This unhappy circum-

stance, will oppose material obstacles, we fear, to any important improvement in our system of education, unless it is resolved that the *mind shall be the standard of the woman*. This remark need not be confined to your sex. Boys are as often put forward for men, as girls are for women. And parents, very frequently, instead of adopting wise measures to restrain this prematurity, yield to the influence both of natural causes and foolish customs, and push their children forward into the world, before their understandings or their hearts are prepared for the duties of life. The time of childhood in Europe is nearly twice as long as it is in this country. Let this be a powerful motive to diligence in the pursuit of useful knowledge. Waste none of that season so short and so precious, in idleness, in mere ceremonious visiting, in useless diversions and amusements. This period is more valuable than gold or jewels. Guard it carefully, improve it diligently; and ever remember, that a wise youth makes a happy old age.

In this place a direction of female influence will be suggested, which might produce a very happy effect. The diffusion of useful knowledge among all classes of our community is confessedly a matter of first rate importance. In a country where every citizen has an influence in the enactments of the laws and the administration of the government, surely every citizen ought to be well informed. How happy would be the effect, if every female among us, in all her relations, should encourage the zealous pursuit of knowledge in the other sex; should throw off silly fellows who substitute flippancy and pertness instead of good sense, and the ease of impudence in place of the humble assurance of knowledge; and should countenance the modest retiring and studious, who endeavour to prepare for the able and faithful service of their country, in any department to which they may be called.

2. It is not however by the cultivation of the understanding alone that you are to be prepared for your proper sphere, and accomplished for every good work expected of you. We may know our duty, and yet not be disposed to discharge it. The discipline of the heart is even of more importance than that of the understanding. And here we confidently refer to the scriptures as affording the best, and indeed the only infallible lessons. In the sacred volume, you will find that which will effectually repress pride, vanity, and the other sins that beset the female heart; and at the same time will elicit the very best affections of your nature. Under the genial influences of christianity, female softness becomes still softer, female affection more devoted to its legitimate objects, female purity is blanched to more immaculate whiteness, female dignity is

invested with the glories of immortality. As an instance or two of the manner in which the scriptures address the sex, a few quotations will be offered. The repetition of the text cannot here be unsuitable. 'In like manner also, that women adorn themselves in modest apparel, in shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but, (which becometh women professing godliness) with good works.' To the similar passage quoted before from 1. Pet. iii. 3. 'Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel;' the apostle subjoins, "but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner, in old time, the holy women adorned themselves." Tit. ii. 3. 5. 'The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.'

In the restrictions laid on women, as well as in the positive precepts addressed to them, there is much wisdom and benevolence. As a single illustration of this remark, we would advert to the command that women should be *keepers at home*. The apostle does not intend here to prohibit social intercourse and the interchange of friendly visits, or attendance on the worship of God: but the custom prevalent and pernicious in all ages, of strolling from house to house, of spending much time abroad, not for purposes of mercy or kindness, nor of seeking instruction in the way of duty; but of mere gadding and tattling, of hearing and repeating any thing and every thing that circulates through a censorious neighbourhood. In another passage, 1. Tim. v. 13. the sacred writer expresses himself in terms of strong reprehension respecting this character. "And withal," says he, "they learn to be idle wandering about from house to house; and not only idle, but tattlers also, and busy bodies; speaking things which they ought not." The conduct here reprobated, always produces mischief, and sooner or later ensures contempt. The prohibition then is surely wise and benevolent—Lay the restraints on yourselves enjoined in scripture, cultivate the affections which it requires, and you will infallibly secure your best interests.

3. Active industry and habits of economy constitute an important part of the good works with which women are to be

adorned. On this subject hear a lesson given by the mother of king Lemuel. Prov. xxxi. 10—31. “Who can find a virtuous woman? for her price is far above rubies.—The heart of her husband doth safely trust in her, so that he shall have no need of spoil.—She will do him good, and not evil, all the days of her life.—She seeketh wool and flax, and worketh willingly with her hands.—She is like the merchants’ ships, she bringeth her food from afar.—She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.—She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.—She girdeth her loins with strength, and strengtheneth her arms.—She perceiveth that her merchandize is good: her candle goeth not out by night—She layeth her hands to the spindle, and her hands hold the distaff.—She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.—She is not afraid of the snow for her household; for all her household are clothed with scarlet.—She maketh herself coverings of tapestry; her clothing is silk and purple.—Her husband is known in the gates, when he sitteth among the elders of the land.—She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.—Strength and honor are her clothing; and she shall rejoice in time to come.—She openeth her mouth with wisdom; and in her tongue is the law of kindness.—She looketh well to the ways of her household, and eateth not the bread of idleness.—Her children arise up, and call her blessed; her husband *also*, and he praiseth her.—Many daughters have done virtuously, but thou excellest them all.—Favour is deceitful, and beauty is vain: *but* a woman that feareth the LORD she shall be praised.—Give her of the fruit of her hands; and let her own works praise her in the gates.”

A very few remarks will be made only on one verse in this passage. The virtue of industry is dwelt on with admirable force and beauty; and is connected in a very affecting manner with the exercise of charity. The virtuous woman is not industrious on merely selfish principles: for, “She stretcheth out her hand to the poor; yea she stretcheth forth her hands to the needy.” This is because, “The law of kindness is in her heart;” and she has not acquired the morbid sensibility, which shudders and faints in the presence of objects of distress. With all a woman’s kindness and sympathy, mingled with the fortitude which becomes a reasonable being, she goes to the cottage of sickness and want, supplies the necessities of the poor, and affords consolation to the afflicted. As clouds and falling showers reflect the loveliest

tints of solar light, so a virtuous and benevolent woman is invested with the brightest radiance of loveliness amidst tears and sorrows. In the dark scenes of adversity she appears a "ministering angel." No hand so gently applies the balm, no heart so deeply sympathises with the distressed, no vigilance is so wakeful, no attention so unwearied, no affection so inexhaustible, no friendship so assiduous so true so faithful so firm, as that of an enlightened pious benevolent woman.

4. But we must leave this theme, on which it would be pleasant to dwell, and advert to other topics presented in scripture to our consideration. It is most explicitly the doctrine of the gospel, that women, when unmarried, should be under subjection to parents; and, on a change of state, to husbands. This subject is here introduced for the sake of observing, that this condition of the sex makes the cultivation of a meek and quiet spirit, their peculiar interest and duty. But, whatever may be the natural disposition, this temper cannot be cultivated, where there is unrestrained self indulgence. The habit, which young people so often acquire, of gratifying their inclination for pleasure without control, is sure to produce waywardness, obstinacy, and peevishness. Hence the wisdom and benevolence of the precept which enjoins daily self denial. They, who humour the caprices of the young, are regarded by them as their best friends. They are, in effect, their worst enemies; because they encourage the indulgence of passions incompatible with true peace of mind. We are never more directly in the road to ruin, than when doing just as we please: unless indeed the love of God reigns in our hearts; and it is our highest pleasure to do his will, and to walk in his ways. Learn, then, habits of self-government; and with a quiet and cheerful spirit, submit to all the disappointments which may occur in our plans of enjoyment.

It ought to be remarked in this place, that the submission enjoined on women in scripture is limited to things lawful or indifferent. Nothing can dissolve your obligations to God, or exempt you from the duties which you owe to him. No man has a right to control the conscience, or command what is wrong. And on assuming such authority, he ought not to be obeyed. The apostle Peter recognizes this truth, and exhorts to the firm and fearless discharge of duty, where he says, "For after this manner in old time the holy women, also, who trusted in God adorned themselves, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him *Lord*—whose daughters are ye so long as ye do well, and are not afraid with any amazement;" that is so long as

without fear of man ye steadily and faithfully discharge your duty. But here permit me to say to the pious, who have ungodly relatives, that their firmness must be mingled with much meekness and prudence. Every concession must be made, every compliance yielded, that comports with conscience and duty. And above all things reproaches and unseasonable admonitions must be avoided. These harden the heart and create disgust, where the object is to soften and conciliate. But worst of all is the policy of some well meaning women, who, on occasion of a little pique, are sure to pour out a volley of pious rebukes and exhortations. The effect of this mistake is most mischievous. May you, who have parents, husbands or brothers, out of the fold of Christ, be endowed with the wisdom of the serpent and the harmlessness of the dove: and be made instrumental in the salvation of those whom you so tenderly love, and with whom you are so nearly connected.

5. This remark brings us to the last duty which will be specified in this discourse. It is that of employing female talent and influence in promoting vital piety, and lessening the evils of sin in this world. Not that women are allowed to become public instructors, and governors in the church of Jesus Christ. This we think contrary to order. There are, however, many ways in which the interests of religion may be subserved by the zeal and piety of the sex. The domestic influence of women is great; it is most salutary, when they diffuse through their dwellings the light that shines from on high; and make all about them partakers of the peace and joy shed on their hearts, by the good spirit of the Lord.—The social influence of women is great. And the more generous the nature of man, the more deeply is the influence felt. He is a brute, who can insult female purity by coarse jokes; and wound female piety by profane ribbaldry. Let it always be seen, then, that hardened impiety, mockery of religion, and unholy jesting are highly offensive and painful to you. Never receive these things with a titter, nor dismiss them with a laughing merry reproof. Let it be distinctly understood that those who will indulge in these gross and unprofitable sins in your presence, must in pursuing this indulgence, trample on your best feelings and wound your nicest sensibilities. In this way, you may lay many salutary restraints; and promote habits of decorum and reverence of religion, highly useful to society. But you may do more than merely lay restraints. By exemplifying the meekness, the patience, the humility, the charity, the fervent piety, which characterize true religion, you may recommend it to the acceptance of others.

Moreover, without travelling out of your proper sphere, you may by many direct efforts promote the cause of Christianity in the world. Notwithstanding all the ridicule, then, which has been thrown on female charitable societies, we fearlessly commend them, and exhort you to be zealous and active in their support. When conducted in a proper spirit, they are "twice blest;" in those who give, and those who receive. They call forth the best affections, and promise the best results. Indeed it seems to be peculiarly proper that women should, while they partake of the blessings of the gospel, be instrumental in communicating them to others. Accordingly we find that in every age their zeal has been distinguished, and recorded to their honor. When our blessed Lord was on earth, they ministered to him of their substance, and gave decided proofs of their devotion to his cause. When he hung on the cross, they stood, and, in agonizing sympathy beheld his sufferings. They, too, sought his tomb to pay the last sad offices to him, whom they had loved so well, and honored so highly; and they participated in the joy and triumph of his resurrection. And when the apostles were sent forth with the messages of heavenly mercy to dying sinners, we find women embracing the faith, and so labouring in the gospel as to attract the notice of the apostles. In later times they manifest the same zeal. This is particularly true of our own countrywomen. We could mention a Graham, and many other mothers and sisters in Israel, whose praise is in all the churches. But why descend to individuals? The numerous female Bible Societies; Sunday School Associations; Tract Societies; Orphan Asylums, Education and Missionary Societies, in this land, afford decisive testimony on this subject. And, which is highly honorable to the female character, it is well ascertained that in many instances at least, these institutions are supported not by an increased demand on husbands and fathers, but by a retrenchment of expenditures, or by employing, in productive work, some part of that time which had been spent in recreations.

All this zeal is fully justified. The obligations of the female sex to the gospel of Christ, are great and numerous. We can hardly imagine the condition of any two classes of the human family more different than that of women in heathen and in christian countries. The cause of this difference is to be attributed in part to the representation given in scripture of the origin of the human race, and the essential qualities of the species. Woman was formed of man, bone of his bone, and flesh of his flesh; she is endowed with the same faculties, the same capacities of suffering and enjoyment; and

above all, she possesses, in common with him a rational and immortal soul, capable of being raised by the redeeming grace and mercy of God, through faith and piety, to the enjoyment of a pure, incorruptible and unfading inheritance in the heavens. It is immortality which clothes the race with true dignity. Exclude this idea, and we are degraded to reasoning beasts. Looking only to the present existence, we are concerned only for present gratification. Our pleasures are low and carnal. In this temper, and with these views, man employs his superior strength and hardihood, in bringing those most nearly connected with him into complete subserviency to his views and desires. The inevitable consequence is the complete subjugation of woman to the humours, the caprices, the appetites of man. But admit the doctrine of immortality, and let eternity impart its grandeur and glory to the whole race; and let these magnificent ideas be associated with the various relations between the sexes, and at once they are exalted and purified; new honors are given to all their connections, and the whole scene of domestic life is changed from one of stern unrelenting authority on one side, and reluctant sulky obedience on the other, to that of generous affection and cheerful compliance. Not greater is the transformation produced by throwing the warmth and genial influences of a vernal sun on the darkest and iciest vale of Nova Zembla, than that produced in domestic scenes by the life and immortality brought to light in the gospel.

In accounting for this change, it is proper to take into view the powerful restraint which the gospel lays on that depravity of the human heart, which leads to the humiliation of women. Men under the influence of the pure and heavenly doctrines of the gospel, do not indulge those passions which regard the other sex as mere instruments of pleasure. On the contrary a solemnity and sacredness are given to marriage, which raise it from a bargain of convenience to the sanctity of religious rite, from a civil contract to a divine ordinance. Fidelity to the engagement is sanctioned and secured not only by the pledge of human faith, and the enactments of human law, but by the promised blessing and the threatened curse of the Lord Almighty.

The relations of father and mother too assume new dignity and importance in connection with christianity. In conformity to its precepts, children are not only to be nursed and furnished with the means of temporal subsistence; but in earliest life, consecrated to the service of God, they are to be placed in a state of moral discipline, and trained for eternity. Thus does christianity connect the various domestic relations and affections with the high and holy things of the eternal

world, and crown them with glories that never fade. The fact that an infant immortal, is committed, when the heart is most susceptible, the will most flexible, the sensibilities most acute, to woman, to be moulded into the likeness of an angel and fitted for the inheritance of the saints in light, gives a value and importance to the sex with which nothing but christianity has ever invested them.

At the same time, this religion, by direct precept, enjoins the exercise of that tenderness and gentleness, which an ingenuous and noble mind is ever ready to manifest towards the timid, the weak, and the unprotected. "Giving honor to the wife, as to the weaker vessel," is the precept of that apostle, who united all the qualities of the most perfect gentleman, to the intrepidity of a hero, and the most eminent graces of a christian.

These remarks are sufficient to account for the melioration of the condition of the sex produced by christianity, and they furnish a reason for that feeling of disgust so uniformly expressed at a female Deist. They account, too, for the fact, that profligate licentious men are generally bitterly opposed to christianity. The system in its precepts not only opposes their vices, but wherever it prevails, gives to women a moral elevation, a dignity and purity utterly incompatible with the unholy purposes of sensuality. In proportion to the prevalence of true religion, the condition of wives, mothers and daughters is comfortable and honorable; their situation is just the reverse, in the prevalence of infidelity. Even learning and philosophy, highly as we deservedly rate them, possess nothing like the influence of christianity in producing tenderness, generosity and unwearied affection, amidst the infirmities and sad changes which are the lot of fallen mortals. A man styling himself a philosopher has been called from a place of public amusement to visit a dying wife; and a rustic unlettered christian has been known to watch with increasing anxiety and tenderness by the bed side of a companion confined by lingering sickness—Women are justified, then, in all their zeal and ardour to promote the christian religion. They owe it much.—

"They have received from it
Far, far beyond what they can ever pay."

All the influence which the generous affections of the other sex, or their own personal endowments afford, ought to be exerted in promotion of a religion to which they are so deeply indebted; and which so ennobles all the relations which they sustain. Efforts of this kind are numbered among the good works which will be had in everlasting re-

membrance. Oh! it is a lovely sight to see a female in the bloom and ardour of youth, elevated above the little vanities of life, and with a heart glowing with piety and christian benevolence, devoted to the service of God and the good of her fellow creatures. No beauties so captivate, as those of the mind; no countenance is so lovely, as that which affords an honest index of a cultivated understanding and a heart the abode of christian virtues; no ornaments sit so gracefully and wear so well as those of a meek and quiet spirit. When the light of divine truth is imparted to the soul, and the purifying influences of the blessed Spirit rest on the heart; and the lofty feelings, the generous affections of religion exert their energies, they give a cast to every lineament of the face, and irradiate the whole countenance with something of heavenly lustre. It was the strong conception of divine truth, and the powerful affections which it kindled, that made the face of Moses to shine when he came from the mount, and gave to the first martyr Stephen the air and bearing of an angel. The same views and feelings will light up the same glories in every countenance. The "human face divine" was made that it might be irradiated by heavenly love, and that our alliance with the skies might be inscribed on our foreheads. Contrast the air of a female, who as it were embodies religion in the whole of her conduct, and as she pursues her course thro' the vale of tears diffuses around her its benign influences, with the pallid hue, the languid eye, the haggard mein of a daughter of dissipation. In the one you see love of God and of the whole world, a meek and quiet spirit, cheerfulness, contentment, peace; and in the other, pride, vanity, anger, envy, selfishness, and the gloom of *ennui* and despondency succeeding the flashes of merriment, which occasionally glare over the countenance. The contrast excites feelings similar to those which alternately delight and disgust us on comparing in our minds an angel from the abodes of light and glory, with a demon from the world of darkness and despair. The sensation is the more powerful because we associate with the one object the hopes of the gospel and the felicities of the heavenly state, and with the other the fears and forebodings which the scriptures compel us to entertain respecting those who are "lovers of pleasure more than lovers of God." And here you ought to be reminded, that in the word of God, no flattering compliments are given; no incense is offered to female vanity. Wrath is revealed from heaven on all, without respect of persons, who walk in unrighteousness, and obey not the truth. By sincere repentance then and unfeigned faith secure an interest in Jesus Christ; embrace his religion with all the heart; adorn your-

selves as the holy women did in old time; improve your understandings; cultivate your hearts; wear the ornaments of a meek and quiet spirit; and give a wise direction to all your influence; let its salutary effects be felt in all the departments of social and domestic life. Thus will you be a crown of glory to your parents, your husbands, your brothers; the joy of your friends; ornaments of your country; and polished pillars in the temple of your God. Live so that concerning you, all who see you shall be compelled to say, "Many daughters have done virtuously: but ye have excelled them all."—God bless you! Amen!

Jno. H. Rice D.D.

For the Virginia Evangelical and Literary Magazine.

**OBJECTIONS TO THE PRESENT PLAN OF EDUCATION, AND
SOME SUGGESTIONS OF A BETTER—TO THE PARENTS
AND TEACHERS OF VIRGINIA.**

Education has two objects. The first is to make individuals more happy by teaching them to avoid evils incident to ignorance—to multiply the sources of enjoyment by affording an agreeable occupation for every idle hour, and above all, by opening new avenues to delight by increasing our susceptibilities to pleasure from our moral and social condition. The second is to make us more useful to our country and friends. Fortunately the consciousness of being useful furnishes the highest gratification to a liberal mind, and therefore the two ends will be attained by nearly the same means.

In a population so dispersed as ours, few children can be educated at home—for such a number of teachers as would bring every family within a few miles of a school house would be too expensive. Boarding children from home, may have the advantage of removing many causes of interruption to their studies. But every one must remember with pain what little care is taken to soften the sense of exile from our domestic fire sides. We are put forth a sort of outcasts upon the world—crowded together with the coarse and unfeeling—exposed to familiarity and outrage which kindle all the strong passions of our nature. We have no friend to counsel us, no umpire to settle our disputes, no one to sooth our sorrows, which, whatever may be said to the contrary, are sharp and frequent enough. This unkind neglect has the worst effects

upon those of the finest qualities. I have seen a boy with round fair face, open countenance, frank, generous, and noble disposition, by reiterated mortifications, vexations, and unpitied misfortunes, in a few years converted into what is called a cynic—which is—one who represses his feelings—because they have found no congenial channels in which to flow. The sympathies of children are warm and active. It is easy to make them love us. Their sensibilities are tender as their skins—but habitual unkindness will alienate them from us for ever. It is a sad spectacle to see all the qualities which render them amiable withered and gone, when they should be blossoming into their brightest beauty and luxuriance. To see a boy of an open and confiding temper taught to suspect in every one an enemy, almost before he has known a friend, to have learned in the vulgar dialogues of a licentious school, to defend by sarcastic wit, feelings which decency alone should have protected.

The frequent change from school to school is an evil attending our present system. It is a great happiness to grow up with our equals in habits of friendship—to be able in the hours of adversity to console ourselves with the claim upon their esteem, derived from early affection and repeated good offices, without being perpetually put upon our trial and, newly assayed with all the cold calculation with which the keeper of a mint would weigh a suspected coin. Among us it is a sort of phenomenon to see persons who have lived in real friendship through life. We forget our school mates, immediately we are married—often before; we migrate to the banks of the Missouri, which fat as those of Læthe are nearly as oblivious, and neither remember nor care for any one.

“The world forgetting, by the world forgot”

The melancholy comfort of a cloistered nun, is the fortune of the busiest of our kind.

Since we are compelled to send our children from home we should mitigate these evils as far as possible. Tutors instead of stimulating them to rivalry and envy, by invidious comparisons, should cultivate reciprocal affection among them. Let them be rivals in esteeming merit, in offices of benevolence, in magnanimous sentiments—Emulation in study requires no artificial excitement among children. They have vanity enough to make them exert themselves.

I am sorry to observe among us a manifest decline of moral sensibility. Indeed it is now looked upon by many fashionable people as an obsolete weakness, worthy only of pity or derision. To the affectation of sentiment, that of apathy has succeeded. All affectation is detestable, but of the two I

infinitely prefer the affectation of feeling to the contumelious sarcasm with which those in affluence speak of the sorrows and distresses of mankind. The sublime and tragical, are the style of the day. The homely duties of life have nothing attractive, nothing even respectable in the eyes of the grim worshippers of this false and unfeeling philosophy. Children are looked upon as pests, parents as plagues, and friends as useless incumbrances—Even the tear of repentance which we are told gives joy in heaven, freezes as it falls on the relentless and inexorable bosom of modern selfishness. Every thing in these days is to be elevated and abstracted from human concerns, our sympathies (the only thing of which we are frugal) are to be reserved for some great occasion when calamity shall be awful, and even then we are to cover our insensibility under the guise of fortitude. We have with Rochefocault frequent occasions to admire the heroic patience with which our acquaintance bear the misfortunes of their friends. Really it is time that we should make some effort to reclaim our youth, from the contemptible levity, the wretched affectation of spirit which they shew by their disregard for age, for infancy, for the sex, for all that is amiable, or gentle, or noble, or sacred, in the virtues, the sufferings or the infirmities of our species. It has grown into an inveterate, and I fear almost incurable sin to anatomise and dissect with all the phlegmatic curiosity of a German physiologist the characters of our friends and even relations. Parents should inculcate very early upon their children those lessons of humanity which I fear are too seldom heard or illustrated in the nursery. Pity for distress, reverence to age, tenderness for suffering, mercy toward inferior animals, and an habitual respect for the feelings of every sensible being. Pulling off the legs of grass-hoppers—robbing birds nests, &c. are the felonies of children: they have no power to commit higher crimes, and surely we should never pass without reproof the worst acts of which they have the power to be guilty. Let us beware on the other hand of leading them into a habit of sentimental prosing, very dull to the ear of a well-educated gentleman. Sentiments should be shewn by our actions.

A great political evil arises from the want of a University to which young men should repair to finish their educations. Such an establishment would constitute a tribunal for forming a public opinion of the character and talent of our young men. We could pronounce with some certainty on the qualifications of one with whom we had lived from the age of 15 to 21. We could graduate them with nearly infallible precision. The public could command the services of the most distinguished

immediately they were fit to become public servants: On this theatre the patronage of families, the puffing of tutors would be unavailing. In the present state of things we are perpetually changing the scene of action and the witnesses of our exploits. We have no great *arena* on which every distinction but that of merit is lost. Consequently we lose half our lives before any body knows who we are; and what is worse, we are over-run by a race of *Charlatans* and impostors. Those who have numerous and wealthy friends are perpetually put forth as prodigies of genius, elevated to whatever offices public favour can give, float for a while like butterflies upon the summer's breeze, and vanish to be seen no more. But no sooner are they blown away than a fresh swarm appears, in its turn, and we are condemned to be everlastingly the dupes of a vain and silly race of pretenders who in any well organised system would never be seen or heard of.

But enough of evils. Let us remedy them. I consider the ancient languages and the mathematical sciences as the basis of all national education. The dispute about the utility of the study of the Latin and Greek authors is now at an end. The champions of ignorance pursued their scheme with so much success that they destroyed it: and no one in pursuit of knowledge is now likely to imitate their example. The system of instruction which excludes classical learning may make excellent mechanics, but it will never make a gentleman, a scholar, a poet, an orator or a statesman. The object of instruction is to discipline our faculties—to make us think, then to think accurately, then to combine our ideas with promptness and precision. A well cultivated mind pursues subjects in the manner of disquisition—synthetically, or analytically—it constructs new problems of elementary truths or separates complex propositions into their elements. In this manner our power over any subject is constantly increasing. We learn the mode of constructing propositions, and see with the readiness of intuition the defect of an imperfect argument. While persons of superior genius often for the want of method waste their resources in unprofitable reverie, which makes life itself scarcely more than a dream. A dream however of no pleasant visions, for they are ever conscious of the nothingness of their speculations. What a contrast must there be between the enjoyment of such a man as Franklin, who was ever in search of some useful truth, and the vacuity and insignificance of a sentimental, rhapsodical idler, who talks to you of ruins, and rills, and anguish and tears for the want of something to think about. We should have monasteries for the reception of these lamenting, melancholy, weeping rheto-

ricians, who with Lord Eldon can scarcely acknowledge two and two to make four, without shedding tears.

First of all teach your pupil to think: to combine his ideas. It is a fallacy to imagine we do this by the fashionable process of making learning easy as it is called. All the labour saving apparatus in the first stages of instruction is for the benefit of the teacher and not of the pupil. The object is not only to learn the truth but to teach the child to find it. We ask the product of 2 multiplied by 6 to accustom his mind to the combination of numbers, and not because it is particularly desirable that he should know these numbers are equal to twelve. If that were all, we had as well tell him they made twelve at once. This delusion, that we are doing wonders for a boy's mind by pouring things into it, without teaching him to draw from the well himself, prevades our whole system of instruction. I would begin with an opposite course at the earliest age. I would only prepare things for his mind to receive. He should seize and appropriate them by an effort of his own. In teaching the classics or even Latin grammar, never hurry him from lesson to lesson, under the impulse of the idle vanity that he is ascending to the head of his class—as if the object of education was to make boys stand in particular order.* Make him understand his lesson, teach him to impress it distinctly on his mind, make him say it leisurely, articulately, and in an easy, unaffected manner—instead of the cringing posture of terror and despair, the whining and suppressed tone of humility and misery which we see and hear at schools, sometimes to be sure varied by the pert and forward manner of a pompous and inflated emphasis.

I do not approve of prizes except such as are given on final examination—and they should be of a literary nature, and should be distributed by the vote of a majority of the school. Taking down in the places, medals, &c. only beget vanity in those who receive them, and envy in those who do not. Then they are teaching children to be governed by false motives. It is setting them to play for the counters instead of the coin. They should work to understand, not to make people believe they understand. Once create any standard of excellence but

* I am not sure but children often confound the place itself with the honor: and exult as much in getting to the head by a trip of their class fellow as by a fair superiority. Rousseau says he heard a teacher giving his pupil a profound moral lesson in telling the story of Alexander's swallowing the wine, in which he was told his physician had put poison. This the boy admired prodigiously—but in conversing with him afterwards Rousseau found the child admired his taking such a dose without being flogged or making wry faces—and had no idea of the moral sublimity of Alexander's confidence in his physician.

the true one, and unfair means will be practised to obtain the superiority. Who has the soundest judgement, the clearest comprehension, whose exercises are the neatest, whose manners the most kind, whose disposition the most amiable, are points which boys will settle among themselves with unerring justice if their choice be left unbiassed by jealousy or favor.

What will be the best course of instruction for each individual will of necessity depend much on his natural talents and the course of life he is destined to pursue. Of talents who shall be the judge? Parents mistake the matter egregiously—Tutors as much. But by the time a boy is ten years old, some judgement may be formed, at least by making the experiment, whether he can take a learned education. The trial should not be confined to an examination on what he has learned. I would engage him in conversation—if he shewed a clear comprehension of whatever he spoke about, I should distrust the address of the teacher rather than the capacity of the child, if he could not be instructed. If he shewed no superior intelligence I would teach him, reading, writing, the rule of three, and put him to a trade at the proper age. For it is a comfort, that those who have little head, have often excellent fingers.

If by good fortune I should discover a ray of genius sparkle in his mind, I would impress upon him the dignity and necessity of learning: fire his ambition not with the idle expectation of reaching the head of his class and turning down master 'Tommy in spelling words of three syllables, as we hear vehemently inculcated as the first duty of man in schools and books. I would gradually raise in him the hope of enlarging his faculties to the comprehension of the mysterious laws of the beautiful creation in which we live: of controlling the opinions of mankind, not by the sceptre of despotism but the wand of genius, to great and good purposes: of dressing up his forlorn, naked, and shivering nature with the graceful and eternal ornaments of learning, which like the waters of Styx give a species of immortality to our perishing frames, and prepare our souls for the vicissitudes of this life, as well as the awful destinies which await us in another. I would inculcate upon him among the earliest of my lessons, that nothing can be achieved in any honorable pursuit without intense and continued application. We have a cant in Virginia about the inspirations of genius—of orators who never read, and statesmen who never think: which is about as probable as that one should see without eyes. I have enquired minutely into the history of these gifted geniuses, and I take upon me to say, that since Adam was created there is no instance upon record

of one attaining eminence in any thing but vice, without great labour. An opinion has prevailed that a gentleman now filling with splendid abilities a high judicial office, never studied, but had only to draw on the resources of a mind rich enough spontaneously to offer whatever occasion required. His mind is too elevated to affect any such superiority. He says he never knew at school but one boy more industrious than himself—that boy's labour has raised him to a station still more exalted. He who relies on natural talents without industry, when others have equal talents with industry, acts as wisely as the stag who laid still in his lair when he heard the bay of the dogs, hoping they might not find him—but they found and devoured him. We must betake ourselves to our heels, and they must be fleet ones too, and well plied in the chase, with all advantages that discipline can give, to enable us to keep before such a pack of practised and vindictive hounds as pursue us with legs that never tire, and instincts that never fail them.

I have not had sufficient opportunities of observation, to speak with confidence on the best course of instruction for very young persons. I doubt the advantage of the change from the extravagant and romantic narratives which were in use fifty years ago, to the moral tales now in fashion. To awaken curiosity, and rouse the imagination, the adventures of Sinbad the sailor, Aladdin, Robinson Crusoe and Gulliver, are perhaps more efficacious than even Miss Edgeworth's excellent essays. I should use both—but by no means omit that best of school books *Æsop's Fables*—one of the most simple, elegant, philosophical and practical commentaries on human intercourse that was ever written. *Æsop* and *Socrates* were the masters of *Franklin*.

By the time a boy is 14, if he be designed to rely upon his talents he should have acquired in the first place a habit of intense and continued attention. He should be able to follow an argument throughout—to connect its various propositions, and retain them in his memory without a wandering or distracted attention. He should read *Sallust*, *Cicero*, *Livy*, *Virgil*, *Horace* and *Juvenal*, with some degree of elegance. He should pronounce the Latin with more regard to quantity and emphasis, than those who dispute whether *A* should be pronounced broad or sharp and read the flowing harmony of *Virgil* with a barbarous dissonance which makes it neither poetry nor prose.

By the age of 16 he should read the Greek authors, both prose and verse, in the same manner. Here he should have his taste formed by the rapid narrative of *Thucydides*, the impe-

tuous bursts of Demosthenes, the sonorous and majestic verses of Homer—which should be accompanied by the luminous and beautiful disquisition of Longinus—which has more originality and force than the meagre and superficial lectures of Mr. Blair. By this age too, he should understand geometry including conic-sections, plain and spherical trigonometry, algebra and its application to geometry. This is the time to put Plutarch into his hands, and now he should not only read but study Middleton's life of Cicero, which will blow his enthusiasm into a blaze. With these preliminary qualifications and in this temper of mind send him to the University. He will need no farther excitement. There by the time he is 18 he will understand the theory of the world and the laws which govern it, which is natural philosophy, and be able to explain the phenomena of the heavens. He should then study the French and Italian literatures, *belles lettres*, ethics, in Aristotle, Cicero, and Xenophon as well as Paley. He should be possessed of the elements of natural history so far as to enable him to understand the principles of the various systems by which a classification of natural objects has been successively attempted.

It is at this age, when the imagination has been enriched and corrected by the contemplation of the great models of ancient literature, that we should study the mighty masters of our own. Instead of wasting our idle hours in reading the fugitive and perishable trash with which our book-stores teem, we should devote our winter nights and summer evenings to Milton and Shakespeare and Dryden and Pope. We should commit to memory many of the finest passages of each—be able to quote them with promptness and felicity. It soothes our imagination when oppressed by solitude and *ennui* to recal the touching images and sentiments which formed the solace of neglected bards, and persecuted virtue. How pitiful are the vulgar complaints we hear of the injustice of mankind when contrasted with the lofty enthusiasm of Dante and of Milton—two splendid illustrations of the truth of those beautiful lines of Shakespeare

“ Sweet are the uses of adversity
Which like the toad, ugly and venomous
Wears yet a precious jewel in his head.”

Under this course of instruction every one will by the time he is 18 or 19 sufficiently have indicated the purposes for which he is best fitted. It is absurd to put every body to study law or medicine except upon the hypothesis that there is disease enough among the lawyers to support the doctors; and litigation enough among the doctors to support the lawyers,

which a just application of the rule of three which does not appear to be well understood by either profession, will shew to be impossible. It is to be expected that agriculture as it becomes blended with the sciences and pre-supposes talent as well as industry, will resume the station to which it is entitled. The arts by their union with taste will not be wholly despised. Theology will again be adorned by the learning of Tillotson and Fenelon, and as population increases we shall have that just distribution of functions which alone can give to any the perfection which should belong to them all.

This course of instruction would fit every one of talent for any profession, and enable those whose fortunes place them beyond the necessity of labouring for profit, to devote their minds with success to the service of their country. Then we should have debates in Congress which our youth might study as profound commentaries on the theory of government, or able expositions of the principles of political economy. They would be consulted as models of style—be preserved among the records which entitle us to distinction as the rival of England whose Parliament has been justly renowned for its eloquence and ability. We too should have our Chatham, our Fox, our Sheridan, our Burke.

This is what ought to be done—but to do it—*hoc opus—hic labor est*. The object seems so remote, the result so uncertain, and the means so difficult, that I have little hope we shall make any speedy amendment of our very defective system of education. *Vita brevis ars longa* meets us at every turn, in every art. To begin the reformation of children is like planting trees which we shall not live to see bear fruit. But he is unworthy the benefits derived from our ancestors who is not desirous of transmitting them with improvements to posterity. All our errors in education may be reduced to two—the want of system, and the want of industry. Without them all our exertions are abortive and contemptible. Children must begin by rising early in the morning. There must be a regular division of their time. The hours devoted to study must be without interruption. They should study things in order, that we may know what progress they have made, should understand every thing thoroughly as they pass along: then every hour counts. As we are now taught, we are led backwards and forwards like a blind fold mule in the same miry round. In the manner I propose we shall learn a great deal and with very little trouble.

In Virginia every thing is hurried into premature expansion like plants in a hot bed, which are accelerated without being matured. We are driven from school to college and

from college to business without seeing any thing of the world, without giving the disjointed fragments of our knowledge time to knit themselves into system. We set out without any definite object and may be said to live perpetually lost, as we do not know the way we are travelling. When overtaken by darkness at the close of a dreary journey, we sink in obscurity and silence, and lie buried and forgotten in the cold earth, without leaving a monument of our having existed—without the consoling hope of reposing among the tombs of illustrious predecessors, whose virtues and services claim the gratitude and remembrance of their species. Well may Europe amid its political miseries triumph in its genius—Its warriors, patriots, poets and orators form a splendid constellation which will shed a sweet influence over her sky when the night of old age shall come upon her. I hope it will not be long before some genius whose lips have been touched with hallowed fire, will wake the slumbering mind of our country to join the chorus of Homer, and Virgil, and Dante, and Milton, in jubilees, joyful as the anthems of angels.

What parent can be insensible to the hope that to her infant the mighty mother may unveil her awful face, and give the keys which

Can unlock the gates of joy
Of horror that, and thrilling fears
Or ope the sacred source of sympathetic tears.

How insignificant are all the triumphs of political chicane—how poor the hoarded wealth of avarice in comparison with one moment of rapture like that which charmed the delighted spirit of Shakespeare.

These hints have been suggested by a strong desire to see my country foremost in every glorious pursuit as it has long been in liberty and true happiness.

CLEANTHES.

MEMOIR OF SAMUEL DAVIES.

[Continued from page 119.]

In Gillics's Historical collections, there is a very interesting letter from Davies to Bellamy, of which an extract will be here given. It is the only written account that we have met with of Davies's labours and success in the ministry from

the time of his settlement to the year 1751. This letter will give a favourable specimen of the liberal views of the writer.

“Upon my arrival, I petitioned the general court to grant me a license to officiate in and about Hanover, at four meeting houses, which, after some delay, was granted, upon my qualifying according to the act of toleration.—I preached frequently in Hanover, and some of the adjacent counties; and though the fervour of the late work was considerably abated, and my labours were not blessed with success equal to those of my brethren, yet I have reason to hope they were of service in several instances.—The importunities they used with me to settle with them were invincible; and upon my departure, they sent a call for me to the Presbytery.—After I returned from Virginia, I spent near a year under melancholy and consumptive languishments, expecting death; in the spring of 1749, I began slowly to recover, though I then looked upon it only as the intermission of a disorder that would finally prove mortal. But upon the arrival of a messenger from Hanover, I put my life in my hand, and determined to accept of their call, hoping I might live to prepare the way for some more useful successor, and willing to expire under the fatigues of duty, rather than in voluntary negligence.—The Hon. Sir William Gooch, our late governor, always discovered a ready disposition to allow us all claimable privileges, and the greatest aversion to persecuting measures; but, considering the shocking reports spread abroad concerning us by officious malignants, it was no great wonder the council discovered a considerable reluctance to tolerate us. Had it not been for this, I persuade myself they would have shewn themselves the guardians of our legal privileges, as well as generous patriots to their country, which is the character generally given them.—In October 1748, besides the four meeting houses already mentioned, the people petitioned for the licensing of three more, which with great difficulty was obtained. Among these seven, I have hitherto divided my time. Three of them lay in Hanover county, the other four in the counties of Henrico, Carolina, Louisa, and Goochland. The nearest are twelve or fifteen miles distant from each other, and the extremes about forty. My congregation is very much dispersed; and notwithstanding the number of the meeting houses, some live twenty, some thirty, and a few forty miles from the nearest. Were they all compactly situate in one county, they would be sufficient to form three distinct congregations—Many of the church people also attend when there is sermon at any of these houses. This I looked upon at first as mere curiosity after novelty, but as it continues, and in some places seems to increase, I cannot but look upon it as a happy token of their being at length thoroughly engaged. And I have the greater reason to hope so now, as experience has confirmed my former hopes. Fifty or sixty families having thus been happily entangled in the net of the gospel by their own curiosity, or some such motive—There are about three hundred communicants in my congregation, of whom the greatest number are, in the judgment of rational charity, real Christians. Besides some, who thro’ excessive scrupulousness, do not seek admission to the Lord’s table.—There is also a number of Negroes. Sometimes I see an hundred and more among my hearers. (Psal lxxviii. 31.) I have baptized about forty of them within these three years, upon such a profession of faith as I then judged credible. Some of them, I fear, have apostatized; but others I trust, will persevere to the end. I have had as satisfying evidences of the sincere piety of several of them, as ever I had from any person in my life, and their artless simplicity, their passionate aspirations after Christ, their incessant endeavours to know and do the will of God, have charmed me. But alas! while my charge is so extensive, I cannot take sufficient pains with them for their instruction, which often oppresses my heart.—There have been instances of unhappy apostacy among us; but, blest be God, not many in proportion to the number brought under concern.—At present there are a few under promising impressions; but, in general, a lamentable security prevails.

Oh for a little reviving in our bondage!—I might have given you a particular account of the conversion of some persons here, as indeed there are some uncommon instances of it, but I shall only observe in general, that abstracting from particular circumstances, the work of conversion has been carried on in such steps as are described by experimental divines, as Allein, Shepherd, Stoddard, Flavel, &c. And nothing confirms me more in the truth of their opinions concerning experimental piety, than this agreement and uniformity as to the substance, in the exercises of those that can make the fairest claim to saving grace.—There is one Isaac Oliver here, whose history could I write it intelligibly to you, would be very entertaining. He has been deaf and dumb from his birth, and yet I have the utmost reason to believe he is truly gracious, and also acquainted with most of the doctrines, and many of the historical facts of the Bible. I have seen him represent the crucifixion of Christ in such significant signs, that I could not but understand them. Those that live in the house with him can hold conversation with him very readily. There is so much of the devout ardour of his soul discovered at times, as is really affecting, and I have seen him converse in signs about the love, and sufferings of Christ, till he has been transported into earnestness, and dissolved in tears. The above Mr. Morris with whom he lives, has told me, that eight years ago he appeared remarkably changed, and ever since is very conscientious in the whole of his behaviour; generally delights to attend both public and family worship, though he cannot hear a word; and is observed sometimes to retire to secret prayer; though he signifies that he is praying with his heart, when about his business, or in company, which is peculiarly practicable to him, as in all places he enjoys retirement. I could relate several peculiarities about him; but as they are unintelligible to myself, or might seem incredible to those who are unacquainted with him, I omit them. So much, however, I know of him, that I cannot but look upon him as a miraculous monument of Almighty grace, that can perform its purposes on men, notwithstanding the greatest natural or moral impediments; and I submit it to the judgment of others, whether a person so incapable of external instructions, could be brought to know the mysteries of the kingdom of Heaven any other way than by immediate revelation. Besides the people here, severals of my brethren, particularly Messrs. Samuel Blair and John Roan can attest this relation.—I forgot to inform you, in its proper place, that the rev Mr. Davenport was sent by the synod to Hanover last summer, and continued here about two months. And, blest be God, did not labour in vain. Some were brought under concern, and many of the Lord's people much revived, who can never forget the instrument of it.—Thus, dear sir, I have given you a brief account of what I am persuaded you will readily own to be the work of the Lord. We claim no infallibility, but we must not fall into Scepticism. If we could form no judgment of such a work, why should we pretend to promote the conversion of men, if we cannot have any satisfying knowledge of it, when it appears? Indeed the evidence of its Divinity here is so irresistible, that it has extorted an acknowledgement from some from whom it could hardly be expected.—Were you, sir, a narrow bigot, you would, no doubt, rejoice to hear that there are now some hundreds of dissenters in a place, where, a few years ago, there were not ten; but I assure myself of your congratulations on a nobler account, because a considerable number of perishing sinners are gained to the blessed Redeemer, with whom, though you never see them here, you may spend a blissful eternity.—After all, poor Virginia demands your compassion, for religion at present is but like the cloud which Elijah's servant saw. Oh that it may spread and cover the land!"

RELIGIOUS INTELLIGENCE.

DOMESTIC:

[In giving our reports of Religious events we shall direct our attention chiefly, though by no means exclusively, to our own transactions. We are earnestly desirous to present to our readers a true account of the state of Religion in Virginia, and the other states. Whatever is good ought to be known, that the people of God may be animated; whatever is wrong ought to be fairly stated, that the best measures may be adopted for producing amendment.—We again ask for information.]

VIRGINIA.

The Bible Society of Lynchburg held its fifth Anniversary on the 1st March. The meeting was opened with a sermon by the Rev. James Turner.

The amount of distributions during the year is stated at 101 Bibles and 30 Testaments.—A donation of \$237 50 was made to the American Bible Society.—Two Bible Associations have been formed in connection with the Society, one called the Concord, and the other, the Hat Creek Association.—The Marshall Lodge, No. 39, made a donation of \$50 to the Society, accompanied with a letter expressing in decided terms the cordial approbation with which that Fraternity regarded the objects and efforts of the Bible Society.—Two pious females of the Methodist church made their pastor, the Rev. John I. Lee, member for life of the Society, by the contribution of \$30.—The whole number of Bibles and Testaments distributed by the Society amounts to 498.

On the 9th March, the Bible Society of Norfolk held their fifth annual meeting.

The number of Bibles distributed during the year, is stated to be 123; and of Testaments 151—A donation was made to the National Society of \$150.

The Society appears to have paid a laudable attention to the Sabbath

Schools in Norfolk, Portsmouth, and the adjacent country, and also to the sailors frequenting that port.

On Saturday, 3d of April, the annual meeting of the Richmond Baptist Foreign and Domestic Missionary Society, was held in the Baptist Meeting House. The meeting was opened with a sermon by the Rev. Robert Semple. On the next day (Sabbath) collections were taken up for the benefit of the Society at the Baptist Meeting house, at the Capitol (at present occupied as a place of preaching by the Rev. John D. Blair) and at the First Presbyterian Church. The proceedings of the Society have not yet been published.

The monthly concert of prayer was held on Monday, 5th April, at the Methodist Church. A large number of persons of different denominations attended. A spirit of brotherly love seemed to prevail; and many united petitions were offered in behalf of the Bible and Missionary cause.—Meetings of this sort are pleasant and profitable.

We learn with much pleasure that Missionary Associations are increasing in our country. A Society of this kind has lately been formed in Norfolk, which promises well. Another has recently been organized in Mecklenburg; connected with which there is a Ladies' Cent Society. Two new

Auxiliary Associations have been formed in the county of Albemarle. All these are in connection with the Presbytery of Hanover, and are intended to support the cause of Domestic Missions.

—
Anniversary of the Bible Society of Virginia.

At a general meeting of the Bible Society of Virginia, held at the Capitol in the City of Richmond, on Tuesday, the 6th of April, 1819;

The Right Reverend Richard C. Moore, Bishop of the Protestant Episcopal Church in Virginia, was requested to act as Chairman, and William Munford as Secretary to the meeting, which was opened with an hymn by the Rev. John D. Blair of the Presbyterian Church, prayer by the Rev. John Bryce of the Baptist Church, and a sermon, appropriate to the occasion, by the Right Rev. R. C. Moore.

The sixth annual report of the Managers was then read by the Recording Secretary; and also the statement of the late Treasurer's accounts, from March 31st, 1818, to March 31st, 1819.

Resolved, That the said report be approved, and the Treasurer's accounts passed, by this meeting.

On motion of the Rev. John H. Rice,

Resolved, That the thanks of this meeting be presented to the Female Auxiliary Bible Society of Richmond, and to the students of Hampden Sidney College in the county of Prince Edward, for their zealous and liberal contributions in aid of this Society

On motion of Mr. Fenwick,

Resolved, That the thanks of this meeting be presented to Henry Robinson for his faithful services as Treasurer.

The Society then proceeded to the election of twenty four Managers for the ensuing year; whereupon, the following gentlemen were chosen; viz.

The Rev. John D. Blair, President; the Right Rev Richard Channing Moore, the Rev. John Bryce, John Ambler, and Robert Greenhow, Vice Presidents; Mathew H. Rice, Treasurer; the Rev. John H. Rice, Cor-

responding Secretary; William Munford, Recording Secretary; and Robert Pollard, John G. Gamble, Archibald Blair, William Fenwick, John Parkhill, George Watt, Fleming James, William Rowlett, John Lee, John G. Blair, Thomas Rutherford, George Hutchison, James A. Oswald, David J. Burr, Patrick Gibson, and John N. Gordon, additional Managers.

On motion of Mr. Munford,

Resolved, That the Managers be instructed to cause a depository of Bibles to be established in that part of the City of Richmond called Rocketts, or at some convenient place in the vicinity thereof, for distribution among the sailors in this port;—and to appoint an agent, or committee, to make such distribution.

On Motion of David J. Burr,

Resolved, That 500 copies of the proceedings of this day, of the report of the Managers, and of the statement of the late Treasurer's accounts, be printed, in a pamphlet form, under the superintendance of the Recording Secretary.

On motion of the Rev. John Bryce,

Resolved, That the editors of the Evangelical and Literary Magazine, and of the Richmond Enquirer, be requested, each, to insert the said proceedings, report and statement, once, in their respective publications.

On motion of the Rev. John D. Blair,

Resolved, That the thanks of this meeting be presented to the ministers of the gospel, who were appointed to perform divine service this morning, for their prompt acceptance of the appointment, and for their fidelity in the discharge of its duties.

Resolved, unanimously, That the thanks of this meeting be presented to the Right Rev. Richard C. Moore, for his services as their Chairman.

And then the meeting adjourned, with prayer by the Rev. John H. Rice.

Teste, WM. MUNFORD, Sec'y.

—
Sixth Annual Report of the Bible Society of Virginia.

The Managers of the Bible Society of Virginia submit to the members the following report of their pro-

meetings during the sixth year of the institution.

At the close of the last year, the whole number of Bibles and Testaments distributed, amounted to 6785. Since the 31st March 1818, the distributions have been as follows:

BIBLES.

Sold at prime cost, 230
Given to the poor, 288

TESTAMENTS.

Sold at prime cost, 158
Given to the poor, 140

Amount of distributions this year, 816

Total amount distributed since the organization of this Society,	}	7611
The amount of receipts by the Treasurer during the last year, is stated by him at		
Disbursed for books and charges	}	487 04

Balance in the Treasury, 517 69

But since this report was made there has been a donation by the Female Auxiliary Society of Richmond amounting to	}	239 40
And the Managers have appropriated of their surplus funds to the use of the American Bible Society,		

So that the sum now actually in the Treasury amounts to	}	\$256 88

The Treasurer's account is annexed to this report, and will be read for the information of the members.

The thanks of the Society are due to the Ladies' Auxiliary Society just named, for their zeal and activity in co-operating with this institution, and in times of unexampled pecuniary embarrassment, contributing so largely to its funds. The zeal and piety of females afford in the present age most efficient aid in carrying on the great work of evangelizing the world.

The Bible Society established by the students of Hampden Sidney College deserves honorable mention in the report of this year. Their contributions have considerably exceeded one hundred dollars. The exertions of young men in promoting true

religion afford the highest gratification and the best hopes to all who are concerned for the best interests of their country; and when we see them zealously engaged in doing good, we have the best assurance that they will be trained up as good citizens and true patriots.

The Managers have continued to take a lively interest in the Sunday Schools established in this city, and have afforded them a supply of Bibles and Testaments commensurate with their wants. The mention of these institutions affords an opportunity not to be neglected of publicly testifying our approbation of this important charity. It must be highly gratifying to the members of this Society to know that in this city five or six schools, several now large, and all of them encreasing, are taught from Sabbath to Sabbath, almost exclusively by *young persons*; and conducted with a prudence, perseverance and zeal, highly honourable both to the understandings and hearts of the teachers: and that in these schools several hundred children are instructed in the principles of sound morality and of the christian faith; most of whom would otherwise be roaming the streets and commons in all sorts of mischief, and contracting every evil habit. Bibles given in this way are carried into families in which they would not otherwise be known, and often read, there is reason to believe, by children taught in the Sunday Schools, to parents who are themselves unable to read.

The books gratuitously distributed have been received with gratitude; and altho' no detail can be given of striking effects produced by them, yet we know that the word of God is spirit and life; that it is clothed with mighty moral energies, and when its lessons are brought home to the children of men, their understandings are enlightened and their hearts amended. And altho' the operation of this cause may be gradual, the result is sure. In these considerations the Society will find sufficient reason to continue their exertions, and with renewed zeal prosecute their labour of love.— There are many in our state yet to

be supplied with the word of life. And besides our stationary population, it is entirely likely that many sailors are suitable objects of the charity of the Society. With this idea the Managers would suggest the expediency of establishing a depository of Bibles near that part of the city called Rocketts, and appointing an agent or a committee for the distribution of Bibles among that useful class of our citizens.

The only Associations which have communicated their reports for this year are those of Norfolk and Lynchburg. The former of these has, we are pleased to state, turned their attention to the wants of sailors, of whom numbers frequent that port. The Society will be pleased with the following extract from the last report. "We may mention in this place that an application has lately been made to us, by the commander of the United States Frigate Congress now in this port, for a supply of books for the seamen; which we shall furnish with great pleasure. It is gratifying indeed, to see our naval officers attending to a duty, the performance of which, besides its eternal consequences, may tend to strengthen the discipline of the service, and maintain the honour of our flag."

The Bible Society of Lynchburg appears to be in a flourishing situation. It has two Associations connected with it in the neighbouring counties; and it promises to afford extensive and permanent advantages to that part of the state which falls within the sphere of its operations.

Various other Societies in our state have been actively engaged during the year in promotion of the common cause. And it is peculiarly gratifying to observe that in a time of extreme scarcity of money and commercial embarrassment, there has been very little remission of efforts to promote the interests of the Redeemer's kingdom. In some instances indeed the contributions are not so large as usual; but there are most encouraging indications given by many of a disposition to exercise self-denial, that means may be had of giving to the poor the bread of life, and sending to the afflicted the consolations of hea-

venly mercy. And when this is the case, embarrassments and losses are converted into the best blessings and are productive of the most salutary effects.

The American Bible Society is a splendid institution. Its resources are great, and encreasing. Upwards of thirty thousand dollars have been poured into its Treasury during the three quarters of the current year. It has published and distributed a large number of Bibles and Testaments; and what is peculiarly gratifying, is affording the means of religious instruction to the Indians in their natural languages, and to the French and Spaniards on the great western continent. It is now connected with nearly two hundred Auxiliary Institutions; is extending its salutary influences through every part of the Union and bids fair to be the highest glory of a country already greatly distinguished in the world.

The British and Foreign Bible Society still flourishes, the glory of that land and the joy of the christian world. Last year its receipts amounted to nearly ninety thousand pounds, and there were issued from its depository nearly 90,000 Bibles and upwards of 100,000 Testaments. It has printed or aided in printing the Bible in 70 languages, and has since its foundation issued more than 2,000,000 Bibles and Testaments.

The Bible Society of Russia is distinguished for its wonderful zeal, and still grows with astonishing rapidity.

The National Societies of the Netherlands, Switzerland, Prussia, Sweden and Denmark, are prosperous. The Protestants have lately established a Society in Paris, which has excited great attention and deep interest. The impulse given by the grace of God to the christian world is urging it on in a career of charity with a velocity continually accelerating. Those who are recovered from heathenish darkness are made instruments of communicating the words of eternal truth to the benighted and destitute. Every instance of success raises new friends, and employs additional agents in evangelizing the world. Thus, every year the disci-

ples of Jesus are increased, their hopes gather new ardor, and they with higher and more delightful expectations anticipate the full verification of the divine predictions, when the earth shall be filled with the knowledge of God, and the race of man shall be redeemed from the ruins of the fall. Even so, come quickly, Lord Jesus.

The Treasurer of the Bible Society of Virginia, submits the following Report of Receipts and Disbursements of the Society, from the 1st day of April, 1818, to the 31st day of March, 1819.

RECEIVED.		dols.	cts.
Balance on hand 31st March 1818,		342	69
From 82 members who are subject to annual contribution,		128	00
For 50 Bibles sold,		41	17
For 26 Testaments sold,		7	50
From new Subscribers.			
Mary B. Andrews, Williamsburg,	5	dols.	
John Morgan, Richmond,	5		
Madison Walthall, do	5		
Benjamin W. Coleman, do	5		
Joseph Darmsdatt, do	5		
Asa Saunders, do	5		
Harriet Hackley, do	5		
John Forbes, do	5		
John G. Baptist, Mecklenburg,	5		
David R. Patterson, Nelson,	5		
Augustus Lemoys, Richmond,	5		
Thomas Richardson, do	5		
Micajah Clarke, do	5		
Patrick Gibson, do	5		
Reuben Burton, do	5		
William H. Hubbard, do	5		
Richard A. Carrington, do	5		
William Gordon, do	5		
Thomas Buring, do	5		
Allen Bernard, do	5		
Peter Ainslie, do	5		
Charles Palmer, do	5		
Joseph Binns, do	5		
James Harriss, do	5		
N. K. Thomas, do	5		
Geo. W. Carrington, do	5		
Walter Potter, do	5		
		135	
Received from Subscribers for Life.			
William Galt, Richmond,	50		
James Smith, do	50		
		100	
As Donations.			
From Samuel L. Straughan by the hands of John Bryce, collected for this Society,	34		
From Mrs. Elizabeth W. Pleasants, Secretary, Female Bible Society of Richmond.	44		
From Hampden Sidney Bible Society,	133		
Sundry small donations,	5	35	
		216	62
From Hampden Sidney Bible Society,	32	75	
From Albemarle Bible Society,	1	00	
		1004	73
DISBURSED.			
Paid for ringing bell, annual meeting,	1		
Paid W. Gray for Printing 250 copies, proceedings annual meetings,	18		
Amount forward,		19	00

Amount bro't forward,	19
Paid George Watt this sum lent the Society in 1814,	10
Paid for boxes, charges and portages,	3 29
Paid D. J. Burr for 350 Bibles at 62 1-2,	218 75
Paid do 100 Testaments a 22,	22
Paid American Bible Society for 50 Octavo Bibles and box,	63 25
Paid ditto for 500 Brevier New Testaments,	150 75
	<u>487 04</u>

Balance in the hands of the Treasurer.	517 69
Donation since made by the Female Auxiliary Bible Society of Richmond,	239 20

HENRY ROBINSON, T. B. S. Va.

STATEMENT OF BIBLES.	
On hand the 31st March 1818,	178
Received since 31st March 1818,	400
	<u>578</u>
Sold since 31st March 1818	230
Given away since ditto	286
On hand now,	60
	<u>578</u>

STATEMENT OF TESTAMENTS.	
On hand 31st March 1818,	165
Received since 31st March 1818,	600
	<u>765</u>
Sold since 31st March 1818,	158
Given away since	140
On hand now	457
	<u>765</u>

The committee appointed to examine the accounts of Mr. Henry Robinson, late Treasurer of the Bible Society of Virginia, report, That they have performed the duty assigned, and find that the foregoing account exhibits a true statement of his proceedings and of the funds of the Society.

MATTHEW H. RICE,
FLEMING JAMES.

AMERICAN ABORIGINES.

There are two Missionary stations among the Aborigines of this country. That which was first occupied, and is at present of the greatest importance, is BRAINERD, in the Cherokee nation. Brainerd is in Chickamaugah, "a considerable district, extending up and down the creek of that name, and including an Indian village near the Tennessee. The mission house is situated about 50 rods southwest of the creek, and two miles northeast of the Georgia and Tennessee road." The Missionaries who are stationed at this place,

are the Rev. Messrs. Hoyt, Butrick, Chamberlain and Hall. In last September, the Board of Commissioners, thus noticed the state of the mission. "Eighteen months ago, at the place now called Brainerd, and consecrated to the Saviour of men, Mr Kingsbury was a solitary stranger in the midst of a wild wilderness—(there not being a single individual within many miles of him, who knew the Lord Jesus) and like his divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions, large and fruitful fields, herds and flocks, not inconsiderable in number, a school consisting of about sixty children, and youth collected from the surrounding forests, comfortably lodged and fed, instructed for the present world, and for the world to come, and about 20 of them already able to read well in the Bible; and a Church established on the foundation of the Apostles and Prophets, and to which within six months, have been added ten or twelve, who before, were strangers and foreigners, having no hope, and without God in the world."

A little Osage captive, of whom mention has been made in the public prints, for whom much interest has been felt and expressed, and who has been ransomed by the liberality of a lady, is now at the mission house, for education. Mr. Hoyt went to a neighbor's, where she had been brought, after her. We give the following extract from the journal of the Missionaries:

"On seeing the poor orphan, who appears to be four or five years old, he (Mr. Hoyt) told her in Cherokee, (for she does not understand English) that he would be her father. She fixed her eyes with great earnestness upon him, about half a minute, and then with a smile, reached him her bonnet, as a token that she accepted the offer, and would go with him. As he took her on the horse before him, she gave him some nuts, which she had in her hand, and leaned her head on his bosom, as if she had already found a father. She was very playful and talkative for a while, and then fell asleep, and slept most of the way to the mission house. When

first introduced to the family, she seemed a little surprised on seeing so many gather around her; but the children beginning to talk to her in a language she understood, her cheerfulness immediately returned, and she appeared quite at home. It is said she spoke the Cherokee language well, for one of her age, though it is but little more than a year since her captivity.

It was understood, that if obtained, she should be called **LYDIA CHATER**, the name of the benevolent lady of Natches, who contributed so liberally for her redemption. We call her by this name. Our feelings on the reception of this exiled orphan, may be more easily conceived than described. We feel bound, not only in duty, but by the feelings of our heart, to train her as an own child."

ELLIOT.

At this place, so named in honor of that venerable man, who is styled 'the Apostle of the Indians,' are stationed the Rev. Messrs. Kingsbury and Williams. Elliot is in the Choctaw nation. "The seat of this mission is about 400 miles south westerly from Brainerd; and near the Yale Busha creek, above 30 miles above its junction with the Yazoo. It is in a fine country, in a situation supposed to be salubrious; and by the Yale Busha, the Yazoo and the Mississippi, will have a water communication with Natches and New-Orleans." Mr. Kingsbury writes, "The half-breeds and natives, who understand our object, appear highly gratified, and treat us with much kindness, though there are not wanting those, who look upon all the white people, who come into the country, with a jealous eye. The prospect in this nation, is, on the whole, favorable; but there are some circumstances, which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choctaw country, or residing in it. Another, is the prevalence of intemperance in drinking. This vice has of late increased to an alarming degree. But our dependence is not on our own strength. Trusting to that, we must despair of

success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through him, we can do all things, and it gives us some satisfaction to state, that notwithstanding the moral stupidity, and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

Three men, two of whom have wives, having been designated as assistants in the Choctaw mission, have arrived at Elliot.

Who will not unite with the Board of Commissioners, when they say, "may the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot; and He, who has made of one blood, all nations, mercifully shew Himself the God, not of the Cherokees only, but also of the Choctaws."

—
NEW PRESBYTERIAN CHURCH, IN
NEW-ORLEANS.

The New-Orleans Chronicle, of the 11th ult. in giving an account of the celebration of the anniversary of Gen. Jackson's victory at that place, on the 8th of January, makes the following statement, which to the friends of Zion, will be particularly gratifying:

"Among the interesting occurrences, which distinguished the late anniversary, we had the pleasure of witnessing the ceremony of laying the corner-stone of the *First Presbyterian Church in New-Orleans*. Never has this community been called to witness so splendid a scene.—The concourse of distinguished citizens—the elegant and imposing appearance of the different Lodges of Masons—and the decorum, harmony and satisfaction, every where visible, rendered the occasion peculiarly impressive. At 2 o'clock, the procession was formed by the Marshals at the Grand Lodge, on Rampart-street, in the following order.

Members of Masonic Lodges clothed and decorated—Trustees of the Presbyterian Church—the Clergy—the Governor and Officers of his Staff—Secretary of State—Major Gen. Ripley and Com. Patterson, with the

Officers of their respective commands—Music—Senate and House of Representatives of Louisiana—Judges of the Parish, District, Criminal, Supreme and Federal Courts—Citizens and Strangers—Grand Master and Officers of the Grand Lodge of Louisiana—under the escort of three Companies of Light Dragoons, the Louisiana Guards, and Washington Foot Artillery.

On reaching the scite of the contemplated edifice, the Grand Master proceeded to lay the corner stone with the usual solemnities, and beneath it was deposited a superb silver plate, engraved for the occasion, bearing the motto,

"JESUS CHRIST,

"THE TRUE GOD AND ETERNAL LIFE," and designating the time of founding the building, together with the name of the Pastor and Trustees of the Church.

The ceremony of laying the stone being completed, Rev. Mr. LARNED, pastor of the Presbyterian Church, rose and spoke to the assembly. Upwards of 7000 persons evinced by their unbroken silence, their attention to his eloquent and impressive address. At the conclusion of the services, the procession was reconducted to the Lodge by the Marshals, and the spectators dispersed in a quiet and orderly manner.

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HEATHEN CRUELITIES IN THE WEST.

Some weeks ago, Manual Lisa, esq. returned from a trading voyage up the river Missouri, and brought with him a band of the Pawnees. The Pawnees live south of the Missouri, and between that and the river Platte. They are at war with the Spaniards of St. Fee. Lately they killed seven Spaniards, and took prisoner a boy 10 years of age. They worship as their chief God, the planet Venus, or the morning star, which they denominate "*The Grand Star*," and to which they offer *human sacrifices*. This boy they devoted to their God, and was about to offer him, when M. Lisa arrived, purchased the boy, and brought him to St. Louis. Some time ago, this sanguinary band took a *Pado* woman prisoner, and devoted her to sacrifice. As she was

pregnant, the diabolical rite was put off till after her delivery. As soon as she recovered, she stole a horse and made her escape. Being obliged to leave her babe in the hands of these bloody idolaters, it was immediately transfixed by a sharp pole, and in this situation offered to the "Great Star." Parents, mothers, do you love your children? Does the innocent prattle, the artless smile, the playful gestures of your children, fill your breasts with exquisite delight? Oh! think of these Pawnees who sacrifice more or less children every year to an imaginary deity. Oh, ye young men, who have devoted, or are about to devote

yourselves to the work of the ministry—will you prefer the *ease*, and the *enjoyments* of civilized and Christian society, to a few privations and hardships, and suffer these Pawnees to go on from generation to generation, murdering women, sacrificing children—and not feel one anxious desire to teach them the knowledge of a Saviour.

A direct communication by means of the United States' trading post, is now open into any part of the Indian country, and all that is wanted, as it respects means, is *Missionaries to take the field*.

LITERARY NOTICES.

A description of the people of India, by the Abbe, J. A. Dubois, Missionary in the Mysore.

Carey & Son, Philadelphia, have lately published this work. It is said by Sir James McIntosh, to be the most comprehensive and minute account extant in any European language, of the manners of the Hindoos.

Anthony Finley, of Philadelphia, has lately published an epitome of ancient Geography, Sacred and Profane; for the use of Seminaries. By Robert Mayo, M. D. Third edition, improved. A work of this sort has long been a *desideratum* in the schools of this country. The rapidity with which this work has gone to a third edition shows that public opinion justifies the high recommendations which are prefixed to it. As might be expected, it is a compilation; but a com-

pilation from the most approved authors, such as D'Anville, Wells, &c. This volume is in cheap form, and suited to the use of schools.

With it may be had an Atlas of select maps of ancient Geography, executed in very neat style.

American Exploratory Expeditions.

It will gratify the friends of science to learn that the secretary of the War Department regards these expeditions with the views of an enlarged mind. It is understood that he has signified to the American Philosophical Society, the disposition of the government to facilitate the investigations of science; and we believe that one or two of the members of this institution will accompany the enterprising travellers, from whose researches we may expect no small additions to our natural history.

Notice to Correspondents.—PHILOPSUCHOS, has been received and will appear in the next number.

The Editor would be very glad to procure from Subscribers who may have received duplicates, or who do not file their Magazines, a few copies of Nos. I. II. IX. XII. of Vol. I. For a dozen of each of these he would give 50 cents per copy.

ERRATA in No. III. Vol. II.—Page 131 line 19, for Erasez, read Ecrasez—page 137 line 10 for proscribed, read proscinded—page 138 line 11 from bottom, Menasseh, read Manasseh—page 147 Col. 1. The title of an article of Religious Intelligence has been strangely omitted; the reader will please to supply it as follows. "Notice of the Malakina, a sect of dissenters from the Russian Church."—Page 148 line 5 from bottom, for Corcordance, read Concordance.