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The following communication touches a subject of great delicacy and difficulty—a subject which is forcing itself on the attention of the country, and demands most mature deliberation and the wisest counsels. We do not think proper to flinch from it. In fact, the time approaches, when we must think of it; when we cannot put it from us. For ourselves, we disapprove of that timidity which is so conspicuous in some, and of the noisy declamation of others. The evil was originally none of our own seeking, but was forced on us. We are not, then, under the impulse of a vague feeling of benevolence, to rush into measures equally ruinous to ourselves and our bond-men; nor ought we, through dread of consequences, to abstain from temperate discussions of our duty. In one point we differ from the worthy author, and that respects the capacity of organizing insurrection already evinced. The few schemes of that sort, have been too crude and ill digested to deserve notice, except so far as they shew, that the apprehensions which have been frequently expressed are excessive. Attachment to masters, and the jealousies subsisting among slaves, are assurances of detection; and detection insures defeat.

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For the Virginia Evangelical and Literary Magazine.

THOUGHTS ON SLAVERY.

It seems to be generally admitted that slavery is the greatest political evil which has ever entered the United States.— It has now become a serious question, how this evil is to be disposed of; whether its consequences are to be mitigated merely; or whether it will admit of a radical, though of a gradual cure?

This question, in my opinion, becomes more important, from the circumstances of the times in which we live. We live in an age remarkable for great and unexpected changes. Perhaps no age, since the beginning of time, has witnessed

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more important revolutions, than those which have fallen under our observation. All these revolutions (and some of them have shaken and almost annihilated the proudest empires on earth) have taken their rise from popular opinions and feelings. When popular feeling is excited to a great extent; when it takes its direction to a given object; and especially when it combines with it that enthusiastic zeal, which accompanies all the great movements of the public mind, it forms a current which no human power can resist. Before such a current, we have seen thrones, and ancient constitutions, and long established systems of jurisprudence, uprooted and swept away with as much ease as the mountain torrent drives away the rubbish which obstructed its channel. Some are of the opinion, that our late political commotions have completely terminated; that the whirlwind has passed over the world and left us very nearly where it found us; but this opinion is hardly correct. It seems to be inconsistent with the general plans of Providence, to permit such a waste of human blood and treasure for no purpose. Besides, the sovereigns of the old world have received important lessons; and in whatever proportion they have been taught to respect or fear the power of the people, in the same proportion has that power been increased. And it appears evident to me, that great national measures in most parts of the world, have assumed a more popular character, and are more under the direction of popular influence than they were in former times. What events are yet to occur; what reformations to be effected; and whether the remaining rubbish is to be cleared off by more violent or more gentle means, is not for human wisdom to determine. But I wish it to be distinctly considered, that although the feelings of a mob may be suppressed, yet that the feelings of the real public, when properly excited, and in good earnest brought into operation, are not to be obstructed in their course.

Among the late movements of the public mind, which are yet in progress, and tending to the reformation of the world, I think we evidently perceive the rise of one which bears upon the subject of African slavery. It is not many years since the slave trade was first opposed in Europe. The opposition then appeared to be almost hopeless. And the slave trade now is an object of general detestation, and the most enlightened and powerful nations in the world, impelled by public sentiment, have pledged themselves for its entire abolition. Perhaps the history of mankind does not present an instance of a greater revolution in public opinion. In the train of this revolution have followed the establishment of the Sierra Leone

Colony, and the Colonization Society of America; both of them instances strongly indicating the feelings of the civilized world. I suppose we shall hardly be told, (and if we are told we shall not be satisfied) that all this was effected by the talents and perseverance of Mr. Wilberforce and his associates. Much as I respect the talents and character of Wilberforce, and much as I honor his instrumentality in this particular case, I cannot ascribe to him the efficient agency in a measure, evidently effected by the hand of Providence.— But it is proper to observe that the spirit of reformation has gone further than yet stated, and it is probable that the odium which so justly attaches to the slave trade, is about to be transferred to the present slave holders. It certainly appears hard that men who never approved the slave trade, who many years ago gave their suffrage for its abolition, and who have always considered slavery itself as an evil which they would wish to extirpate as soon as practicable, should be made to participate in the odium or guilt of this detestable traffic; or that they should be subjected to reproach from their brethren in other parts of the Union, because our common ancestors have entailed upon them an evil for which no remedy has yet been discovered. But it is useless to spend our time in complaining, where complaints are of no avail. The progress of public sentiment will force important changes on the world, which we have no power to prevent, even if we wished to prevent them; and timely deliberation, combined with a prompt performance of our duty, affords the only prospect of safety. The experience of mankind will support this maxim; that where great reformations are called for, if those who have the power of reforming discharge their duty in time, matters may be conducted to a desirable issue; but if duty be long delayed, scenes of confusion and misery are often the result. I believe it seldom happens that a people sincerely desirous of performing their duty, are subjected to great general calamities. Let us, then, seriously inquire what is our duty at present in relation to African slavery.

It seems to be the opinion of every man well acquainted with the subject, that an immediate emancipation is out of the question, and perhaps domestic emancipation will always be impracticable. The brightest beam of hope which has ever arisen on this dark subject, has, in my opinion, been afforded by the Colonization Society. Let us, therefore, patronize this society and facilitate its operations as much as possible; and in the mean time, let us give the slaves such instruction as may qualify them for forming a prosperous colony. These two precepts, I apprehend, comprehend our

duty and our safety in the present case. The first of these precepts, the patronizing of the Colonization Society, seems to meet with general approbation; but I am sorry to find that many of our people are unwilling to educate the slaves, and give them religious instruction. I understand that some legal characters of respectable standing in our country, have objected that the education of the slaves is inconsistent with the spirit of our laws. And in the second place, that it would be a matter of dangerous and bad policy. I consider both these objections as unfounded, and I conceive that acting upon them would be productive of the most pernicious consequences; I shall therefore give them an attentive consideration.

In the first place then, it is said to be contrary to the spirit of our laws to teach the slaves to read. The only thing in the way of argument to support this objection, which I have ever heard, is that in binding free children of colour, the law exonerates their masters from the obligation of educating them. This, however, is an insufficient argument to support the principle they would build upon it. The exoneration from this obligation might have been conceded, because it was always difficult and sometimes impossible to discharge the obligation. But I will further observe, that if this particular law did support the objection under consideration, the law itself would be wrong; for the objection is inconsistent with the very first principles of legislation. All political writers tell us that publication is essential to the very existence of a just law. To govern a community by secret laws would be more tyrannical than to govern them by retrospective laws. For secret laws are liable to the same objections with retrospective laws, and liable to them in a much higher degree. In conformity with these principles, the laws of Virginia require that they should be published in the English language, that all who are bound to obey them, may become acquainted with them. But if after all this a law should appear, forbidding to teach the reading of English to a certain class of the community, this law would be at war with the fundamental maxims of the whole code.

But the second objection is, that it would be bad policy to teach the slaves to read; that if taught to read the New Testament, they could read the Bill of Rights, and the history of our revolution, and would think of imitating them. This objection appears to me to set out with a confession of guilt, which destroys itself and every thing it was meant to support. They would read our Bill of Rights, and the history of our revolution! But our Bill of Rights and our revolution are

good things? The meaning of the objection plainly is, that the wrong is on the side of the master, and truth and justice on the side of the slave. Now if these objectors had for a moment recollected the old maxim that "truth is great and will prevail," I presume we should have heard nothing from them on this subject. But if the objection be correct and the doctrine on which it is predicated generally received, it would be out of our power to punish those who teach the slaves, what has been generally termed sedition. In fact nothing could be more seditious than the objection itself. That the wrong is on the side of the master; that the slave is supported by truth and justice; and that we must keep our secrets, to ensure our safety. In a large community, the more anxiety about keeping a secret, the more publicity you give it; and what could be published of a more seditious or dangerous tendency than the doctrine of this objection. If in conformity with this doctrine, our courts should attempt to punish the spreading of sedition among the slaves, what kind of a spectacle would they exhibit? The judge and the criminal would be found holding the same principles. The doctrine of the criminal would be—slavery is wrong and let us get clear of it. The judge would reply, no; slavery is wrong, but we must perpetuate and increase the evil, and I will punish you for opposing it. I leave every candid man to determine, how long a system of jurisprudence would be supported on such principles in a free country.

But the objection contemplates a scheme which I believe to be altogether impracticable. It intends to build the safety of the community on the ignorance of the slave. To accomplish this purpose the slave must sink deep into ignorance indeed. His mind must be so degraded that he will not know what slavery is, or that he will be insensible to the hand of oppression. Experience testifies that when the lower classes of people are in difficult circumstances, the more ignorant they are, the more likely to take up wild and dangerous notions of liberty, and the more impossible it is to keep them within the bounds of reason. Our own history shews that however ignorant the slaves may have been heretofore, that ignorance is no security to us. They have shewn themselves able to organize insurrection to such an extent, and to lay their plans with such a degree of skill, as threatened the most extensive and serious mischief. Indeed I feel confident that the danger to be apprehended from them would not be increased by Sunday schools, or by any instruction which it is intended to give them. Admitting, that teaching them to read, might facilitate their learning to write, even this

acquisition would not alter the case. Insurrections are more secretly, and therefore more efficiently, formed by oral communication, than by any other means. The employment of writing with such dexterity as they could use it, or indeed with any degree of dexterity, would only expose their schemes to more certain detection. Besides it is worthy of remark, and I wonder the remark has not been more generally made than it seems to have been, that in all attempts at slave insurrection our safety has arisen from one uniform source: not from ignorance or want of capacity in those who projected the insurrections, but from particular instances of attachment on the part of slaves towards their masters. On this fact I wish to fix general attention, as it certainly affords us the most important knowledge for the management of this delicate and serious evil. The fact proves that our interest and our duty are not incompatible. It proves that Sunday schools, moral and religious instruction, treating slaves like human beings, and manifesting a proper regard for their welfare, constitute the course we ought to pursue; as they constitute the course which would multiply those instances of attachment which have hitherto insured our safety—However society may be modified, the ties of affection furnish the best means of holding it together; when those invested with power overlook these means, they produce much misery, and expose themselves and their country to the greatest danger.

But it may be proper, in treating this subject, to express some opinion as to the lawfulness or unlawfulness of slavery itself. Without correct ideas on this point, we shall hardly know what course to take or how to manage the evil with which we are concerned. The only theory I could ever form on this subject which appeared consistent both with reason and divine revelation is, that slavery is lawful so long as necessity requires the continuance of it, and no longer. As a community, we should be culpable in holding a class of people in slavery, who were capable of making a good use of liberty; and we might be criminal also, if their incapacity for liberty should arise from our neglect. But it is certain that reason does not require us to emancipate a people, whose emancipation would bring ruin on themselves and upon the whole society with which they were connected. And as to divine revelation, in the 6th chap. 1st Tim. and 1st verse, Paul gives this injunction, “Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed?” From this passage alone, without adverting to many similar ones which might be cited, we must infer, that the inspired penman would

not have enjoined it on men and christians, to honor a relation which he considered as unlawful. From a reference to the text it will also be found, that the apostle proceeds to animadvert in terms of great severity on imprudent and seditious intermeddlers with slavery. So far, the evidence appears conclusive in favor of our position: but one difficulty remains; the general spirit and benevolent maxims of the gospel, evidently favor liberty and every species of human happiness. On this I will observe, that the maxims of christianity respecting slavery may be reconciled with all its other maxims in this way. The rules laid down for this subject, must be taken with a special reference to the state of the society for which they were intended. It was not the design of divine inspiration to abolish slavery in a premature manner, by the operation of positive unyielding precepts. Such precepts might have done harm as often as good. In some states of things, the restraints of slavery are necessary and therefore must be tolerated;—when they become unnecessary, christian duty requires their abolition. From this concise exposition of the subject, I think the following important inferences may be drawn.

In the first place, it is the duty of every good man to discountenance and counteract to the utmost of his ability and influence, the practice of instilling seditious sentiments into the minds of the slaves. To teach the slave that his condition is unlawful, that his master has no right to his services, and is only exercising over him the privileges of a licensed robbery; is a practice which must be restrained by the power of law if it cannot be restrained otherwise. The infusion of such sentiments destroys beyond recovery the moral principles of the slave; it makes him more unfit for emancipation than before; it destroys the peace and contentment of a virtuous life, and in every way does to him as well as to the community a serious injury. It is true these teachers may tell us, that they inculcate also the moral duties of the slave. But if slavery be such an unlawful relation, the master is entitled to no duties; the man held in durance by the hand of robbery will think of no duty, but of making his escape and redressing his wrongs. Such was not the grounds on which St. Paul inculcated the mutual duties of the master and the slave.

In the second place I would infer the safety, and even the necessity of giving slaves religious instruction and all the benefit of Sunday schools. Religious instruction disposes the mind to sobriety and order. If the present existence of slavery be necessary and therefore just, the more intelligent the slave, the more likely it becomes, that he should perceive that

fact. I am persuaded, that many of the better informed slaves are now convinced that they have no chance of effecting a revolution; and even if they had, that the revolution would ruin them as well as their masters; and of course by increasing their opportunities of instruction, you will spread this conviction more generally among them. And when in addition to all this, it is recollected, as stated before, that systems of instruction will increase their attachment to their masters, and that attachments of this kind have heretofore defeated all the insurrections which slaves have attempted to form, I think no doubt ought to remain on this subject.

The great question which the feelings of humanity, as well as the circumstances of the times, forces upon us in relation to this subject, is, whether our slaves can at any future time be emancipated. This emancipation will no doubt be a work of great magnitude. The slave population at present amounts to a million and a half, and increases with a greater rapidity than even the white population of the United States; that is, with a rapidity greater than was ever known in any other instance; and yet I do not hesitate to say that their emancipation will be effected: the benign influence of the christian religion, advancing hand in hand with civilization, will accomplish this great object. This opinion will not appear chimerical, after reviewing the progress of things in christendom for some ages past. A few centuries ago, all the nations of the earth were covered with slavery: Owing principally to the influence of the christian religion, that slavery has been abolished in many parts of Europe. These effects, religion has produced as much by elevating and improving the characters of the slaves, as by humanizing the hearts of their masters. The christian religion is called emphatically the religion of the poor; and has had great influence on that class of men, wherever it has been received. But as soon as the poor are so improved as to become capable of freedom, it is for the interest of the whole society that they should be free. Slavery in general is not profitable to masters, if labour can be had on reasonable terms in any other way. The labor of a slave is not so valuable as that of a freeman, whilst his wear and tear is much greater. In all old societies, the price of labour is just sufficient to keep up, from age to age, a due proportion of labour. From this statement it is plain, that wealthy men could have their lands better and more cheaply cultivated by freemen than by slaves. It is the want of free laborers in new countries which introduces slavery at first; but when these slaves are so improved as to be capable of freedom; when qualified to take their stand in society as

faithful laborers and good tenants, the common interest is then clearly on the side of their emancipation. In this way has slavery been abolished in many parts of the old world; much to the advantage of the wealthier classes; and the same results may be expected in every other place where the light of christianity is suffered to operate. These consequences, I think are evidently appearing in our own country. The character of our slaves seems to be improving. Perhaps much of that increased humanity in their treatment, so lately and so generally talked of, originates from the improvement; as the master now finds it practicable to obtain reasonable services without resorting to rigor: and if this improvement progresses until our slaves become, what the labouring classes of Europe now are, they will fill their places with much more profit to the wealthy, as freemen, than they now do as slaves.

We have one difficulty however to encounter on this subject which did not exist in the old world,—the distinction of color. But I have sometimes thought that this is not an insuperable difficulty, even in the way of domestic emancipation. Emancipation does not necessarily suppose that amalgamation of the two races which is so abhorrent to our feelings; the present peasantry of France and England are the descendants of the former slaves, and have intermixed but very little with the orders of society above them. However the best prospect has been afforded on this subject by the colonization society, and we shall take the matter a little into consideration.

It is hoped the colonization society will be zealously patronized by the federal government. Some years ago the state of Virginia ceded to that government all the lands in the north western territory, and it seems proper that a proportion of the money arising from the sale of those lands, should be applied for curing the evils of slavery, which bear so heavily on the southern states. Under the auspices of our government, a prosperous colony may be formed on the African coast, which extending towards the interior of the continent, uniting with the natives in its course, and carrying with it the arts, the religion and the civilization of this country, may, under the blessings of providence, form an important empire. This must be the land of liberty and of equal rights for the blacks; for although we may emancipate them in the United States when prepared for it; and may even allow them a few years residence to earn something for their accommodation when they go to the land of their fathers, yet we never can give them here the rights of citizenship. It appears to me that if matters were brought into this train; if after due

preparation for freedom, proper inducements were held out to fix the attention and affection of our slaves on Africa, the great evil of slavery might be removed. To enlist the feelings of the slaves in this cause would be the important object; as they would then become efficient co-operators in the work; and might furnish themselves, to a considerable degree; with the means of their transportation and future settlement. The case of Ireland may illustrate the point. The affections of the poorer classes in that country are so much turned towards the United States, that the British government by a very small expense in proportion to the object, might, if they choose, transfer a large proportion of that population to this continent. But if these objects were effected, so many laborers would be drawn from us that a large chasm would be left in our population. This chasm might be filled by emigration, without inconvenience to any party, if liberal arrangements were made with some of the principal governments of Europe. And surely, by the time we have prepared our slaves for the measures under consideration, the powers of Europe will have seen the impolicy of restraining emigration, and of confining a superabundant and discontented population within their own territories. The period also is not distant, when emigrants will come to this country with views different from those by which they have heretofore been actuated. They formerly came with the expectation of acquiring land. This expectation will soon fail them, or indeed has already failed them unless they travel far to the westward. But they have still, and will long continue to have sufficient inducement to come as labours and tenants. And when emigrants come on the calculation of remaining tenants for life, of taking land on long leases and giving it the improvement of which it is capable, our land holders will be much better accommodated than they are at present.

I have been induced to make these observations from a conviction that something must be done in relation to this subject: that the progress of public opinion will force changes upon us, for which we ought to be prepared; and also that by proper management, the evil under consideration might pass off, without those destructive consequences which are sometimes apprehended. The outlines of my plans are simply these; to establish a prosperous colony of blacks on the African shore; to prepare the slaves for emancipation, and fix their affections on the new colony. When this is done, the important work of emancipating our slaves and transporting them to a distant country will be accomplished. Every thing else will fall in with that natural march of human affairs,

which planted the United States in a wilderness, raised them into a powerful empire, and excited that tendency to emigration in Europe, which their governments find it almost impossible to repress. C.

ESSAYS ON DIVINITY. No. VII.

Evidences of Christianity.

THE united testimony of twelve such witnesses as the apostles were, must certainly be sufficient to establish the truth of the gospel. If, however, a more numerous testimony would afford additional satisfaction to any of our readers, the list may readily be increased to thousands and tens of thousands.

It was not exclusively to his apostles, his chosen witnesses, that our Lord appeared after his resurrection from the dead. His ascension was, we are well assured, witnessed by above five hundred highly favoured disciples. A few days after this most illustrious event, three thousand were added to the church. Nor was it long before two thousand more attached themselves to the sacred community. Nay, it was not long—not many years, before myriads seem to have been numbered among his disciples, even in Jerusalem, where he had been most ignominiously put to death: while in Samaria, at Cesarea, at Joppa, and at Lydda, respectable societies were instituted in his name.

But it is chiefly to the Gentiles, that we must look for the increase of the church. In a short time after the gospel embassy was sent to them, it was embraced by great numbers at Antioch, at Ephesus, at Corinth, at Thessalonica, at Berea, at Iconium, and at Rome. In a word, so rapid was the progress of the gospel among the nations of the earth, in the apostolic age, that before its termination, large and flourishing churches seem to have been established in almost every province of the vast Roman empire.

Now, “every convert to the christian faith in these days, gives one additional testimony to the truth of the gospel history. Is he a Gentile? The sincerity of his testimony is approved by the persecutions, the sufferings, the danger, and often the certainty of martyrdom, which the profession of christianity incurred. Is he a Jew? The sincerity of his tes-

timony is approved by all these evidences, and in addition to them by this well known fact, that the faith and doctrine of christianity was in the highest degree repugnant to the wishes and prejudices of that people."*

In our highly favoured country every man is allowed to profess what religious tenets he shall please, and to worship God, his maker, according to the dictates of his own conscience, without any to make him afraid. Nor is it with us considered a disgrace to be a christian. But in the apostolic age it was otherwise. In that age the professors of the christian religion were, for the most part, held in great contempt. What inroads, then, must this profession have made upon domestic peace, and social intercourse! But it is the cruel persecutions to which these professors were exposed, which claim, in this instance, our principal attention. It is, however, only a few of the many of the evidences which might be adduced in support of the interesting fact, that, our limits will allow us to mention.

Why should it be thought incredible that the Jews and Pagans of this period, should be disposed to persecute a primitive christian? Can it be reasonably supposed that the Jews would hear themselves accused of the abhorred crime of putting their own Messiah to death, and behold their accusers—behold a handful of despised unlettered men, rise to eminence and power, upon the ruins of all that was most flattering to them as the peculiar favourites of heaven; and yet make no exertions in their own defence? The persecutions, which have been carried on from time to time by christians in name, at least, against christians in deed and in truth, may be considered as furnishing the proper reply to this inquiry. Nor will the indulgence which Gentile nations were disposed to exercise towards religious observances, similar to their own, afford any just ground for the apprehension, that they would be also disposed to see their most sacred rites vilified; their temples razed to the foundation; and the gods whom they adored, covered with everlasting infamy; without taking any measures with the disturbers of their peace.

“They shall lay hands on you, and persecute you,” says the great prophet of the christian church, “delivering you up to the synagogues, and into prisons; being brought before kings and rulers for my name’s sake—and some of you they shall cause to be put to death.”—“The time cometh, that he that killeth you will think that he doth God service.” And are these the inducements which the author of a new religion

* Chalmers.

thought proper to hold out with a view of making proselytes to that religion? It is impossible. Jesus Christ must either have uttered these predictions because they were real, or the writers of his life must have ascribed them to him because such was the event.

“We are troubled on every side,” is the declaration of the apostle Paul, “yet not distressed;—persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus”—“So that we ourselves glory in you, in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.” “Beloved, think it not strange concerning the fiery trial which is to try you,” is the admonition of the apostle Peter, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ’s sufferings. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful creator.”

But the passages of similar import in the New Testament are too numerous to be recited. Instead of this we shall here produce a few corresponding testimonies from the apostolic fathers.

“Let us take,” says Clemens Romanus, “the examples of our own age. Through zeal and envy the most faithful and righteous pillars of the church, have been persecuted even to the most grievous deaths. Let us set before our eyes the holy apostles: Peter by unjust envy, underwent not one or two, but many sufferings; until at last being martyred, he went unto the place of glory that was due unto him. For the same cause did Paul, in the like manner, receive the reward of his patience. Seven times he was in bonds; he was whipped, he was stoned; he preached both in the east and in the west, leaving behind him the glorious report of his faith; and so, having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the west; he at last suffered martyrdom by the command of the governors, and departed out of the world, and went unto his holy place, being become a most eminent pattern of patience unto all ages. To these holy apostles were joined a very great number of others, who, having through envy undergone in like manner many pains and torments, have left a glorious example to us. For this, not only men, but women, have been persecuted; and having suffered very grievous and cruel punishments, have finished the course of their faith with firmness.”

“I exhort all of you,” says Polycarp, the disciple of the evangelist John, “I exhort all of you, that ye obey the word

of righteousness, and exercise all patience; which ye have seen set before your eyes, not only in the blessed Ignatius and Zozimus, and Rufus, but in others among yourselves; and in Paul himself, and the rest of the apostles: being confident of this, that all these have not run in vain, but in faith and righteousness; and are gone to the place that was due to them from the Lord, with whom also they suffered. For they loved not this present world, but him who died and was raised again by God for us."

Ignatius affirms, that Peter and other primitive disciples, "despised death, and were found above it." Nor is the testimony of Hermas less explicit in this interesting case. "They, (the primitive martyrs) are such, says he, as have believed and have suffered death for the name of the Lord, and have endured with a ready mind, and have given up their lives with all their hearts."

But this it will, perhaps, be objected is the account which the primitive professors of the christian faith, have thought proper to give of their own society. This will readily be acknowledged. We must, however, by no means consider these professors as an interested party in this case. It must not be forgotten, that they had all been either Jews or Pagans. And was it possible for Jews or Pagans to afford us a more satisfactory evidence of their integrity—of their honesty and candor, than by sacrificing all their religious prejudices to the love of truth? We think not; unless the sacrifice of life itself in the same cause—a sacrifice which the most of these primitive witnesses actually made—ought to be considered an exception. Shall we then call in question the integrity of a converted Jew or Pagan, because he has afforded us the best evidence of his integrity that it was in his power to afford! Or, shall we assign to his testimony a lower degree, in the scale of our confidence, than to an unbelieving Jew or Pagan, who has afforded no such evidence of his veracity? Nothing can be more just. The testimony in this instance, however, is not exclusively christians.

Pliny the younger, governor of Bythia and Pontus, in his celebrated letter to the emperor Trajan—a letter written about eighty years after the death of Christ, represents the christians, in those provinces, as exceedingly numerous; and their sufferings as very grievous. We have, however, no just reason to suppose, either that their numbers were greater, or their sufferings more severe, in Bythia and Pontus, than in many other districts of the Roman empire.

But it is the testimony of Tacitus that seems in this instance to have a particular claim to our attention; for it reaches

not only to the apostolic age, but even to the first origin of the christian name. "The founder of that name, says he, was Christ, who suffered death in the reign of Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again, and spread, not only over Judea, where the evil originated, but through Rome also, whither every thing bad on earth finds its way, and is practised. Some who confessed their sect were first seized, and afterwards, by their information, a vast multitude were apprehended"—Probably, however, a still greater number might escape detection. How great then, in the aggregate, must their number have been, when the whole Roman empire, with India and Parthia, are taken into the account! Tacitus proceeds thus, "Their sufferings at their execution were aggravated by insult and mockery; for some were disguised in the skins of wild beasts, and worried to death by dogs—some were crucified—and others were wrapped in pitched shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night."

Thus we see that the christian account both with respect to the numbers of the primitive converts, and the cruel persecutions to which they were exposed, is most satisfactorily confirmed by Heathen writers of undoubted credit.

And would such multitudes expose themselves to reproach, to persecution, and all that is most appalling in the death of a martyr, for the sake of Jesus Christ, without ever enquiring into the truth of his religion? It is impossible.

Was it then in this age a difficult undertaking to ascertain the interesting fact, to ascertain whether the christian religion was true or false? Quite the reverse. For its evidences "do not rest upon arguments, but upon fact—plain and palpable facts—facts of which any man of common sense must have been a competent judge.* For example, Paul in an epistle

* If christianity be not true, then the first christians must have been mistaken as to the subject of their testimony. This supposition is destroyed by the nature of the subject. It was not testimony to a doctrine, which might deceive the understanding. It was something more than testimony to a dream, or a trance, or a midnight fancy, which might deceive the imagination. It was testimony to a multitude and a succession of palpable facts, which could never have deceived the senses, and which preclude all possibility of mistake, even though it had been the testimony of only one individual. But when in addition to this we consider, that it is the testimony, not of one, but of many individuals; that it is a story repeated in a variety of forms, but substantially the same; that it is the concurring testimony of different eye-witnesses, or the companions of eye-witnesses—we may, after this, take refuge in the idea of falsehood and collusion, but it is not to be admitted, that those eight different writers of the New Testament, could have all blundered the matter with such method, and such uniformity.

addressed to the believers at Corinth, makes a solemn appeal to miracles which he was enabled to perform among them, in proof of his apostleship and the testimony of Jesus Christ. Now these believers must have known, assuredly, whether such miracles were really performed in their view or not. And similar evidence was, no doubt, afforded to other churches.

It will hardly be imagined, that, the five hundred brethren, who were permitted to behold their Lord and Master ascend in glory to heaven, until a cloud intercepted their view, would be liable to any deception in a case of this nature. The attendants upon apostolic worship on the day of Pentecost, must have known whether they saw a visible glory—the luminous emblem of miraculous gifts resting upon the heads of any of their fellow worshippers; and more especially the individuals present of different nations, such as Parthians, and Medes, and Elamites, and strangers of Rome, and Cretes and Arabians and others, would know, each for himself, whether he was addressed on this solemn occasion by a christian teacher in his own native tongue: In a word every primitive convert must have seen indubitable miracles performed, either by Jesus Christ himself, or by some of his ministering servants, in attestation of his holy religion; or, at least, must have had an easy access to certain information upon the subject. Now we know the result. It is announced to us not only by the sacrifice which they have made, and the privations and sufferings to which they have submitted; but also by the *very act* of their *proselytism*. For we know, assuredly, that they would not have become professors of the Christian religion, without the fullest conviction of its truth.

In a former number it was, if we mistake not, evidently shown, that the apostolic witnesses could be under no conceivable inducement to impose a false religion upon the world. But whatsoever extravagance in folly or in guilt any one may be disposed to ascribe to a teacher and ruler in the church, no one, surely, will imagine that the laity—that the *taught* and the *ruled* would be disposed to combine in an imposition of this nature. And if this was not the case, we have in addition to the apostolic testimony, that of thousands and tens of thousands of other unexceptionable witnesses to assure us, that the gospel of Jesus Christ is not a cunningly devised fable, but a glorious reality.

AMERICAN LITERATURE.

REMARKS ON A PARAGRAPH IN THE EDINBURGH REVIEW.

MR. EDITOR,

IN looking over a late number of the Edinburgh Review, I came across a short paragraph upon the subject of American Literature, which fixed my eyes at once. It is indeed nearly perfect in its way, and deserves to be kept, as a fine specimen of real impertinence, not always to be had. "Literature," says the writer, "the Americans have none—no native literature, we mean. It is all imported. They had a Franklin, indeed, and may afford to live for half a century on his fame. There is, or was, a Mr. Dwight, who wrote some poems, and his baptismal name was Timothy. There is also a small account of Virginia by Jefferson, and an epic by Joel Barlow—and some pieces of pleasantry by Mr. Irving. But why should the Americans write books, when a six-weeks' passage brings them, in their own tongue, our sense, science, and genius, in bales and hogsheads? Prairies, steam-boats, grist-mills, are their natural objects for centuries to come. Then, when they have got to the Pacific ocean—epic poems, plays, pleasures of memory, and all the elegant gratifications of an ancient people who have tamed the wild earth, and set down to amuse themselves.—This is the natural march of human affairs." (No. LXI. p. 144.)

And now, Mr. Editor, what do you think of this? So, we have no native literature then—absolutely none! And what a Flemish account of our writers! You observe indeed, the good man allows us to boast a little of Franklin, and charitably gives us leave to "live for half a century on his fame." By the way, you may remember that this same reviewer, or one of his brethren, was trying to prove some time ago, in spite of all chronology, that our philosopher acquired his style of writing in England, (that made it so good,) and was in fact almost the *homo sapiens Europæus*. So he would have plucked our only feather! But is he really so ignorant of our literary men, as to think that Franklin is the only one we have to boast? He has heard of Dwight, it seems, but of course he could hope for no good poetry from a bard whose "baptismal name was Timothy,"—(the elegance of British wit!) But what would he say to his sermons—or does he never read such things? Yet he speaks highly, I remember, of the works of a certain English divine, whose baptismal name is Jeremy; and

whose discourses are really excellent notwithstanding that unlucky fault. Yet excellent as they are, I will take upon me to say, that for force, variety, and compass of thought, and for happy elegance of diction, they do not surpass those of our own countryman. Indeed, I may observe, in passing, the English themselves have generally allowed the distinguished merit of this American writer, as well as of some other of our divines. The fame of Edwards, in particular, (whose baptismal name was Jonathan,) has been ranked with that of Locke, and the first metaphysicians of the old world. But, to pass from the pulpit—in other works of literary exertion, we have surely something to respect, if not to admire. In poetry, it is true, we cannot shew an epic altogether worthy of the name; for I really cannot undertake to defend poor Barlow's soporific quarto. The conquest of Canaan however, I should think, may be allowed to rank with the Epigoniad, Leonidas, and other works of the same class. And besides this, we have certainly produced a reasonable quantity of very decent rhymes, quite equal to the great mass of such things which his majesty's subjects are satisfied to read and praise. Some of them, in fact, have exhibited a degree of taste and elegance, which wanted nothing but the stamp of the London mint, to give them all the currency of fame. In prose too, besides the "small account of Virginia by Jefferson," and "some pieces of pleasantry by Mr. Irving," we have at least a score of books, which the reviewer would do well to read before he writes again. After all, I do not mean to say that we have any thing in the way of polite letters to give ourselves airs upon. I only say, (what we have certainly proved,) that we have all the elements of genius among us, to write books with the best, whenever we choose to turn our hands in good earnest to the work.

But here our reviewer meets us again, for, "why should the Americans write books, when a six-weeks' passage brings them, in their own tongue, our sense science and genius, in bales and hogsheads?" This is a posing question to be sure—however, I will try to answer it, in the Yankee way, by asking another almost in the same terms. Why should the Scotch write books, when the writers of England are all ready with pens in their hands, to send them their "sense, science and genius," by waggons or ships, "in bales and hogsheads," in much less than "six weeks," and "in their own tongue," or something like it? Or why should the English themselves write books, when they have whole libraries and bookstores full of all sorts of works, from folios to primers? But the people of Britain, I suppose, "have tamed the wild earth," and set

down to amuse themselves with "all the elegant gratifications of an ancient people." And are not we of the same race, and have we not a natural right to love the same things? And surely if we have leisure to read the "sense, science and genius, of Britain, we have the same time to spare for the perusal of our own. Yes but our people, it seems, have enough to do to mind their "prairies, steam-boats, and grist-mills," without stopping to write books. Yet the reviewer, in another place, talks about the "indolence of the American character," and tells us that Fearon gives "the right explanation of its cause," when he ascribes it to "the prosperity of the country, which can admit so large a body of its citizens to waste three-fourths of their lives," doing nothing earthly "except spitting and smoking segars." Surely then, we have already got a class of gentry whom we might lawfully call upon to write books for the rest of us. The truth is, we have certainly spare men enough for writers and readers both, if instead of buying our books in "bales and hogsheads" from England, we chose to become the patrons of our own works.

But perhaps I shall be asked, (I have heard it asked,) why is it not just as well to import British "sense, science and genius," as to cultivate our own? The answer is ready. In the first place, the influence of "sense, science and genius" is always increased when it is adapted, and as it were appropriated, to the state of society in which we live. But this appropriation can only be made by writers born and bred among ourselves, who have a natural sympathy with us in all our interests and concerns. Again, it is for the honour of our native land, to have men of talents of our own raising in the field of letters, as well as of politics and war. They reflect some portion of lustre upon their fellow citizens, and brighten the face of every man in the country, with the rays of their fame. And besides, how are we to get the benefit of those native associations which strengthen our patriotism, and domesticate our affections, except through the medium of books of history, poetry, and other writings of our own? To be sure we can hardly expect foreigners to gratify us in this way. They have enough to do, it seems, to blow their own trumpets in our ears. Either then we must renounce these "elegant gratifications" altogether, or begin at once to provide them for ourselves.

Well, but is it not time enough to think about these things, when we get to the Pacific ocean, some centuries hence? Why only remember, that the good reviewer has allowed us just fifty years to live upon the fame of Franklin, and the time is running out every day. Now it is likely that if we do not begin directly

to raise writers of our own, we may be left at last without a champion to support our fame. And suppose Great Britain had acted upon this system. Her population is not even now so redundant, but that she might accommodate more people than she has, if she did not drive them away from her by her taxes. Indeed, in this very article, the writer gently dissuades his countrymen from leaving their own soil, by reminding them that "a million of millions has been expended in making it habitable and comfortable;" that is, in "taming the wild earth" throughout the king's domain. But long before all this was done, and while it was doing, her old philosophers and poets were building up those monuments of literary fame—higher than the pyramids of Egypt—which are now the pride of their descendants, and the admiration of the world. Neither Bacon, nor Raleigh, nor Shakspeare, nor Spencer, nor any other of those gifted men of the "olden time," neglected the service of his country by keeping back his hands from the "grist-mill," and the plough—(they had no steam-boats in their days; it was reserved for American genius to bring them into the world.) But all the operations of the farmer, and the manufacturer, and the mechanic, went on smoothly and naturally, while they were writing in their closets for the common weal. So should it be with ourselves. Let the mass of our citizens go on as they are going, "taming the wild earth" of our vast country, felling forests, planting prairies, making every thing bow before them, till they force their way to the very shores of the Pacific. All this is well. But in the mean time, let those of us who are sitting down at our ease, without any thoughts of roving beyond our paternal bounds, endeavour to sow the seeds of "sense, science and genius," in our own virgin soil. The grateful earth will soon yield us an ample harvest of "elegant gratifications," for the honor and happiness of our posterity, through all the future ages of our nation's glory. "This," I take it, "is the natural march of" our "affairs."

A READER.

CONTINUATION OF REMARKS ON THE EDINBURGH REVIEW.

WE have long admired the ability, and in part approved the principles of that literary journal. And herein we have coincided with the American public. Occasionally, however, we have read articles in it with a deep feeling

of disapprobation, not to use a term still stronger. The awful subject of religion is so often treated with levity and petulance; doctrines, which abler men than they, confessedly great as their talent are, have approached with the profoundest veneration, have so often been introduced in the way of levity and banter, that we have much doubted whether its circulation in this country is not more injurious than beneficial to our best interests. And, we have frequently thought of proposing the question for public consideration, whether a journal of such character ought to be patronised by Americans.

Besides; these literary dictators sometimes think that it becomes them to speak of the United States: and in these cases, they affect a tone of liberality superior to that of other English journals. Yet, in every instance that has fallen under our observation, this is rather in the spirit of opposition to their rivals, than of any good will to us. The Quarterly Review seizes every occasion that offers, of venting its spleen against us, and that in terms of undisguised hostility: their critical antagonists are here, as in almost every other instance opposed to them. But, to us, there is something more offensive in their kindness, than in the coarse abuse and open hatred of the others.

But we would guard against mis-apprehension of our views and feelings on this subject. And for their purpose we observe, that the squeamishness expressed by some, savours more of weakness than of wisdom. The reputation of our country does not stand on so ticklish a foundation, that we should dread the assaults of garrulous travellers, and critical scriblers. The virtue of our patriots, the enlarged views of our statesmen, and the heroism of our soldiers and sailors will afford patterns and lessons to the world, when the names of the detractors of America shall be delivered over to everlasting forgetfulness. It would, however, be the height of presumption to pretend that there are not many things both foolish and wrong done among us. Now, evils to which we have been accustomed from our birth, if perceived, at all, are not deeply felt by ourselves as they are by strangers coming among us; and fooleries of which all are guilty, may be thought to be very wise doings. We, therefore, are pleased to see, when we can see, the remarks and even censures of well informed and candid foreigners on our manners, habits, and institutions. They afford salutary lessons, of which it is unwise in us to be negligent. We will quarrel with no man for pointing out our faults in the way of friendly reproof: nor will we take amiss the vituperation of an honourable enemy—*fas*

et ab hoste doceri. But we are indignant when men affect a *haughty* and *contemptuous* liberality; and speak of us, and to us, much in the style, which a nobleman, who means at once to support his own dignity, and be very kind and condescending, would use towards a peasant. We are good hearty fellows, who, even under many disadvantages, can meet an enemy without flinching; and we are acute enough to discern, that a government may answer every useful purpose and yet be a cheap government; we find men who can administer justice, in a tolerably impartial way, without ermine and full bottomed wigs; and others, who, in the ordinary costume of their fellow citizens, can plunge their clients as deep as is desirable in the bottomless gulf of the law. Verily for all these things Jonathan deserveth commendation; and, what though the laureate rage and denounce curses heavier than that of Kehama; commendation he shall have.—Moreover, although we are not so civilized as the hangers on in European courts, yet it is certain, these haughty reviewers admit, that very decent manners prevail among the better sort of people, and that ladies are treated very politely at our public tables! In short we are not such a race of semi-barbarians, as Gifford and Southey would make the wise people of England believe us to be! For commendation of this sort we owe no thanks—we feel no obligation.

The reviewers seem to think themselves warranted by this insulting liberality to abuse us, in very harsh, and very approbrious terms, and speak of our *formost men* in the most contemptuous manner. We have none it seems, “*whose fame is strong enough for exportation.*”—Had this ridiculous figure been used by an American writer respecting England, and her men of note, how these critics would have sneered at our poor attempts to be witty! But however this may be, we can tell them that many very slender things are imported into this country from England. Besides their glass and delftware, and flimsey calicoes, there are many political predictions which have never been verified; and many speculations on economy, which turn to nothing; and declamations on Indian Missions, which the success of Missionaries puts to silence; and sarcasms on American *cant*, in language decidedly Scotch; and a thousand things of this sort, which are certainly as little worth the transportation, as a return cargo of American fame, would be.

“There are no very prominent men at present in America?” say the reviewers. We are not much disposed to boast of our countrymen, but this remark reminds us that there are men in America, who fought and conquered, on Erie and Champlain,

at Chippewa, Bridgwater, and Orleans. The author of the Declaration of Independence yet lives; and that single production will remain a more imperishable monument of fame, than all that these self sufficient men have ever written.

It is not a little amusing, when one knows what different dialects prevail in England, to hear Englishmen ridiculing the vulgarities of American speech. There is no truth in the scene at a tavern in Kentucky. There never was a Kentuckian, or a native of any other state, who conversed in this style. We should not think it worth while to notice these fooleries, but for the sake of observing that many words marked as Americanisms, are good old words in honest use in the days of Shakspeare, retained by us, though obsolete in England. The words put into the mouth of the tavern-keeper, when he is made to say, "you speak almost as good English as we do," are not so extravagant as the traveller and his reviewer would make us believe.

But the part of the review, and of the books reviewed, which chiefly demands notice from an American, is that which respects slavery. We wish that temperate and considerate censure had been substituted here, in place of violent invective. We wish too that instead of vehement vituperation, there had been proposed by these men, who would have us profit by their 'sense, their science, and their genius' some practicable scheme of deliverance from the evil. We have a right to express ourselves thus, because we duly appreciate the enormity of the mischief; and while groaning under it, we recollect who it was that brought it on us. Of all men in the world, the subjects of the British government ought to be most modest respecting American slavery. It was the cupidity of the merchants of that country, supported by the iniquitous policy of the government, that forced this trade upon these states. The colonial Assembly made various attempts to put a stop to the commerce, which were over-ruled by the mother country. The standing objection to every measure of this sort was "that it injuriously affected the trade and shipping of Great Britain." It was the merchants of that country which carried on this trade in human flesh and human life, until the American revolution. Since that time the trade has been abolished by our government. The abolition took place without difficulty, as the measure was without opposition—Whereas in Great Britain, Wilberforce and others carried on a contest for eighteen years both in and out of Parliament, before a majority in favour of that measure of justice and humanity could be secured. Since our revolution, there has been a great change in the *feeling* of masters, and a great melioration in the condition of slaves. And this, we are afraid, is

more than can be said for West Indian planters and their bond men. It would be more becoming then in our wrathful reprovers, if they would keep their anger for their own fellow subjects—What would these censors have us do? No man who has practical knowledge of the subject, would advise immediate emancipation.—We have been taught lessons on this subject which can never be forgotten. Yet while we deliberate, and enquire what is to be done, the evil is encreasing with appalling rapidity, and the difficulties of the subject are multiplying around us. We really, in sober sadness, and in all due humility, beg that the “sense, science, and genius” of Great Britain may be brought to bear on this interesting affair.

The perfect religious liberty enjoyed by us seems to be appreciated by some Englishmen.—We wish however that they, as well as some of our own countrymen, would correct their phraseology on this subject. The word TOLERATION does not apply to our institutions. It supposes political preference of one sect, and permitting of others to worship in their own way. But here, all are equal in the eye of the law; and no predominant church *tolerates* other societies.

There is one part of the article under consideration, which we most heartily wish that our countrymen would duly regard. European travellers are all struck with the indolence of the American character. “The life of boarders at an American tavern, presents the most senseless and comfortless mode of killing time which I have ever seen. Every house of this description that I have been in, is thronged to excess, and there is not a single earthly object in view, except spitting and smoking segars. *I have not seen a book in the hands of a single person since I left Philadelphia.*” We wish that it were otherwise; but we must acknowledge the justice of this charge. In the change, however, which we should rejoice in witnessing, we should be glad to see domestic literature cultivated, instead of the importation of the bales and hogsheads of the *sense science and genius of the Edinburgh Reviewers.*

REVIEW.

The Mountaineer. Second edition, revised and improved. Harrisonburg, Virginia. Published by Ananias Davisson. 1818. 12mo. pp. 236.

THE Edinburgh Reviewers tell us that, "Prairies, Steam-boats and Grist-mills, are the natural objects of Americans for centuries to come." We are just as willing as they can be, that our countrymen should inclose and cultivate prairies, should build grist-mills and steam-boats, and subdue the vast wildernesses that surround us. But we protest against the doctrine that we have nothing to do with literature. Our limits do not allow us to assign in detail, the reasons of this protest. In the first place, however, we observe that the bales and hogsheads of sense, science, and genius from abroad cost rather too much *in these hard times*. We had rather the now unproductive capital of our own country should be employed in furnishing a supply of the wants of the citizens, than that money which is so scarce, or produce which is so low, should go to pay for European books. And as so many among us, can afford to live in absolute idleness, according to the testimony of British travellers; we really do not see why literary pursuits might not be substituted for this senseless fashion of spending time, and thus an important branch of domestic industry be greatly promoted. No small additional value might thus be put on our oil, lampblack, and old rags. We are quite serious in this, because we verily believe that by a proper use of the last article even our own state alone, might be made \$100,000 per annum richer, than under the present system.

But there are considerations of higher import, that bear on this subject. The various circumstances under which men are educated, exert an influence on them during the whole of life. Associations of ideas begin to be formed at a very early period, and they generally give their colouring and completion to the thoughts and feelings and sentiments of adult age. No man is exempt from their power. They, in a great degree, control the reasonings of the philosopher as well as the imaginations of the poet. Now, we wish to see books in the hands of young and old, written under the influence of American feeling. We want to perceive the raciness of the soil in which the intellectual food ministered to us, is produced.

The moral and political influences of literature are great. And Europe is not in such a situation as to enable us to contemplate without apprehension, the exertion of these influences

more than can be said for West Indian planters and their bond men. It would be more becoming then in our wrathful reprovers, if they would keep their anger for their own fellow subjects—What would these censors have us do? No man who has practical knowledge of the subject, would advise immediate emancipation.—We have been taught lessons on this subject which can never be forgotten. Yet while we deliberate, and enquire what is to be done, the evil is encreasing with appalling rapidity, and the difficulties of the subject are multiplying around us. We really, in sober sadness, and in all due humility, beg that the “sense, science, and genius” of Great Britain may be brought to bear on this interesting affair.

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But there are considerations of higher import, that bear on this subject. The various circumstances under which men are educated, exert an influence on them during the whole of life. Associations of ideas begin to be formed at a very early period, and they generally give their colouring and completion to the thoughts and feelings and sentiments of adult age. No man is exempt from their power. They, in a great degree, control the reasonings of the philosopher as well as the imaginations of the poet. Now, we wish to see books in the hands of young and old, written under the influence of American feeling. We want to perceive the raciness of the soil in which the intellectual food ministered to us, is produced.

The moral and political influences of literature are great. And Europe is not in such a situation as to enable us to contemplate without apprehension, the exertion of these influences

on us. There is, we are persuaded, a mighty effort making in that part of the world to preserve *things as they are*. They who hold the purse and the sword, have pledged themselves to sustain present institutions and establishments. This, unless we are greatly mistaken, is the object of the *Holy Alliance*. Now, it is well known that money and power enlist in their service the best talents, that they can make subservient to their designs. And if we are not on our guard, gradually, as moral causes usually operate, but certainly, we shall feel the effects of the course, recommended by English writers, and well adapted to our characteristic indolence.

This subject appears to us so important that we cannot but urge it on the attention of our countrymen, whenever an opportunity is afforded. And we thought no occasion more appropriate than the one of introducing to the notice of our readers a little volume of domestic origin. *THE MOUNTAINEER* is modest and unpretending in its style, and we are sorry to have to say, slovenly in its typography. But it contains a great deal of good thinking and just observation, with which it would be well for the community to be familiar. The volume consists of a series of essays, originally published in a Newspaper in Staunton, and re-printed in Harrisonburg. An analysis of a volume of short essays can hardly be expected from us. We shall give such extracts from the work as will afford a fair specimen of the author's style, and manner of thinking; and then offer some observations on the particular topics brought before the reader that, at present, seem to demand especial attention.

"I ought to present to my readers, at setting out, some account of what they may expect from the Mountaineer. But I find it much easier to settle my limits, not to be transgressed, than to describe particularly the large field within which I shall hold myself at liberty to range. My speculations shall contain nothing incompatible with the holy doctrines and precepts of the gospel of Christ; nothing which can offend the strictest delicacy, or tinge the cheek of modesty with a blush; nothing of personal abuse, the base employment of those who love to indulge their own malignant passions, and to blow the flames of discord in society. Confined, willingly and sacredly, by these bounds, I design to submit to the public attention, from time to time, something of religion, and of morality as founded upon religious principles; reflections on education, intellectual and moral; recommendations of valuable books, old or new, supposed not to be generally known; remarks on prevailing maxims and manners; in a word, whatever I may deem likely to be profitable to the generality of my readers. While I profess myself an ardent lover of polite literature, a friend to wit and humour when directed to useful purposes; I think it fair to give notice that this work will be marked by religious thought and moral admonition as its leading characteristics. That I shall never touch upon politics, I do not say. But I shall do it seldom, and always in a spirit and manner calculated to heal divisions, and not to exasperate them. In my mind there is no doubt that the mass of people composing our two great political parties are equally upright in their aims and

intentions. It is not in the love of our country that we differ, but in our judgment of the best measures for promoting her honour and prosperity." pp. 2, 3.

The third number, entitled, *Beauties of the Morning Hour* contains good thoughts and fine feelings expressed in a very pleasant manner. The Essayist glances at the lovely appearances of opening day, such as the first faint beams of light, and then the continually deepening blushes of morning, and the emergence of mountains, fields and streams, from the bosom of darkness, and the songs of birds, and all the tokens of gladness which nature gives in that "hour of prime." After which, he adverts to the various ideas associated, in the mind of the contemplative observer, with opening day: and then proceeds thus

"The bible, that rich treasure of all that is eloquent as well as all that is holy, has not omitted to notice the charming appearance of the morning hour. "The path of the just is as the shining light, that shineth more and more unto the perfect day." What an impressive comparison! The course of a good man's life begins with feeble glimmerings of knowledge concerning the glory of God, and some sincere but weak and wavering desires to serve him and enjoy his favour. Increasing light flows upon the enquiring mind from the scriptures. Prejudices and errors fly away. The humble disciple of truth sees with more clearness, and feels with lively sensibility, that his best dignity and happiness are involved in the conformity of his tempers and conduct to the divine will. His purposes to live a life of reason and religion gradually ripen into habits. The conquest of temptation becomes more easy. Bearing daily fruits of righteousness, he tastes a more exquisite satisfaction in the favourable testimony of his own conscience, and in hope of the approbation of Heaven. *Thus he travels forward, with an improving lustre of piety and benevolence, and with growing peace and joy in his own breast; until he shall enter into the perfection of light, holiness and felicity in the eternal world. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—pp. 7, 8.

We are happy to say that the essay No. 4, on *The mischiefs of Party Spirit*, appropriate as it was when written, does not now demand our immediate attention. That Demon is laid; and we hope, bound in chains not to be broken.

Our readers will be pleased with the following extract from No. 8. on *The Eloquence of Patrick Henry*. In advancing to this subject, however, we pass over some matters on education, which shall be noticed in the sequel.

"Many years ago I attended the trial, in one of our district courts, of a man charged with murder. The case was briefly this. The prisoner had gone, in the execution of his office as a constable, to arrest a slave who had been guilty of some misconduct, and bring him to justice. Expecting opposition in the business, the constable took several men with him, some of them armed. They found the slave on the plantation of his master, within view of the house, and proceeded to seize and bind him. His mistress seeing the arrest, came down and remonstrated vehemently against it. Finding her clamours unavailing, she ran to a barn where her husband was, who was presently perceived running briskly towards the house. It was known that he always kept a loaded rifle lying over his door. The constable now desired his

company to remain where they were, taking care to keep the slave in custody, while he himself would go to the house to prevent mischief. He accordingly ran towards the house. When he arrived within a short distance of it, the master of the slave appeared coming out of the door with his rifle in his hand. Some witnesses said that as he came to the door he drew the cock of the piece, and was seen in the act of raising it to the position of firing. But upon these points there was not an entire agreement in the testimony. The constable at this instant fired; and the fire had a fatal effect. His plea upon the trial, was that he took the life of the assailant in necessary self-defence.

A great mass of testimony was delivered. This was commented on with considerable ability by the attorney for the commonwealth, and by another lawyer engaged by the friends of the deceased to assist in the prosecution. The prisoner was also defended at great length by two respectable advocates. These proceedings brought the day to a close. The general whisper through a crowded house was that the prisoner was guilty, and could not be saved. About the dusk of the evening, candles were brought and Henry arose. His manner was exactly that which the *British Spy* describes with so much felicity; plain, simple, and entirely unassuming. "Gentlemen of the jury, said he, I dare say we are all very much fatigued with this tedious trial. The prisoner at the bar has been well defended already. But it is my duty to offer you some farther observations in behalf of this unfortunate man. I shall aim at brevity. But should I take up more of your time than you expect, I hope you will hear me with patience when you consider that blood is concerned." It is absolutely impossible that any one who never heard Henry speak should be made fully to conceive the force of impression which he gave to these few words, blood is concerned. I had been on my feet through the day, pushed about in the crowd, and was excessively weary. I was also strongly of opinion, after all the defence I had heard, that the prisoner was guilty; and felt anxious to know how the trial would terminate. Nevertheless when Henry had uttered these words, my whole state of feeling underwent an instantaneous change. I found every thing within me answering at once, yes, since blood is concerned, in the name of all that is righteous, go on: we will hear you with patience until tomorrow's rising sun. As he proceeded, the evidence acquired at every step a new aspect. The cause of the prisoner, under the magic touch of Henry's genius, became continually more bright and promising. At length he came to the fatal act itself. "You have been told, gentlemen, that the prisoner was bound by every obligation to avoid the supposed necessity of firing, by leaping behind a house near which he stood at that moment. Had he been attacked with a club or with stones, the argument would be unanswerable, and I should feel myself compelled to give up the defence in despair. But surely I need not tell you, gentlemen, how wide is the difference between sticks or stones and double-trigger'd, loaded rifles, cock'd at your breast." The effect of this awful, terrific stroke of eloquence cannot be described. I dare not attempt to delineate the paroxysm of emotion which it excited in every heart. The result of the whole was that the prisoner was acquitted; with the entire approbation, I believe, of the numerous assembly who attended the trial."—pp. 22, 23, 24.

The Heroism of Idleness is the subject of the ninth number. This is treated in the way of solemn irony. We wish that the author had mixed with his ridicule, articles of a little more pungency. What does the Idler care for "morals, peace and eternal welfare?" These are grave considerations, to be addressed to the wisdom and conscience of men. But the conscience of the Idler is asleep; and as for wisdom—alas! he has none to address. The gentle titillation of mild satire,

then only lulls him into profounder repose. In fact he is, we fear, one of those who may be brayed in a mortar with a pestle, and yet will not depart from their folly.

No. 13. *The Honest Debtor*, written in a plain, familiar manner, may be perused with advantage by all, and is very appropriate to the time. We make the following extract.

“Let not resentment arise in your bosom because your creditor asks payment of you.—Is it injurious in him to demand that which is rightfully his own? Did you not authorize him to expect he should receive it? And dare you talk of being offended because he requires you to fulfil your obligation, and be as good as your word? But you will perhaps say, he ought not to pester me with his demands, since he knows I would pay him, were I able. I answer perhaps he does not know this, and has not sufficient means of knowing it. Perhaps he does know that you have not used the requisite diligence and economy that you might be able to discharge the debt. Or suppose that you are afraid of these charges; suppose that you have gone to your creditor, as it was your duty to do, and proved to him that it is by no fault of your own that you are not ready to make payment; still it may be that his necessities put it out of his power to grant you the indulgence which you crave, and which, in better circumstances, he might willingly afford. It is enough to kindle the indignation of an honest man to see a creditor asking his just due with a low, submissive voice, and in terms of studied mildness, while the debtor reddens with anger, and complains of unkind and ungentlemanly treatment. At any rate, it is foolish to get into a passion even with a harsh unreasonable dun. The use which you should make of his troublesome importunity is, to get out of his clutches as soon as you can, and beware never to fall into them again.”—pp. 43, 44.

The 21st number is on a subject well deserving attention, namely, the *Causes of defective Eloquence*. The fact is stated, “that we have but a small proportion of good speakers, whether at the bar, in the senate or the pulpit.” This is attributed to the operation of three causes—“A gross neglect of the study of language—the want of a full mastery of the subject to be illustrated—and the affectation of feeling.” The author illustrates them by a few remarks, which are indeed very just; but limited in extent, and perhaps somewhat too general for particular application. We wish that he had treated the subject more fully; dwelling particularly on the want of that comprehensive course of study, which enlarges the mind, and purifies the taste; and on the false models, which many public speakers seem, at least, to have adopted for imitation. On this last subject severe animadversion is demanded. The style of speaking becoming fashionable and popular among us, is utterly unfavourable to true eloquence. It consists too much of splendid diction; of magnificent figures, broken sometimes into a thousand pieces, and glittering like fragments of mica scattered through a heap of sand. Withal, there is a use of abstract phrases, which while they seem to give dignity to style, produce so many circumlocutions, that the language proceeds heavily, the march of ideas and feelings is slow. We have heard public speakers, whose

thoughts were distinct, whose conceptions were vigorous, and whose sensibilities were powerful, so impeded in their progress, that they reminded one of a bold mountain torrent which, running in a tortuous channel, wheels and boils and foams, and throws up bubbles for a moment to glitter in the sun and dazzle the spectator, instead of being precipitated with its entire momentum, against an opposing object. The style of eloquence of which we speak, in its highest perfection, only affords a luxurious treat to the imagination; it opens no avenues to the heart. It communicates temporary pleasure, but leaves no lasting impression. It induces men to go to church with the same view with which they go to the theatre, for pleasure not profit, amusement not edification.

[TO BE CONTINUED.]

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To the Editor of the Virginia Evangelical and Literary Magazine.

I send you, for insertion in your useful publication, some extracts from a letter lately received from a valued correspondent in France; and a translation of an article in the 7th number for the year 1818, of the Archives of Christianity, a work published at Paris.

K. K.

EXTRACTS.

“I have received the numbers you have sent me of your new journal published in Virginia, in 1818. I send to Dr. M. for you, the first year of the Archives of Christianity. Your article respecting the persecutions of Geneva,* is not exact. I would not justify the Socinians of Geneva, who are inexcusable, but I desire that those who embrace the cause of the gospel should not defend it with the arms of the world. This happens but too frequently, and causes that the name of God should be blasphemed among the Gentiles.

* The substance of the article to which the writer refers, was taken from European publications; and we are sure that the exact import of them was given. We wish that he had stated precisely the error, of which we were the copyists. It would afford us pleasure to correct it. We purpose only to defend the cause of the gospel by the *arms of truth*; and of the bitterest adversaries of the religion of Christ, we would speak in terms of honesty and candour, yea, and of charity, remembering the prayer of our Saviour, on the cross, “Father, forgive them; for they know not what they do!”—We can say nothing more to an indefinite remark of this kind.

We rejoice to hear that so many evangelical pastors are found in France; and that evangelical religion is reviving.—It is our prayer that the Reformed churches may be restored to their ancient purity and glory.

There are now some more labourers in the vineyard of the Lord; opinion becomes enlightened, and the good doctrine re-appears. Clamors and contradictions are raised against it, but it is seen that the empire of darkness is threatened with ruin on all sides. I could never have believed that there were so many evangelical pastors as I have discovered in France. They multiply their services; some of them encourage and form religious associations, found schools and interest themselves in the distribution of religious tracts. Every thing announces a rich harvest, from the abundant seed which is sown at present. Many others indeed endeavour to sow tares and to destroy the work of the first; but the Lord is there, and the time shall come when he will manifest his glory."

From the Archives of Christianity.

Sermon on the importance and the difficulties of the gospel ministry, pronounced the 12th of April 1818, the day of the installation of M. Martin the son, as third pastor to the Reformed church of Bordeaux; by M. Martin the father, pastor, president of the consistory of the said church, on this text: "Who is sufficient for these things?" 2. Cor. ii. 16.

The preacher considers the gospel ministry, I. In the difficulties which it presents. II. In the resources which it furnishes. The description of the difficulties expressed by the sacred text, "Who is sufficient for these things," forms the first part of the discourse which we announce, and is composed of the following particulars: 1. The talents and acquirements necessary for pastors. 2. Their numerous functions. 3. The virtues of which they must set the example. 4. The weaknesses to which they are exposed as men. 5. The particular obstacles which are opposed to the success of their ministry. 6. The account which they must render to God.—The second part is devoted to the developement of five motives of consolation and encouragement, offered to pastors in the exercise of their holy functions: 1. They advance the reign of God: 2. They have the certainty of contributing to public and private happiness; 3. They are assisted from on high; 4. They taste the pleasure necessarily attached to their ministry of peace and of salvation on the earth; 5. They contemplate the recompence which is promised to them.

A plan wisely conceived, a regular progress, ideas just and rapid, a sound style, strength and animation, without any trace of pretension, or of false taste; such are the qualities which we have marked in this sermon and which render the reading of it edifying and agreeable. It borrows also much interest, from the circumstances in which it was delivered. The installation of a pastor is an imposing ceremony, which

does not fail to assemble an extraordinary concourse of the faithful, and to produce upon them a lively impression. It is an important event for a church:—the 12th of last April was something more for that of Bordeaux. It saw with sensibility, a venerated pastor receiving his son into the number of his colleagues; it received with gratitude the new pastor presented by a parental hand: So in the fourth century, Gregory of Nazianzen, had for his coadjutor or suffragan in the spiritual government of his church, his son, the celebrated Gregory of Nazianzen. Such a picture offered to a numerous assembly of the faithful in the sanctuary of the Lord, has always the means of interesting and touching, and in proportion, without doubt to its rarity. In consequence of addresses so noble, so true, so pathetic as those of M. Martin, especially when he arrives at his peroration, a profound emotion is manifested in all the parts of his auditory, which included a considerable number of Roman Catholics, and caused delicious tears to flow from all their eyes.

“After having developed the obligations imposed upon pastors in general,” said the orator “it remains, in terminating this discourse that we address our exhortations to the new pastor in particular.

You have seen, my dear brother in Jesus Christ, that the functions of the ministry are as difficult as they are numerous: an angel would not be sufficient for them, how much less mortal men such as we are. But however great may be the obstacles, which you will meet in your career, you will surmount them all, with the succour of God, if you use the means which are offered to you. With this view, strive to perfect the dispositions with which you are already animated. Let the lights which you have acquired, serve to induce you to acquire more. But to knowledge, join those virtues which give it value. Be an example to the faithful, by the sincerity of your faith, by the ardour of your zeal and the sanctity of your life. Let your public and private discourses, breathe nothing but pure doctrine and sound morality. Preach the divine word as it is contained in the scriptures, without adding or retrenching. You cannot depart from this infallible rule of our faith and our manners, without rendering yourself guilty of prevarication, and without incurring the danger of losing your own soul and the souls which are confided to you. Insist on the fundamental truths and on the most important precepts. In the exercise of your function, have nothing for your object but to advance the reign of our Divine Master, to edify his church and to secure the salvation of your brethren. Remember that one cannot be a good christian, without being a good citizen. Live with your colleagues in a perfect understanding, and

rival them in nothing but in their zeal to do good. What a misfortune for society and for the church when those who preach peace, fan the flame of discord; and instead of being an object of emulation, become a subject of scandal.

Respectable members of the consistory, elders and deacons, and you the faithful; receive here publicly the expression of our gratitude for your benefits. This church had need of a third pastor; and when it had been easy for you to find him amongst men of the first claims, your regards were fixed upon him, who had the least reason to expect the honor which he receives. Nourished under the shadow of the altars, you have thought he might aid us in conducting the flock which, so to speak, has witnessed his birth; and that this tender branch acquiring every day new strength, would make amends for the feebleness of the stock which has produced it. This pastor is your work; all the good which he shall do, ought to be attributed to you. You have raised him to the eminent post which honors him: deign to sustain him in the career to which you have called him. He is young and without experience, but he will find in you the wise counsels of age; his knowledge is limited, but it will be enriched by that which distinguishes you; he has obstacles to overcome, but he will triumph over them by your encouragement, and your examples; he has need of the grace of God, but he will obtain it by the aid of your holy prayers.

I come again to you, my young companion in labour. After having instructed you in your obligations as pastor, shall I be permitted on the present occasion, to regard you under other relations, not less interesting for you and for me? Oh my brother, my colleague, my son, my friend, how many are the titles which render you dear to my heart! And what joy, what happiness for me, after having confirmed the imposition of hands, and clothed you with the sacred character of minister of the gospel, to instal you to day in your august functions! Consecrated to God from your tenderest infancy, and nourished with the milk of the holy word, you are about to distribute it to those who hunger and thirst after righteousness. You will be, I flatter myself at least with the hope, you will be a faithful minister of Jesus Christ, the pastor of his sheep, the support of my sinking days, and yours the charitable hand that will close my dying eyes. Warned, by the lapse of years, of the approaching end of my course, of the account which I must render of my stewardship, I am about to detach myself from the earth and prepare myself for heaven. All my consolation is, that you will do for me in my old age, what I never ceased to do for you in your youth. In contributing

to the salvation of your fellow-men, you will contribute to the salvation of a father who loves you, you will repair by your virtues the faults of his long life, and you will cause his grey hairs to descend with joy to the tomb. Full of confidence in the mercy of God and in the merits of Jesus Christ his son, I shall be able to present myself without fear before his tribunal and address to him these ravishing words, "Lord here am I and the children which thou hast given me."—At this thought, christians, my dear brethren, my heart cannot sustain the conflict which it feels. My bowels move.—My eyes overflow with tears.—My voice fails and I have not strength to finish—supply, yourselves, my deficiencies.—Let us all unite together and pray God to shed down his benediction upon the pastors and upon the flock."

"Great God who hast planted for thyself a church on earth that thou mayest one day, raise it to heaven, hear the prayers which my heart addresses to thee. They are the prayers of a father: O thou who art the father of men, hear favourably my humble supplication. Bless all the churches which profess the truth of thy gospel, bless that of which we are members; bless the pastors and the flock; bless the young Timothy whom thou dost give us: Let thy spirit enlighten him, sanctify him, and direct him in the exercise of his functions; that he may be a model of faith, of piety, of charity, and of all the christian virtues, so that after having turned many to righteousness; he may shine as the stars in the firmament forever."

The formulary of installation being pronounced, and M. Martin, the son standing at the foot of the desk, having declared that he engaged to fulfil the duties which had been retraced to him in that formulary, the officiating pastor said:

"In consequence of this promise and in the hope that you will fulfil it faithfully, I declare in the name of the consistory and in virtue of the ordinance of the king, that you are pastor of the Reformed church of Bordeaux; and my colleague and I are about to give you the right hand of fellowship. Receive the benediction of the Lord:

"May grace and peace be given you from God our Father, from the Lord Jesus Christ our Saviour, and from the Holy Spirit who quickens us! Amen!"

Six neighbouring pastors assisted at this touching ceremony.

INTERESTING FACT.

SOMETIME in the month of July, 1818, it was very customary in a neighbourhood about twelve miles from the metropolis, for the youth and middle aged persons, to spend the morning part of the Lord's day in hunting and fishing; but more especially in the latter amusement.

On every Sunday morning, might be seen groupes of men and boys, with their fishing apparatus, going to the small stream which forms the northern boundary line of this county; and though preaching was frequently near at hand, yet, emphatically, "The ways of Zion mourned, because so few came to her solemn feasts."

Things went on in this manner for several weeks; and in truth, bad became worse, and a total destruction of all morality and religious order was to be apprehended. No one appeared willing to endeavour to stem the torrent. Two or three magistrates lived near, and many influential men were in the vicinity; yet the fear of reproach, and the dread of ridicule, kept them silent spectators of the painful scene. At length the evil increased to such a degree, that silence could no longer be kept. A young man who had been trained in the practice and respect of religious order, and in the uniform and strict observation of sacred time, providentially came into the neighbourhood a few months before, and now under God, became the instrument of stopping the torrent of evil, and in the event of turning the attention of the youth, both rich and poor, to a higher, nobler object.

It was one of the finest mornings of last July. The sky was pure and serene, the sun shone with mild and placid rays, and every thing seemed to invite to seriousness and adoration, while at a distance, were seen companies of people going "to the house of God." But alas! this pleasant prospect was soon clouded; for near these passing groupes going to worship, were seen numbers of persons on their way to the fishing place. By ten o'clock, not less than twenty men and boys were scattered in different companies along the banks of the stream, and the neighbourhood was disturbed with shouting, laughing, and all the noise usually attendant upon the like amusements.

The young man, above mentioned, was witness to these proceedings, and at once determined to put a stop to them.

Accordingly he directed his way to the stream, and first accosted six or eight black men, who were drawing a seine.

Without ceremony he commanded them to take their net and retire. They immediately obeyed, but not without first saying, they thought hard that black people might not be suffered to fish on the Sabbath as well as white. They were told that neither white or black would be permitted to do the like again at that place.

He then addressed several white persons, and respectfully requested them to depart. From them, at first, he met with abuse and reproach; but though they called him every thing except a good man, and though (to use a vulgar phrase,) "he seemed to have a fight upon his hands," yet he reasoned with them upon the impropriety of their conduct, and the sin of thus violating the laws of God and of the country, in so impressive and serious a manner, that they ceased wrangling, and went their way.

In consequence of this spirited and vigorous conduct it has happened, that from that day to this, an interval of twelve months, the writer of this does not know, (and he has the best opportunity for knowing,) of a single instance of a white or black person's coming to this place to fish on the Sabbath day. In the room of confusion and noise, formerly so troublesome on that day, silence and order are very observable. The face of things is measurably altered, and the friends of good society are in hopes, that an entire reformation of manners will be effected. Sunday schools have been established in the course of three months, at several convenient places, and numbers of the poor children attend upon their instructions. The wealthy youth and middle aged persons vie with each other in aiding this good work of giving knowledge to the ignorant. By way of remark upon this relation I would observe.

1. That the awful and grievous profanation of the Lord's day, is one cause, *and the principal one*, of all the vice and immorality so prevalent in the "ancient dominion;" and unless it be shortly repented of and remedied, will eventuate in the destruction of this people.

One of God's principal charges against his ancient covenant people, the Jews, was that they forgot and despised his Sabbaths. May it not justly be feared he will at length be provoked, by *our* violation of his day, and trampling upon his ordinances, to give us up to the destroyer? Surely it is a fearful thought; for the rich and the poor, the black and the white, the bond and the free, the professor of religion, and the man of the world, are all equally guilty of this transgression.

2. Does it not become the professed followers of the Lamb, to make a stand against the vice of Sabbath breaking, and endeavour to bring about a reformation? We have seen in

the above narration, the effects of an *individual exertion*, and may it not reasonably be expected that the *united efforts of christians* would produce a good effect? Let us, my brethren, who have named the name of Christ, set the example, let us lay aside our visiting, our journeying, our transacting of business on the Sabbath, and let us devote the day entirely to meditation and prayer—to deeds of mercy and charity—to the instruction of our children in the great duties of religion, and to strict attendance upon the preaching of the gospel. Let us uniformly discountenance and strive to prevent, every thing which shall tend to violate the sanctity of holy time. *Reformation must begin at the house of God.* Christians must look to *their ways*, and remember their covenant vows, and *act up to them*, before the face of things will be altered. “The zeal of the Lord of Hosts *will perform these things.*” If we, my brethren, neglect our duty, the Lord will take us away and provide himself a people, after his own heart, and who shall fulfil his pleasure.

May God, of his mercy, awaken us to duty, and quicken us, through Christ our Lord.

ONESIPHORUS.

Henrico, (Va.) July 10. 1819.

MEMOIR OF SAMUEL DAVIES.

EXTRACTS FROM HIS DIARY.

[Continued from pa. 217.]

“*Monday, Oct. 22.* Visited Mrs. Johnston in sickness, and had some conversation with her about her state. I was secretly afraid of her piety, and yet I could find no sufficient evidence to disprove it.—Mrs. Rodgers unbosomed herself to me; and gave me an account of some affecting overwhelming views of the wisdom of God in the work of redemption, which she had lately had, that were really astonishing. How good is God to his children even in this melancholy world! In some happy hours they rejoice with joy unspeakable and full of glory—Saw my translation of * Cleanthes Hymn to the Creator published in the Virginia Gazette.

* If any person has a file of the Virginia Gazette, for 1753, and will allow the editor to take a copy of the translation mentioned above, it will be acknowledged as a favour.

Friday, Nov. 9. Was unexpectedly detained in Chester by bad weather. Spent the day in pensive sadness, "stung with the thoughts of home," and distressed with my own corruptions. "Behold I am vile." * * * * *

Sin haunts my steps where'er I fly,
 In every place is ever nigh;
 As streams from mountain-springs attend
 The travellers still, as they descend,
 So sin, the source of all my woe,
 Still bubbles up where e'er I go.
 Sin spreads a dark tremendous cloud
 Of horrors o'er my solitude;
 Presents a thousand forms of death
 To shock my soul from duty's path;
 Wraps present time in dreadful gloom,
 And damps my hope of time to come;
 Intimidates my soul ashore,
 And makes old Ocean louder roar;
 Gives darker horrors to the storm,
 And danger a more shocking form.
 Companion dire by land or sea!
 No bliss, no calm, till freed from thee,
 And change of place is change of misery.

Sunday, Nov. 11. Heard Mr. Rodgers preach a very good sermon on this text, "Herein is love, not that we loved God," &c. And my mind was deeply impressed with such thoughts as these.—We have heard a great deal of the sufferings of our Jesus; and what effect has the pathetic representation upon the hearers? Why the generality hear it with dispassionate negligence and stupidity; tho' a few here and there drop a tear at the relation. Thus it is, when the agonies of the Redeemer are represented. But were we informed that a dear friend or relative was seized by a company of ruffians and put to the most extreme tortures, what horrors would strike us—what tender passions rise in every breast? Why then are we not more affected with the sufferings of this Jesus? Who is he? Is he some worthless being that we are no way concerned with? Or is he a criminal, that deserved all the agonies he suffered? If this were the case, our stupidity would not be so strange. But how strange must it appear, when we are told that this Jesus is the man that is God's fellow! The Saviour of sinners! Crucified for our sins!

Received the Lord's supper with some degree of dispassionate solemnity and calmness of mind, and counted it my happiness to have an opportunity of joining in so solemn an ordinance with my dear Mr. Rodgers."

On Saturday, Novr. 17, 1753. Davies and his friend Tennent went on board a vessel bound for London, and on the next day set sail. It might be expected that the grandeur and majesty of the ocean would make a powerful impression on a

mind like that of Davies's; but sea-sickness during a great part of the voyage prevented his having those strong conceptions, which nature in tumult and uproar is accustomed to produce in the minds of her votaries. We have met with only one or two remarks on this subject in the diary.

“*Monday, Novr. 19.* We are now out of sight of land. Cœlum undique, undique Pontus. It would be particularly pleasing to me to survey the wonders of the majestic ocean, but I have been confined to bed most of the day, and am so much out of my element, that I am neither fit for conversation nor curious observation.—However I feel calm within, and resigned to the divine will.—O Lord bless my dear family!”

“*Monday, Novr. 26.* * * *. It is a most majestic survey, to see how the waves rise in ridges of mountains, pursue each other, and dash in angry conflict: and it is most amazing how we can possibly live upon so turbulent an element. To form and rule such an ocean, is a work becoming a God.”

On the 25th December, Davies and Tennent arrived in London, and were very kindly received. The Diary kept during its author's continuance in that city, is very entertaining. We shall however be under the necessity of making only a few extracts.

“*Wednesday, Decemr. 26.* Were visited by Mr. Hall, a venerable old gentleman, author of some of the Lime-street sermons, who seems to be of a true puritanic spirit, and full of religion.—Were visited by Mr. Gibbons, my dear correspondent, who informed us of the general apostacy of the Dissenters from the principles of the reformation.—He told me that Dr. Doddridge's motto under his picture was, Dum vivimus, vivamus: and that Dr. Young had erected two schools, over the door of one which he had written, *Doctrinæ filia virtus*; and of the other, *Filia matre pulchrior*.—Were visited by good Mr. Crutenden, who sent me over 10*l.* sterling worth of books to be distributed among the poor in Virginia.”

“*Sunday, Decemr. 30.* * * * In the afternoon, I preached for one Mr. Dews; who was indisposed, in a Baptist congregation, with some freedom on Jer. xxxi. 18—20. It is grievous to see how small the congregations are in this vast city. * * * I find Mr. Stennet, a Baptist minister, has most influence in court, of any of the Dissenting ministers.”

“*Monday, Decemr. 31.* * * * There is such a number of beggars here, that one cannot walk the streets without being pained with their importunity; for he cannot supply them all; and there are so many impostors among them, that it is hard to distinguish real objects of charity.”

“*Tuesday, January 1, 1754.* Went to hear Mr. Chandler in Salters Hall, and was pleasingly entertained with a sermon

on the parable of the unjust steward. Mr. C. is undoubtedly a most ingenious accurate gentleman; but I did not discern so much experimental religion in his discourse as I could wish. * * * * He has formerly been suspected of Arminianism and Socinianism; but now he appears to be a moderate Calvinist. He promised his influence in favour of our design.—We afterwards waited on Dr. Guise, and informed him of our business; but he seemed to discourage us, on account of the many annual expenses lying upon the Dissenters in this city, for the relief of the poor, for the support of ministers in the country, the education of youth, &c. * * *—We find it is a disadvantage that we have so few letters to the Presbyterians here, who are the most numerous and rich.”

“*Monday, Jan. 7.*—In the evening visited Mr. Winter, a congregational minister; but his dry orthodoxy, and severe reflections upon those that deviated from rigid Calvinism, were disagreeable to me.—Heard good Mr. Whitefield in the evening.”

“*Thursday, Jan. 10.* Visited Dr. Jennings and were kindly received. He appears a sociable affectionate and pious man. He keeps an academy of about 20 students. He seemed to favour our design; but was apprehensive that the privileges granted in our charter were so ample, that, if it were known at court, they would be curtailed; especially since the government here would not allow the colleges in New England the power of conferring any degree above A. M. though it was granted them by a law of their own province.”

“*Sunday, Jan. 13.* * * * In the afternoon preached for Mr. Gibbons on these words, “I will be your God, and ye shall be my people.” I had a good deal of readiness and vivacity, though alas! but little tender solemnity.—Spent the evening in conversation with dear Mr. Gibbons, who was much affected and pleased with my sermon, and proposed to me to publish it with a collection of his, which he intended for the press.—He shewed me an incomparable elegy of a minister on his daughter, who died in her 11th year, which was commonly ascribed to Mr. Howe, and indeed is worthy of him.—He told me that Dr. Trapp composed an epitaph for himself, in which were these two lines addressed to his people,

“If in my life, I tried in vain to save,
Hear me, at last, O hear me from the grave!”

“*Tuesday, Jan. 15.* Heard Dr. Guise in Pinner's-Hall preach a judicious, experimental discourse. * *. It was well adapted to comfort the people of God; but the languor of his delivery, and his promiscuous undistinguishing manner of address, seem to take away its energy and pungency.”

“*Wednesday, Jan. 16.*—I visited Mr. Pike, an independent minister. He appears sound in principle, and a great friend to experimental religion, and promised to promote the college. He has a penetrating, philosophical genius, and is properly a man of books. He made me a present of his *Philosophia Sacra* and his sermon on “*Charity and Zeal united.*” I spent about two hours in learned and religious conversation with him. I found his method of examining any doctrine is, to read over the whole bible in the original, and having extracted all the texts that refer to it, to form a judgment on the whole.—I next visited Dr. Lardner, the celebrated author of “*The Credibility of the gospel history;*” and I was really surprised at the sight of him, as he differed so much from the ideas I had formed of so great a man. He is a little pert old gentleman, full of sprightly conversation; but so deaf that he seems to hear nothing at all. I was obliged to tell him my mind and answer his questions in writing; and he keeps pen and paper always on the table for that purpose. He treated me very kindly, and constrained me to dine with him.—I next visited Dr. Grosvenor, a venerable, humble and affectionate old gentleman, who, under the infirmities of old age, has declined the exercise of his ministry for two or three years. I have hardly seen a man who discovered so much tenderness and humility in his very aspect. He offered me Baxter’s or Williams’s works; but I told him I could receive them only for the use of the college, and in that view they would be very acceptable. He therefore insisted that I would accept two pieces for my own private use, viz. *The Mourner*, and *An Essay on Health.*”

“*Sunday, Jan. 27.* Preached for Mr. Price in Berry-street, and when I entered the pulpit, it filled me with reverence to reflect that I stood in the place where Mr. Clarkson, Dr. Owen, Dr. Watts, &c. had once officiated. My subject was Jer. xxxi. 18, 19, 20, and I was favoured with some freedom. Blessed be God, I have not been disturbed with the fear of man, since I have been in this city.”

*January 29. * * Evening.* Went to the Amsterdam Coffee house, where independent ministers meet for friendly conversation, and to consult about the affairs of the churches; for they have no other associations; as the Presbyterians have no other Presbyteries. Indeed there seems to be no government exercised jointly among them. The English Presbyterians have no elders, no judicatures of any kind; and seem to me to agree in very few particulars with the church of Scotland.”

Wednesday, Jan. 30. We waited upon Dr. Gill the celebrated Baptist minister. He is a serious grave little man, and looks young and hearty, though I suppose near 60. He signed our petition, though he modestly pleaded that his name would be of little service, and that the Baptists in general were unhappily ignorant of the importance of learning."

"*February, 16.* * * * I hardly think there has been one in London these many years, who has contracted so extensive an acquaintance with the ministers of this city as I have in less than two months. I am sometimes low spirited and bashful, especially in company with my seniors, that I cannot behave so as to recommend myself. However, I hope to settle such a correspondence as may be for my future advantage. * * * * * I long to be at home in my study and with my dear family: for the character of a recluse student suits me much better than that of a man of business. But it is the providence of God that called me to this instance of self-denial, and I must submit; nay I would cheerfully acquiesce in it.— Though I take but too superficial notice of it, yet alas! I feel sin still strong in me;

Cœlum non animum mutant qui trans mare currunt.

Monday, Feb. 25. Went to Hackney, but were disappointed of waiting on sundry we intended. Went thence to Newington, and visited Mrs. Abney, daughter of the late Sir Thomas Abney, a courteous humble lady. The steward shewed me Dr. Watts his study, and some of his manuscripts. I find he wrote but little of his sermons. As his books were taken away, there was nothing pleased me so much as the pictures of sundry great men, ranged in the order the Dr. has left them. There were two vacancies, in one of which is written with the Drs. own hand,

Est locus pluribus umbris.—HOR.

And in the other,

Quis me Doctorum propria dignabitur umbra.

This is the place the Dr. so tenderly describes in his elegy upon Gunston. I saw the turret, and the venerable oaks and elms, &c.

Perhaps our readers may not be as much entertained as we are by these fragments of Davies's journal. For ourselves we read and transcribe them with very great pleasure. This remark applies particularly to his brief delineation of characters. Of almost all the men mentioned by him, we have biographical sketches made by their acquaintances since their death; and it is wonderful to observe how the hints of Davies coincide with the fuller accounts of others. He must have possessed

great powers of observation, and a wonderful faculty of looking into human character. A mere transient acquaintance, could not, otherwise have enabled him so to exhibit them in their true colours.

[TO BE CONTINUED.]

RELIGIOUS INTELLIGENCE.

DOMESTIC:

AMERICAN BIBLE SOCIETY.

New York, May 14.—Yesterday the third anniversary of the American Bible Society was celebrated in this city.—Agreeably to previous arrangements, the officers and members of the Society met at the New-York Institution at 10 o'clock A. M. and proceeded to the assembly room of the City Hotel, kept by Mr. Jennings, in Broadway. At 11, the Hon. Elias Boudinot, President of the Society, took the chair, when, after the reading of the 96th Psalm by the Rev. Mr. Milnor, Rector of St. George's Church in this city, and Secretary for Domestic Correspondence of the Society, the meeting was opened by an impressive, affectionate, and fervent address from the President. The annual report of the Society, containing an interesting and highly satisfactory account of the proceedings of the Board for the past year, was then read by the Rev. James M. Matthews, pastor of the Dutch Church in Garden street, in this city. By this document it appears, that the Society have printed, during the past year, 47,420 copies of the Bible, and 24,000 copies of the New Testament, and during the three years of its existence, 105,270 copies of the Bible and Testament. The amount of its funds received during the past year is 42,723 dollars 94 cents; of which have been paid by Auxiliary Societies, 27,919 dollars 78 cents, and 5,771 dollars and 92 cts. by congregations and indivi-

duals for the purpose of constituting their pastors members for life, and the residue by contributions from members, donations, bequests, &c. It also appears that the number of Auxiliary Societies amounts, at the present time, to one hundred and ninety-two. The report contains an animating view of the progress and prosperity of the Society, and furnishes the strongest motives to Christians of all denominations, to unite with other kindred Institutions, in forwarding its benevolent efforts to distribute the Scripture among the destitute in our own and other countries.

The customary resolutions for printing the Report, and of thanks to different officers of the Society, as they were severally moved and seconded, were accompanied with highly interesting and eloquent addresses, by Judge Platt, the Rev. Mr. Spring, Dr. Neill, Mr. McDowell, and Dr. Wharton, and by Messrs. Eddy, Caldwell and Jay. It is scarcely necessary to say, that they were listened to by the audience with the highest satisfaction and delight. The views taken by the different speakers of the objects, the exertions, the hopes and the prospects of the Society, were of the most lively and interesting nature, and we flatter ourselves must have left upon the minds of the hearers impressions of a deep and lasting character in favour of the Institution.

Rarely, indeed, has a more interesting scene been witnessed, than that

of which we are speaking. The assembly collected on the occasion was much more numerous than at either of the preceding years, and of the highest respectability. Among the persons present, were his excellency Governor Clinton, the Hon. Smith Thompson, Secretary of the Navy of the United States, Gen. Matthew Clarkson, and John Bolton, Esq. of Georgia, Vice Presidents of the Society, Hon. Brockholst Livingston, one of the Judges of the Supreme Court of the United States, the Judges of the Supreme Court of this state, who as a mark of respect for the occasion, adjourned the court to attend the meeting, the Mayor and Recorder of the city, President Day, of Yale College, Connecticut; and a numerous body of the Reverend Clergy from this and other states. Among the peculiar gratifications experienced by the Society and its friends, we must not omit to mention that derived from the presence of their aged and venerable President. Being advanced beyond that period of life which the Scriptures emphatically declare to be labour and sorrow, and having been for a large portion of the time for several years past confined to his room by severe bodily infirmity, he has twice in succession been able, by the blessing of God, to meet his brethren and friends on the anniversary of the Society, of which he may be emphatically called the Parent as well as the most liberal and munificent benefactor, to preside at their meeting, and to join with them in manifestations of sacred joy at the success of their united labours. Considering each opportunity as *the last*, he appears like the Prophet of old, to be ready and willing, in deep and humble submission and gratitude, to say—"Lord, now lettest thou thy servant depart in peace."

It is also with sincere pleasure that we noticed the increased attention of the friends of the Institution, from other parts of the country, to its annual meetings. Satisfied, as we are, that the Society is rapidly advancing in usefulness and respectability, and that it will, before many years, be honourably ranked as an associate in benevolence with the great kindred

Societies in Great Britain and Russia, it is highly gratifying to meet at its anniversaries its friends and patrons from abroad, as well as from the city. The information which they receive of its progress and success, and which there is not a doubt they will in turn diffuse in their several circles and neighbourhoods, may be productive not only of satisfaction to themselves, but of solid benefit to the Society. Through their instrumentality and exertions, new friends to the Institution, and new means of support and advancement, may be found and collected, and its exertions for the good of mankind be thereby greatly encouraged and invigorated.

The following persons were elected Managers to supply the vacancies which have occurred by constitutional provisions and otherwise, viz:

John Adams,
Cornelius Heyer,
Peter W. Radcliffe,
Robert Ralston,
J. R. B. Rodgers, M. D.
Henry Rutgers,
Francis B. Winthrop,
Thomas Shields,
Thomas Stokes.

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From the Religious Remembrancer.

BOARD OF EDUCATION.

The General Assembly of the Presbyterian Church in the United States, at their sessions in Philadelphia, which closed on the 2d inst. adopted the following overture:

WHEREAS the General Assembly form the bond of union of the Presbyterian Church in the United States, and afford the acknowledged means of combining the intelligence and concentrating the efforts of that denomination; whereas the present state of our country most loudly calls for increasing energy and zeal in training young men for the ministry of the gospel, and it has become necessary to originate new and more efficient measures for carrying on this great and important work; to systematise and unite the efforts that are now making within our bounds;—and whereas it is desirable that a fund be established, under the direction of the General Assembly, which, among other objects, might afford assistance

to those Presbyteries and parts of the church that may require the same.

Therefore, Resolved,

1st, That the General Assembly establish a general Board of Education.

2dly, That it be recommended that Boards of Education be formed within our bounds, auxiliary to the Board of the General Assembly, as extensively as possible.

3rdly, That it be recommended to the several Presbyteries to form themselves into Education Societies, auxiliary to the Board, and to adopt the most vigorous efforts to accomplish this important object.

4thly, That as a fundamental principle, no young man shall be patronized and assisted by the funds of the Board, who shall not in the judgment of the Board, or of some auxiliary society, give hopeful evidence of piety and promising talents.

5thly, That it be the object of this Board of Education and its auxiliaries, to assist the young men under their patronage and direction, to obtain all parts of an education necessary to their introduction into the pulpit, including both their classical and theological course.

6thly, That the Boards auxiliary to the Board of the Assembly, shall be permitted to make such arrangements and selections of places for the young men under their care to prosecute their education, whether classical or theological, as they may prefer.

7thly, That the Auxiliaries shall annually report their proceedings to the Board, and that the Board report to the Assembly.

8thly, That the Auxiliaries shall send to the Board all the surplus funds in their hands, which shall not be necessary for the young men under their own immediate care.

9thly, That the Board, according to its best discretion, assign to the several Auxiliary Societies their just proportion of the whole disposable funds of the Board.

10thly, That Drs. Hill, Richards, and Blatchford, with the Rev. Messrs. Martin and Herron, be appointed a committee to digest and draw up a Constitution, embracing these fundamental objects, and to present it to

this Assembly for their adoption.

[*Extract from the Minutes.*]

In conformity with their appointment, the Committee, on the 2d of June, reported a draft of a Constitution, agreeably to the principles above stated, which, being amended, was adopted by the Assembly; and in the afternoon, it being the order of the day, an election was held for persons to constitute the BOARD OF EDUCATION. After the ballots had been taken and the votes counted, the Moderator declared the following persons to have been duly elected: viz.

Of the City of Philadelphia and its vicinity.

MINISTERS.

Rev. Ashbael Green, D. D. L. L. D.
 Rev. Samuel Miller, D. D. S. H. P.
 Rev. Arch'd. Alexander, D. D. S. T. P.
 Rev. Jacob Jones Janeway, D. D.
 Rev. George C. Potts,
 Rev. John Ewing Latta,
 Rev. William Neill, D. D.
 Rev. Ezra Stiles Ely, D. D.
 Rev. Isaac V. Brown.

ELDERS.

Robert Ralston, Esq.
 Alexander Henry, Esq.
 Mr. John M. Mullin.
 Mr. John W. Scott,
 Mr. Samuel Morrow.

Of the several Synods.

GENEVA.—Rev. Henry Axtell, Col. John Linklaen.

ALBANY.—Rev. Samuel Blatchford, D. D. John Woodworth, Esq.

NEW-YORK.—Rev. John Brodhead Romeyn, D. D. Mr. Zachariah Lewis.

PHILADELPHIA.—Rev. Samuel Martin, William Kirkpatrick, Esq.

VIRGINIA.—Rev. John H. Rice, William Maxwell, Esq.

PITTSBURGH.—Rev. Francis Herron, Mr. A. Brown.

OHIO.—Rev. Robert G. Wilson, D. D. Mr. E. Putnam.

TENNESSEE.—Rev. Charles Coffin, D. D. Mr. John Montgomery.

KENTUCKY.—Rev. James Blythe, D. D. Mr. William Trigg.

NORTH CAROLINA.—Rev. Joseph Caldwell, D. D. Mr. Henry Potter.

SOUTH CAROLINA AND GEORGIA.—Rev. Andrew Flinn, D. D. Mr. William Leslie.

FIFTH ANNUAL REPORT,
Of the Managers of the Staunton Bible Society, submitted to the Society at their adjourned General Meeting, June 12, 1819.

The Managers respectfully submit the following report of their proceedings during the past year.

From the Treasurer's account rendered, to the date of May 28th last, it appears that there has been received last year, as detailed in said account, the sum of \$224 74; which added to the balance previously on hand of \$148 77½, makes a total of \$373 51½. Of this sum a donation has been presented to the Philadelphia Bible Society of \$150 00; and the incidental expenses amount to \$2 10; making a total expenditure of \$152 10; leaving in the treasurer's hands a balance of \$221 41½.

During the year we have distributed gratuitously 48 Bibles and 59 New Testaments; and have sold at cost and charges 46 Bibles and 87 New Testaments. There remain on hand 117 Bibles and 268 New Testaments for future disposal.

It appears that since the institution of this Society, we have given away to the poor 255 Bibles and 175 New Testaments; we have sold 238 Bibles and 197 New Testaments at the cheapest possible rates; we have presented in donations to the American and Philadelphia Bible Societies an amount of \$450 00. Such is the sum of our labours and exertions; and we cannot but hope that the blessing of Heaven has accompanied, and will yet further accompany us.

Having a considerable stock of the Holy Scriptures on hand, probably sufficient for any calls upon us during the ensuing year; it is recommended that a farther donation of \$150 00 be made to the Philadelphia Bible Society; as well to pay a debt of gratitude for their past kindness to us, as to testify our high sense of the wisdom and zeal with which the affairs of that Society are conducted.

The Bible cause goes on with increasing energy throughout the greatest part of the Christian world. Thanks to God, much has been done to spread over the earth the light of salvation. But it is equal-

ly true that much remains to be done; not only in distant regions, but in our own rapidly enlarging country also. Let us not relax in our exertions; let not be weary in well doing; for in due season we shall reap if we faint not.

We commit this Society affectionately to that God who is the Father of lights, the Giver of every good gift, the gracious Patron of every effort to promote his glory and the best interests of mankind.

W. CLARKE, Sec'ry.

Staunton, 12th June, 1819.

Officers of the Staunton Bible Society for the ensuing year.

Rev Conrad Speece, President.
Capt R. Williamson, Vice President.
Joseph Cowan, Esq. Treasurer.
William Clarke, Esq. Secretary.

Additional Managers.—Lyttleton Waddell, Esq. Samuel Clarke, Esq. Dr. Addison Waddell, John C. Sowers, Esq. Jacob Swoope, Esq.

From the Christian Spectator.

DOMESTIC MISSIONS.

Extract of a Letter from the Rev. Orin Fowler, who returned lately from a mission to Indiana, &c. to the Trustees of the Missionary Society of Connecticut, dated

June 3, 1819.

"Since I entered into the service of your Society, a period of one year, I have travelled four thousand two hundred and twenty-five miles; preached two hundred and thirty-two sermons; visited four hundred families, thirty-two sick persons, and eight schools; formed four churches, administered the Lord's supper six times; baptized eighty-eight children and adults; and received eighty-one persons to the privileges of church-membership, including those formed into churches; besides performing a variety of other missionary duty.

"In the state of Indiana, there are now about 200,000 inhabitants; and in the state of Illinois, about 70,000, exclusive of Indians. There is not a Presbyterian minister, that has a pastoral charge, in either of these states.

Two, however, are about to be settled in the former. The anxieties of many, to receive missionary aid, cannot be expressed, but by their tears, and sighs, and groans, and prayers. In several places where I have laboured, there has been some special attention to the one thing needful.

“Now is the time, and the western world the region, in which to do good. The harvest is truly great; the fields are white, and but few to thirst in the sickle. The means of the people are scanty; but, according to their ability, they have uniformly treated me with so much kindness and affection, that what I have seen and experienced has often affected my heart. The surprising difficulties they encounter, with seeming cheerfulness, as well as the distances they travel to hear the word preached, are pleasing testimonials of the price at which they value missionary efforts. I will mention one instance of their kindness and attention to me. In the month of January, while I was traveling near the river Wabash, my horse failed, and soon died. Shortly after, I went to Vincennes, to fulfil an appointment, that, being one of my places of preaching. When it was known that my horse had failed, the citizens, unsolicited, within three hours, purchased another, for \$100 and gave it to me, wishing me to accept it as a token of their feelings towards me, and the business on which I was sent.

“If, then, there is so great a multitude perishing for lack of knowledge; if the fields are white, now for the harvest—what shall be done? Shall the heralds of the cross settle with them? This, in most cases, is impracticable, for the settlers having just arrived, and generally without resources, must contend with the difficulties of a new country for years; and can do but little, if they would, for the support of the gospel. Missionaries must go there or the people must perish. There is no other alternative”

From the *Southern Evan. Intelligencer*.

SOUTHERN DOMESTIC MISSIONS.

Extract of a letter from a member of the Presbytery of South

Carolina, to one of the Editors, dated

Abbeville, 8th of June, 1819.

“At the last session of our Presbytery we licensed Mr Stuart to officiate three months as a Missionary within our own bounds, and also three months in the Alabama Territory. By letters which have been received latterly, from the Rev. Messrs. Slass and Hulburd, it appears that Mr. Slass is at Jackson, and Mr. Hulburd at Claiborne in that Territory. They have organized Presbyterian Congregations at both these places, and administered the Sacrament of the Supper. About 25 members have joined the church at each place, and appearances were favourable. We expect it will be in our power to send one or two additional Missionaries to the Alabama, the ensuing autumn. At the last meeting of the Synod of South-Carolina and Georgia, an overture was submitted, which is to be considered at their next session; to devise some means by which the Indian tribes on the South-Western frontier may be taught to read the Word of God, and have the Gospel preached unto them. Many Missionaries have left our country to return no more. Their labours and their lives are to be devoted to the Heathen abroad, while thousands are perishing upon our own borders. The *Aborigines* of America certainly have as fair a claim upon our benevolence, as any people under Heaven.—They appear to be cast by the providence of God upon our care; for who will extend their regards to these poor benighted tribes, if we do not?”

☞ The Rev. Moses Waddel, D. D. appointed to the Presidency of Georgia University, entered on the duties of his office on the 21st of May last. “The Missionary” (an excellent Christian journal just commenced in that state) remarks, that the energy and integrity of this gentleman’s character, the competency of his skill and abilities, regulated by an ardour of feeling, and an accuracy of judgment rarely united in the same person, offer the most decisive pledge

of prosperity to the institution, and most fully realize the anxious expectations of the community.—*Rel. Rem.*

Youthful zeal. A youth of about sixteen, having observed that, in the congregation to which he belonged, little was done for the Missionary cause, except by a few annual subscribers, resolved to attempt something more; he therefore procured a written address, on the Claims of the Heathen World, and the Duty of Christians to attempt their Conversion. He handed this among a few of his friends, requesting that those who approved of forming an association would sign their names! About twenty persons signed the paper, met together, appointed a Committee and printed 500 copies of an Address and Regulations, which were dispersed in the chapel. Thus an Auxiliary Society was formed, which produced, in the first half year, about 5*l.* the next year 20*l.* the next 40*l.* and there is hope of farther increase. [*L. Evan. Mag.*]

MEETING OF THE PRESBYTERY OF HANOVER.

The Presbytery of Hanover met at Cumberland church on the 16th of July.—On that occasion the Rev. John Kirkpatrick was ordained to the holy ministry of the gospel, and installed pastor of the congregation. It was a solemn season: much sensibility was discovered among the members of the church, on the institution of this relation between them and the man whom they had chosen to be over them in the Lord. We trust that he has been placed there for the good of the people. The ordination sermon was preached by the Rev. John H. Rice, and the Rev. Benjamin H. Rice presided and gave the charge to the pastor elect, and the people.

At the same meeting, Robert N. Anderson was licensed to preach the gospel as a probationer for the ministry under the care of the Presbytery.

We understand that the Presbytery of Baltimore has recently ordained the Rev. Reuben Post, and installed him pastor of the Presbyterian church

in the city of Washington.—We rejoice to learn that this important station is occupied by a man of truly evangelical principles and good training. Happy will it be, if from that central point there shall be diffused the salutary influences of the religion of Jesus Christ.

SUNDAY SCHOOL UNION.

We are truly gratified to find that the hints dropped in our last have already received some attention. No fewer than eight Schools in the county of Goochland and on its borders, containing nearly 300 scholars, have formed a connection with the Sunday School Union of Richmond. We hope that before long a Depository of Sabbath School books will be formed in this city, from which the whole country will readily obtain supplies on the most reasonable terms; and that annually the various schools in the country will embody their reports, and present a most interesting view of the progress of knowledge among the young and the poor.

May we recommend to the benevolent persons engaged in this business, not to exclude children of any description, who can be brought to submit to the mild and gentle discipline of these schools? The Sabbath is in general so much neglected, and children through the country are so accustomed to make it a day of play, that the admission of them into schools in which they will be taught to regard its design and reverence its sanctity, and at the same time prevented from forming bad habits, is unspeakably desirable.

Once more; are there not many adult persons both in town and country, who have never learned to read, and are almost totally destitute of religious knowledge? And do not these persons habitually spend the Sabbath unprofitably—do they not drink and debauch on that sacred day? And is it not worthy of the active benevolence of the present age to institute schools for their instruction? We think that much good might be done in this way; and would urge the consideration of this subject.