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BRIEF MEMOIR OF THE REV. JAMES BLAIR, COMMONLY
CALLED COMMISSARY BLAIR.

IN No. III. of the present volume, pa. 118, notice was taken of the venerable James Blair; and a further account of him was promised. We are sorry that our materials allow of nothing more ample than the following meagre narrative. The memory of a man so distinguished in Virginia, ought not to be forgotten. He was not, indeed a member of that society to which we belong; but he was a man of learning, of talents, of piety and zeal; and we have been taught to respect learning and talents, to love the pious, and to revere benefactors of mankind, and especially of our own country, whatever name they may bear. We hold that there is only one Church, namely, that of our Lord Jesus Christ, and that all who are united to him by a living faith, are brethren.—Peace be to all that call on the name of Christ, “both *their* Lord and *ours!*” We reverence the memory of Blair, and of all who, like him, devote their lives to the glory of God and the good of man.—It ought to be known that the principal part of the following memoir is given in the words of the celebrated Dr. Waterland.

We embrace this opportunity of correcting a mistake, pa. 118 of this volume. It is there stated that James Blair of the general court was son of the Commissary. Now the Commissary had no son; James Blair was his nephew.

JAMES BLAIR (some time Commissary of Virginia,) was born and educated in Scotland. After having finished his studies, he was ordained and beneficed in the Episcopal Church in that country. But meeting with some discouragements, under an unsettled state of affairs, and having a prospect of discharging his ministerial function more usefully elsewhere, he quitted his preferments there, and went into England, some time in the latter end of King Charles the

Second's reign. It was not long before he was taken notice of by the then bishop of London, Dr. Compton, who prevailed with him to go as a missionary, about the year 1685, to Virginia: where, by his regular conversation, exemplary conduct, and unwearied labours in the work of the ministry, he did good service to religion, and gained to himself a good report amongst all. So that the same bishop Compton, well apprized of his true and great worth, made choice of him, about the year 1689, as his Commissary for Virginia. This was a very weighty and creditable post, the highest office in the Church there. Yet it did not take him off from his pastoral care, but only rendered him the more shining example of it, to all the other clergy within the colony.

While his thoughts were wholly intent on doing good in his office, he observed with true concern, that the want of schools and proper seminaries for religion and learning, was such a damp upon all great attempts for the propagation of the gospel, that little could be hoped for, without first removing that obstacle. Therefore he formed the vast design of erecting and endowing a College in Virginia, at Williamsburgh, the capital of that country, for professors and students in academical learning. In order thereto, he had himself set on foot a voluntary subscription, amounting to a great sum: and not content with that, he came over into England, in the year 1693, to solicit the affair at court. The good Queen Mary was so well pleased with the noble design, that she espoused it with a particular zeal; and King William also, as soon as he became acquainted with its use and excellency, very readily concurred with the queen in it.

Bishop Burnet informs us that this patriotic and pious design of Mr. Blair was very much opposed and retarded.— One reason of this was, that some branches of the public revenue were diverted to private uses; and it was proposed by him to appropriate them to the support of a College. Those concerned in the management of the plantation, made such advantages in this way; that all possible objections were made to the project: particularly it was represented that the planters would be taken off from their mechanical employments, and would become too knowing to be obedient and submissive! Blair however urged that the English born there were capable of every thing, if they were provided with the means of a good education; and that a foundation of that kind in Virginia, that lay in the middle between the northern and southern plantations, might be a common nursery to themselves, and put the people born there in a way of further improvement. He also particularly insisted on the advantage

to religion, by the establishment of such an institution. It was a favourite project of the pious of that day, to christianize the Indians; and the erection of a college was advocated on the ground that it would afford facilities to that object.

Success crowned the efforts of that distinguished man, and a College was incorporated, bearing the name of William and Mary. This took place in 1693, and Blair, to whom the institution owed its existence, was appointed the first president. For many years he prosecuted the arduous duties of his important station; and was eminently useful to the cause of learning in the colony. And it may be remarked by the way, that the men of former times were more thoroughly disciplined than they are in the present day. *They studied ponderous volumes, and we read light reviews; they laboured, and we amuse ourselves; they were men of learning, and we of the current race, of pretension.* That vigorous and persevering application, which strengthens the mind and matures the faculties, is scarcely known now; and when found, incurs the reproach of plodding dullness. Times, however, are changing we hope; and the country is becoming more literary than it was. But to return,

In the midst of Blair's laborious avocations, he found time to write a work of considerable extent. This was, "*Our Saviour's Divine Sermon on the Mount, contained in the 5th, 6th and 7th chapters of St. Matthew's Gospel, Explained: And the practice of it recommended in divers Sermons and Discourses. In four Volumes.* By James Blair, Commissary of Virginia, President of William and Mary College, and Rector of Williamsburgh in that Colony."

This work was first published in 1722; and as Dr. Waterland tells us, was "drawn into public light by the repeated importunities of several worthy prelates, and other clergy of our church, (who had perused a few of these Sermons in manuscript,) and by the particular encouragement of the then metropolitan, archbishop Wake, and of Dr. Robinson, then bishop of London, to whom the Sermons were dedicated."— In the year 1732, a new edition was called for. The author revised the work, corrected the *errata*, and added indexes of texts and matters; but by some cause unknown to us, the publication was retarded until the year of 1739, when it was made under the care of Dr. Waterland, who prefixed to it a recommendatory preface. The opinion of this great man may be learned from the following extracts—"As to the subject here made choice of, it is the highest and noblest that could be, viz. our Lord's divine sermon on the mount: and as it is here explained with good judgment, so it appears likewise to

be pressed with due force; in a clear and easy, yet masculine style, equally fitted to the capacities of common christians, and to the improved understanding of the knowing and judicious.—One particular I cannot forbear to take notice of (which an attentive reader may often observe in the course of these sermons) how happy a talent the author had in deciding points of great moment, in a very few and plain words, but the result of deep consideration, and discovering a great compass of thought.” And much more to the same purpose.—But lest it should be thought that this is the judgment of a partizan, we subjoin the opinion of the judicious and excellent Doddridge. “These Discourses,” he says, “form the best comment of any extant—A beautiful simplicity and great seriousness run through his writings. A multitude of excellent hints are dropped, though not executed at large. He has an excellent way of bringing down curious criticisms to common capacities, and has discovered a vast knowledge of the scriptures.” See Williams’s, “Christian Preacher,” pa. 295. Phila. edition. After all, however, the careful reader will find sentiments and expositions which he cannot admit. But this is no more than must be said of every human composition.

When Dr. Waterland wrote in 1739, he says, “Our author has now been a minister of the gospel fifty eight years or thereabouts; a missionary fifty-four years; commissary fifty years; and president of the college forty-six: a faithful labourer in God’s vineyard from first to last; an ornament to his profession and several offices; now in a good old age, hourly waiting for the high prize of his calling.” He died on the first of August 1743, full of years and honour, and went to enjoy the glory for which he was prepared.

The above is all we have been enabled to gather concerning a man, whose private worth and public services deserve lasting remembrance; unless indeed, we add, that he gave decisive evidence of freedom from high-church bigotry, by inviting Mr. Whitefield to preach, when on a visit to Williamsburgh in the year 1748. Whitefield was one of the founders of the Methodist society, at least of a branch of that denomination. And although ordained by an English bishop, he was excluded from the pulpits of *the church*, it is believed, before his visit to America. Yet Blair believed him to be a good man and a useful preacher, and in the liberal spirit which ought to characterize every christian, he opened his own pulpit for his use. For this let him have due commendation.

In conclusion, Blair was a man who would have done honour to any society in any age of the church. May the example of his piety, his liberality, and public spirit find imitators among all denominations of christians in our country!

[The following communication was made by a gentleman of the highest respectability. All who know him, know that his accuracy is remarkable, and his veracity unimpeachable. The person who gave the following statement to the writer, namely the Rev. James Hunt of Maryland, was well known to many gentlemen now living. If we have been correctly informed, he was a man of unquestionable truth, and practised much of the old fashioned rigid exactness, both in conduct and conversation. An account of the origin of Presbyterianism is given by Mr. Davies in a letter to Mr Bellamy of Bethlehem, dated June 28, 1751, and published in Gillies' *Historical Collections*. Glasgow, 1755, pa. 330-338.— This account differs in some particulars from that which follows. But these differences are not such as to invalidate the truth of either narrative. We shall notice them in the progress of the piece, and offer such observations as the nature of the case may suggest.

We would take this opportunity of saying that we thank our correspondent for his communication; and that we should gladly receive any well written accounts of the rise and progress of any of the churches in Virginia.— Documents or narratives that throw light upon the civil or ecclesiastical history of our state, would be in the highest degree acceptable. Fragments thrown into the Magazine, the proper authorities being given, would afford materials to aid the future historian, who shall (as we hope will one day be the case) write a history worthy of the name and deeds of Virginia.]

ORIGIN OF PRESBYTERIANISM IN VIRGINIA.

ALBEMARLE, May 6, 1819.

My Dear Friend,

I have long wished to see in print a full as well as a correct account, of the origin of Presbyterianism in Hanover county; the effects of which have been so extensive and salutary; and a knowledge of which, it seems to me, is so necessary to the right understanding of the history of religion in Virginia. I have seen several things in print relative to that subject, but have never met with any thing so full, as the following narrative, which I received verbally many years ago

from the Rev. James Hunt of Montgomery county, Maryland. The state of mind in which I then was, it is not necessary to mention: I will only say it was favorable to the receiving of indelible impressions from the facts stated by him. And it was, to me, a very interesting subject, I have frequently since repeated what I heard, and by that means it has been the more firmly fixed in my memory: so that I feel an entire confidence that in putting it on paper I shall give the narrative, substantially as I received it from Mr. Hunt in the year 1792.

THE NARRATIVE.

“ In the year seventeen hundred and ——— there were in the county of Hanover no dissenters from the established church. And by law, every person who did not regularly attend the parish church was subjected to a fine, recoverable on information, before a civil magistrate. An absence of — sabbaths from church, rendered the persons liable to the penalty. Four gentlemen, of whom Mr. Hunt's father was one, at the *same time* became convinced, (I do not remember by what means) that the **Gospel* was not preached by the minister of the parish; and that it was inconsistent with their duty to attend on his ministrations. The consequence was that, unknown to each other, they absented themselves on the same day. They having all been remarkably regular in their attendance; and if I recollect truly, having held some office in the parish, their absence was soon noticed; and a summons issued for them to appear before the proper officer to answer for their delinquency. As they had absented themselves on the same day, it was their fortune to be called on the same day before the same officer. And here, for the first time, each one found that three of his neighbours were delinquents as well as himself, and for the very same cause. Seeing no reason to change their opinions, or to alter the course they had adopted, they determined to subject themselves to the payment of the fines imposed by law, and attended the church no more. But as this determination was dictated by a conscientious regard to duty, they now believed that they were bound, not only to pursue the course already begun, but in addition, to adopt another. They believed that the sabbath was ordained, though not exclusively, yet principally, for the purpose of social worship; and they could not think of spending it in solitude. But to public worship, elsewhere

* It was about this period that the distinction between *evangelical preachers* and their opposites took its rise.—Ed.

than at the church they were utter strangers. The pressing necessity of the case, however, suggested to them the lawfulness and expediency of uniting to improve the sabbath in the best manner they could. They agreed to meet every sabbath, alternately, at each other's houses, and spend the time with their families, in prayer and reading the scriptures, together with Luther's Commentary on the Galatians—an old volume which, by some means, fell into their hands. *I do not remember Mr. Hunt's mentioning any other book. They might however, as I have seen stated, have had another.—They did not persevere long in this way until rumour spread the report through the neighbourhood, that these four gentlemen and their families had not only forsaken the church, but had formed some kind of society among themselves; the people knew not what, nor for what purpose. Curiosity prompted the desire to be among them—one and another begged for admission, till their houses, on sabbath, were crowded. And here a new scene opened upon their astonished view. Numbers were pricked to the heart—the word became sharp and powerful—"what shall we do?" was the general cry. What to do, or to say, the principal leaders knew not. They themselves had been led by a small still voice, they hardly knew how, to an acquaintance with the truth; but now the Lord was speaking as on Mount Sinai, with a voice of thunder, and sinners, like that mountain itself, trembled to the centre.—They, however, stuck by their prayers, and their Luther, and their Bible. And it was not long before they had the happiness to see a goodly little number, healed by the same word that had wounded them, and brought to rejoice, understandingly in Christ Jesus.

And now their number became too large for any private house to contain them. Another step is taken—they build first one and then another of what they called "reading houses." Here the number of attendants and the force of divine influence much increase. The charge against the four principals, first engaged in the work, is changed—they are no lon-

* "In the year 1740, Mr. Whitefield had preached at Williamsburg at the invitation of Mr. Blair our late Commissary. But we being sixty miles distant from Williamsburg, he left the colony before we had an opportunity of hearing him. But in the year '43 a young gentleman from Scotland had got a book of his sermons preached in Glasgow, and taken from his mouth in short hand; which after I had read with great benefit, I invited my neighbours to come and hear it; and the plainness and fervency of these discourses being attended with the power of the Lord, many were convinced of their undone condition, and constrained to seek deliverance with the greatest solicitude." Samuel Morris's communication to Davies. See Gillies, pa. 231.

ger considered as individual delinquents, whose obstinacy might be sufficiently punished by the civil magistrate; but as a malignant cabal, that required the interposition of the Executive. They are accordingly cited to appear before the Governor and Council. This was a shock for which they were not well prepared. The exaction of frequent fines, for non-attendance at church, they bore with patience and fortitude for the sake of a good conscience; but to be charged with a crime, of the nature, and extent, and penalty of which they had but indistinct conceptions, spread a gloom over their minds, and filled them with anxious forbodings, more easily conceived than described. They were placed in the most awkward situation. They were certainly and obviously a religious society, separate and distinct from the only one, the established church, which either the government, or the people, knew in the country; yet they were without a name.— They saw and felt the propriety of being able some how to designate themselves, when they came before the Governor and Council. They once thought of calling themselves **Lutherans*, but they found some sentiments advanced in the only one of his books which they had, with which they could not agree. In the mean while the day drew on when they were to appear in Williamsburg; and with gloomy forbodings they

*“ About this time, our absenting ourselves from the established church, contrary, as was alledged, to the laws of the land, was taken notice of, and we were called on by the court to assign our reasons for it, and to disclose what denomination we were of. As we knew but little of any denomination of Dissenters, except Quakers, we were at a loss what name to assume. At length recollecting that Luther was a noted reformer, and that his books had been of special service to us, we declared ourselves Lutherans; and thus we continued till providence sent us the Rev. William Robinson.” See Gillies as before.

This discrepancy may be accounted for on the supposition, that when Morris, Hunt and their associates were called before the county court, they assumed the name of *Lutherans*; but that afterwards, finding some things in the writings of that reformer, of which they did not approve, they disclaimed his name. As a sect without a name then, they might have been summoned to appear before the Governor and Council. The only objection appearing to this supposition in the terms of the quotation is, that Morris says, “thus we continued till providence sent us the Rev. Mr. William Robinson.”—We apprehend, however, that the writer does not mean, that they continued to be called Lutherans until Mr. Robinson came; but, more intent on the business in which they were engaged, than the name by which they were designated, he means to say, that thus they continued to meet and conduct their religious services until Mr. Robinson came.

The omission respecting the Scotch Confession of Faith, and the people being acknowledged as Presbyterians by Governor Gooch, might have been made through delicacy by Mr. Davies. He knew that his letter would be sent to Europe for publication, and he might not have wished that any thing should go from him to the public respecting Gooch's having deserted his church for preferment.

set out without a name by which to call themselves, and without any written plan to shew the nature of the association which they had formed. One of the four, who travelled down by himself, had to take shelter from a heavy storm of rain in the house of some poor man on the road. While there, waiting for the rain to cease, he to divert his melancholy, took down from a dusty shelf, an old dusty volume, and began to read. He had not read far, till he found himself not diverted, but deeply interested. He found his own sentiments embodied in a system. He read on with renewed pleasure and surprise, until the ceasing of the storm admonished him it was time to pursue his journey. He wished to know of the man whether he would sell *that* book. The man answered, no: but if he had any desire for it, he would give it to him, as he had no use for it, and it was not worth selling. Our poor distressed traveller received it as the gift of heaven—it was an old Scotch Presbyterian Confession of Faith. Meeting his companions in Williamsburgh, they took a private room, and there deliberately examined the book, and found it contained exactly the system of doctrines which they believed; and though not so well understanding the discipline, they did not so cordially approve that, yet, they unanimously agreed to adopt it as their confession of faith. Although they did not foresee the advantage it would be to them, yet it relieved them from the awkward situation in which they were, the heads and leaders of a religious society without a name.—When called before the Governor and Council, and interrogated about their profession, they presented their new found book, as their confession of faith. The Governor, Gooch, (who it was said had been educated a Presbyterian, but for the sake of an office or for some other reason, had become a member of the established church,) immediately observed, on seeing the confession, that these men were Presbyterians, and that they were tolerated by the laws of England. But the Council, not feeling the same educational prejudice in favor of Presbyterianism, or not construing so liberally the laws relating to them, were not so easily satisfied—a good deal of bitterness was manifested by them towards the poor unfortunate culprits. But in the midst of this warm discussion (Mr. Hunt observed he had often heard his father mention it with awe and reverence,) the heavens became suddenly shrouded in darkness—thunders with tremendous peals seemed to shake the foundation of the house where they were; and the council chamber where they sat, appeared for a considerable time to be one continued blaze of lightning. The Governor and Council, as well as themselves, were seized with solemn awe.—

Mr. Hunt's father told him, he had never before, nor afterwards, witnessed so tremendous a storm. When it abated he and his companions were dismissed with a gentle caution to beware not to excite any disturbance in his majesty's colony, nor by any irregularities break the good order of society in their parish.

Here Mr. Hunt stopped, to make a number of pertinent remarks on the various providences of God. Had not a storm driven one of those persecuted men into an unknown house for shelter—had the Governor not been educated a Presbyterian—or, finally, had not the clouds gathered blackness at that particular hour, it is probable the issue of their journey to Williamsburg would have been extremely different from what it was. He did not think there was any thing miraculous in any of these occurrences; but he thought (and so do I) that a man must be strangely blinded, who does not see, in such a train of unconnected contingent events, all concurring to the same end, the secret, though powerful hand of him who, "works all things according to the council of his own will."

For these providential interpositions they felt sincere gratitude, and returned again to their families, their friends and their Reading House; and again wielded, with considerable effect among the people, the old weapons, their prayers, and their Luther, and their Bible. But they were in a peculiar, and delicate and novel situation. Here was a goodly number of christians—a congregation of Presbyterians, who had never been organized, not one of whom had ever seen a Presbyterian preacher, nor, in their apprehension, had ever heard an evangelical sermon, held together merely by the principles of the Gospel which they had imbibed from the Bible.—How long they continued in this state I do not recollect, but it became at length evident that they would not much longer, hold together in this manner. Already difference of opinion had arisen which threatened the most serious evils.—Some of their number, carrying some of the peculiar and distinguishing doctrines of the gospel to a licentious extreme, began to deny, not only the merit of good works, but their necessity—not only the *efficiency* of means, but their expediency, so that it was made a serious question among them, whether it was right to *pray*, as prayer could not, and it would be impious to desire it should alter the divine purposes. At this critical time, from some friend in the upper counties they heard that a Mr. Robinson, a presbyterian preacher, was travelling through what were then called the back counties in Virginia, and that there was very generally where he preached,

a work going on similar to that in Hanover. They immediately deputed two of their number to go and invite Mr. Robinson to come and preach in Hanover; *but they were directed not to make themselves or their errand known unto Mr. Robinson until they had heard him preach; and not then, if they were of opinion that he preached the doctrines of the Gospel as understood among them. They went. They heard, and, on consultation, were divided in opinion. One thought that he was, in his preaching, entirely evangelical; the other, who was verging to the licentious extreme already mentioned, thought he dwelt too much on the necessity of works, and urged too strongly the use of the means; and was afraid that thereby he at least clouded the doctrines of grace, and threw a veil over the glories of divine sovereignty in the salvation of man. But as they could not agree between themselves, it was determined that they should give him a cordial invitation in the name of the congregation, and if he would go to let the people judge for themselves. On application to Mr. Robinson, with a statement of their circumstances, as narrated above, he felt himself much embarrassed. On the one hand, the call appeared extraordinary; on the other, if he complied, it would break in, very disagreeably, upon his previous arrangements, and cause a good many disappointments. He requested a little time to answer. He retired; and after some time returned and told them he would go with them.— Coming to Hanover, the whole county was moved. Their reading-house was soon filled to overflowing. But a venerable spreading oak, embowered with the surrounding shades, gave him and the people shelter. A divine energy attended his labours. Many were the convictions, many the hopeful conversions. I do not remember how long he stayed with them, but it was a considerable time: not only preaching to them, but counselling them; and before he left the county, he brought them into some kind of church order on the Presbyterian model.† Having completed his work and labour of love among them, he prepared to take his departure thence. Previous to this, however, the people had raised a considerable contribution, not merely as a compensation for his faithful labours among them; but principally as an expression of

*“ Being satisfied about the soundness of his principles,” &c. Gillies, as above.

†“ Before Mr. Robinson left us, he successfully endeavored to correct some of our mistakes, and bring us to carry on the worship of God more regularly at our meetings. After this we met to read good sermons, and began and concluded with prayer and singing of psalms, which till then we had omitted.” See Gillies, pa. 322.

that gratitude they felt towards Mr. Robinson, as the honoured instrument of so much good to them. But he modestly declined their liberality: assigning for the reason of his refusal not only the delicacy of his and their situation—that the enemies of the cause of religion might, should he receive it, endeavor to represent him as a mere mercenary, and thus wound and injure the infant flock; but chiefly because he did not need it; the Lord having blessed him with independence as to fortune, and being thus able, he wished to preach without being burdensome to those among whom he went preaching the gospel. These reasons, though strong and unanswerable, could not silence the pleadings of their heart felt gratitude—a gratitude which found no other way of exercising itself towards its object, but by some offering of this kind. They therefore repeatedly urged his acceptance, but he constantly and firmly declined the offer. Seeing no hope of his receding from the determination he had taken not to receive their money, the committee entrusted with it, put it into the hands of the gentleman with whom he was to lodge the last night of his stay in the county, with directions to convey it privately into his saddle-bags, not doubting, but when, after his departure he should find himself in possession of the money, he would appropriate it to his own use. This was accordingly done. And in the morning Mr. Robinson having taken an affectionate leave of his kind friends, his saddle-bags were handed to him; but he found them much more ponderous than when he came there. Searching for the cause, like Joseph's brethren of old, he found the money in the sack's mouth.—Pleased with the benevolent artifice, he, smiling said “ I see
“ you are resolved I shall have your money. I will take it.
“ But, as I have before told you, I do not need it. I have
“ enough. Nor will I appropriate it to my own use. But
“ there is a young man of my acquaintance of promising ta-
“ lents and piety, who is now studying with a view to the
“ ministry, but his circumstances are embarrassing, he has
“ not funds to support and carry him on without much diffi-
“ culty. This money will relieve him from his pecuniary
“ difficulties. I will take charge of it and appropriate it to
“ his use. And so soon as he is licenced we will send him to
“ visit you. And if you should be pleased with him, and he
“ should be pleased with you, it may be that you may now by
“ your liberality, be educating a minister for yourselves.”—
Mr. Robinson did as he said. The poor young man completed his education, much sooner than he could have done without that seasonable and providential aid. And when licensed, was immediately, on Mr. Robinson's motion, directed by the

Presbytery to visit Hanover county in Virginia. The stranger came, and, lo! it was the great Samuel Davies!!* You, and the world know the sequel.

P. S. I forgot to mention that the Rev. James Hunt, from whom I received the narrative, was himself a witness to much that he related, being then quite a young man, and if I recollect right, a subject of the revival while Mr. Robinson was with them. Of this, however, I am not confident.

MEMOIR OF SAMUEL DAVIES.

(Continued from page 330.)

EXTRACTS FROM HIS DIARY.

WE shall offer to our readers a few other extracts from Davies's Diary, and then proceed with the narrative of his life.

“*Tuesday, February 26.* Staid at home in the morning, preparing to preach a charity sermon to-morrow; the prospect of which is very terrifying to me—Went P. M. to the house of Lords with the Rev. Mr. Thomson, and was introduced by a Mr. George Baskerville, a lawyer, whose company I enjoyed on the way, and in the evening. He is the most facetious mortal I ever conversed with; and sometimes he gives such a loose to his wit, that one would think he has no respect to any thing sacred; and yet he gave five guineas to the College, and talked at times very pertinently on divine subjects—The house of Lords is but an ordinary old building; but the assembly is the most brilliant and august that one can conceive. It was opened by a prayer read by the youngest bishop; at which all but members were ordered to go out; but Mr. Thomson and I were conveniently concealed behind

* This is altogether omitted in the narrative of Davies. We can well imagine that he would not choose to publish such an event concerning himself. It would look so much like boasting that he came heaven-directed to Virginia.—The account given of this matter in our 3d No. pa. 116, is different from this, as to some particulars. We received it from an old lady, who in her youth heard the story. It is entirely likely that Mr. Hunt's recollection was more accurate than hers. As to the main facts, namely, that money was raised for Mr. Robinson, that he refused to accept it, that it was appropriated to the use of Davies, and that this had an influence in his settlement in Virginia, there can be no doubt.

a curtain, and were not excluded. The bishops made an odd appearance to me in their dress of black and white!—The judges were to give their opinions and the reasons, *seriatim*, upon a case relating to the insurance of a privateer, whose company had mutinied. Five of them spoke, each near an hour, and I was charmed with their clear reasoning; and one or two of them had a handsome address.”

“*Wednesday, February 27.* Preached a charity sermon at Mr. King’s meeting-house, on “I will be their God, and they shall be my people.” There was a large auditory; and a considerable number of ministers, viz. Dr. Guyse, Mr. King, Mr. Gibbons, Mr. Guyse, Mr. Hickman, Mr. Brine, &c.—I have hardly ever preached with greater disadvantage; partly by reason of a fright occasioned by searching my pockets some time before I could find my notes; and partly from my great hurry; for I found after I had consented to preach, that the committee that have the management of the secular affairs of the Dissenters, were to meet on the same day; and Mr. Mauduit wrote to me to get Mr. Tennent to preach for me, (which he would by no means do) or conclude exactly at 12 o’clock—These things cast me into a perturbation of mind; and yet I had as much freedom and tenderness as I have had in this city; for which I desire to be humbly thankful. The ministers thanked me heartily for my sermon, and seemed well pleased with it.

Immediately after sermon, I took coach and went to Pinners-Hall to wait on the committee. They had been consulting the Virginia laws, and reading the papers I had sent them; and they told me that they were all heartily engaged in my interest, but after the best deliberation, they were apprehensive that the Act of toleration was not so adopted as to become a proper law of Virginia, but only one paragraph was received, which exempts Dissenters from penalty for absenting themselves from the established church. This surprised me, as I still think my reasons for my former opinions are unanswerable. They at least advised me to get a petition drawn up to the king and council, and subscribed by the Dissenters in the frontier counties, which they apprehended would be of more weight than one from Hanover, because they were educated Dissenters, and were a good barrier against the French and Indians. They appointed some of their members to assist me in drawing up the petition; and I intend to wait on them as soon as possible for that end. May the Providence of God smile on the attempt!”

“*Monday, March 4.* Had but little heart for business.—Visited Mr. Waugh the bookseller. * *. Spent the evening at Mr. Mauduit’s in conversation on the case of the Dissenters

in Virginia. I find Peyton Randolph, Esquire, my old adversary, is now in London, and will no doubt oppose whatever is done in favour of the Dissenters in Hanover."

"*Wednesday March 6.* * * * * Waited, in the evening on Mr. Blackwell, whom through mistake I took to be a Dissenter, but found to be a church-man, and one of the contributors to the society for propagating Christianity in foreign parts. He made as wide a mistake and took me for a Moravian, till I undeceived him. He appeared a very candid gentleman, and took the affair under consideration."

"*Saturday March 16.* * * * * Last Sunday I preached A. M. for Mr. Gibbons on these words, "So then neither is he that planteth any thing," &c., and as I was deeply sensible of the withdrawing of divine influences, and the inefficaciousness of the means of grace without them, my tender passions were frequently moved throughout the sermon, and in the conclusion burst out into a flood of tears.—Sundry of the hearers were tenderly affected, particularly Mr. Cromwell, great grandson of the famous Oliver; who gave Mr. Gibbons three guineas for the college after sermon, and thanked me for my discourse with tears in his eyes. He afterwards conducted me to Dr. Stennet's, and talked freely and warmly of experimental religion. * * * *"

Heard Mr. Read last Tuesday at Salters'-Hall, on these words "Enter not into judgment with thy servant," &c.—But there was such a legal spirit diffused through the sermon, that I thought it rather calculated to promote the security than the conversion of sinners—I could not help thinking of a pun I have heard of a minister's, who preached a sermon upon these words "Salt is good, but if the salt has lost its savour," &c.; and when he was desired to publish it, he said, he believed he would, and dedicate it to the preachers at *Salter's-Hall*; for they wanted *seasoning*."

"Yesterday I drew up a petition for the dissenters in Virginia, and carried to Dr. Avery to correct. The death of Mr. Pelham, [Prime Minister—he died a few weeks preceding that date,] the project of sending a bishop over to America, the confusions between the governor and assembly in Virginia, and Mr. Randolph my old adversary being now in London, are all great obstructions, at present, to the relief of my distressed people. And the committee on these accounts think this a very improper time to make any applications in their favour—As Dr. Stennet has a great deal of influence in court, I gave him, last night, a particular account of the rise and progress of the dissenting interest in Virginia, and the restraints and embarrassments the people laboured under from

the government. He was very much moved with the account, and promised me his utmost influence in their favour."

"*Tuesday, March 19. * * ** Went to the Amsterdam coffee-house among the Baptist and Independent ministers, where I enjoy most satisfaction. Received the thanks of the governors of the charity-school in Bartholomew close for my sermon there, which were presented to me in a very respectful manner by Dr. Guyse as their deputy—Though it be hard to repress the workings of vanity even in a creature so unworthy as I, under so much applause; yet I think my heart rises in sincere gratitude to God for advancing me from a mean family and utter obscurity, into some importance in the world, and giving me so many advantages of public usefulness.—Indeed I hardly think there is a greater instance of this in the present age. Alas! that I do not better improve my opportunities."

"Went to Hamlin's coffee-house among the Presbyterians, where they are generally shy and unsociable towards me.—They have universally, as far as I can learn, rejected all tests of orthodoxy, and require their candidates at their ordination only to declare their belief in the scriptures. Mr. Prior, with the appearance of great uneasiness, told me that he heard we would admit none into the ministry without subscribing the Westminster confession, and that this report would hinder all our success among the friends of liberty. I replied that we allowed the candidate to mention his objections against any article in the confession, and the judicature judged whether the articles objected against, were essential to Christianity; and if they judged they were not, they would admit the candidate, notwithstanding his objections. He seemed to think that we were such rigid Calvinists, that we would not admit an Arminian to communion, &c. I proposed to converse with him another time for his satisfaction.—Alas! for the laxness that prevails here among Presbyterians.—*Quantum O mutati!*"

"*April 7, 1754. * * ** We have had most surprising success in our mission; which, notwithstanding the languor of my nature, I cannot review without passionate emotions. From the best information of our friends, and our own observation upon our arrival here, we could not raise our hopes above 500*l.*; but we have already got about 1200*l.* Our friends in America cannot hear the news with the same surprise, as they do not know the difficulties we have had to encounter with; but to me it appears the most signal interposition of providence I ever saw."

Shortly after this, the journal from which these fragments

are taken closes. Davies went from England to Scotland, where he was well received, and met with considerable success.

Precisely at what time he returned to America, we are not informed. Early in the year 1755 he was among his people in Hanover, labouring with his accustomed zeal and fidelity.

The year 1755 is memorable in the annals of this country. A war then raged on our western frontier. Frequent inroads were made by the French and Indians, and the new settlements were desolated and the inhabitants butchered by a savage foe. A well appointed little army was routed, and the gallant but imprudent general, Braddock, killed. The incursions of the enemy were extended to the east of the Blue ridge. Consternation and dismay spread through the country. Besides, a drought of alarming severity prevailed, and threatened to annihilate the hopes of the husbandman. We have conversed with aged people, who remembered well the various events of the time, and in very strong terms described the fears and despondency that then got hold on the people. The alarms and privations of war for several succeeding years, agitated and distressed the colonists. In this situation of affairs, Davies took a most lively interest in the concerns of the country, and preached a number of appropriate sermons, which show him to have been a most zealous patriot, as well as a man of fervent piety.

The provincial government, alarmed by the threatening aspect of affairs, appointed the 5th of March, 1755, to be observed as a day of fasting and prayer. On this occasion, Davies preached in Hanover on Dan. iv. 25. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."* We do not think it necessary to give any analysis of these sermons, but the mention of the occasion on which they were preached, may give them a new interest in the minds of many readers.

It was on the 10th July, 1755, that Braddock sustained his signal defeat. This was the period of highest alarm in this country. On the 20th of the month, Davies preached a sermon, "On the Defeat of General Braddock going to Fort Du Quesne." There are various passages in this sermon which very strongly imply, that at that period there was much talk of abandoning the country to the French and

* See vol. 3, pa. 213, 8 vo. Edition of Davies' Sermons. We refer to this, because the 12 mo. edition now in circulation is, we do not say *mutilated*, but defective. It wants a number of the sermons of the justly celebrated author.

Indians. We offer the following extract in support of this remark.

“ Christians should be patriots. What is that religion good for, that leaves men cowards upon the appearance of danger? And permit me to say, that I am particularly solicitous that you, my brethren of the dissenters, should act with honour and spirit in this juncture, as it becomes loyal subjects, lovers of your country, and courageous christians. That is a mean, sordid, cowardly soul, that would abandon his country, and shift for his own little self, when there is any probability of defending it. To give the greater weight to what I say, I may take the liberty to tell you I have as little personal interest—as little to lose, in this colony, as most of you. If I consulted either my safety or my temporal interest, I should soon remove with my family to Great Britain or the northern colonies, where I have had very inviting offers. Nature has not formed me for a military life, nor furnished me with any great degree of fortitude and courage: and yet I must declare, that after the most calm and impartial deliberation, I am determined not to leave my country, while there is any prospect of defending it. But, should the case appear desperate, I would advise every man to shift for himself; and I would rather fly to the utmost end of the earth, than to submit to French tyranny and popish superstition. Certainly he does not deserve a place in any country, who is ready to run from it upon every appearance of danger. Let us then, my brethren, show ourselves men, Britons, and christians, on this trying occasion. What! shall we resign so extensive and flourishing a country—a land of plenty and liberty—shall we tamely surrender it to a parcel of perfidious French, and savage Indians? Shall slavery here clank her chain, or tyranny rage with lawless fury? Shall the house of God be turned into a temple of idols? No sirs; let us make a noble stand for the blessings we enjoy.”

It has been before remarked that Davies paid particular attention to the instruction of the negroes; and ministered to a large number of black communicants. It was feared that the blacks would rise up and join the Indians and French.—Davies used his influence among them, and the instruction afforded, to deter them from any such purpose. Among other things he told them that, should they fall into the hands of the French, they must pray in latin, and give up their Bibles; must worship images and pictures; must pray to men and women; must believe that the bread in the sacrament is the real body, and the wine the real blood of christ. This is mentioned here for the purpose of showing what hold religious

instruction gives on the minds of slaves, and how a right course of discipline promotes the security of masters.*

In August of the same year, Davies delivered a sermon in Hanover to Captain Overton's company of independent volunteers, which has been published under the title, "Religion and Patriotism the Constituents of a good Soldier." In a note appended to this discourse, he makes a conjecture concerning Washington, which shows his sagacious observation of the characters of men, and the intimations of divine providence. Washington was only twenty-three years old, when he, by his courage and good conduct, preserved the remnant of Braddock's army from ruin. In the sermon just referred to, Davies expresses a hope that "God had been pleased to diffuse some sparks of martial fire through our country;" and appeals to the company of volunteers he then addressed, as a proof of the fact. To this he annexes the following note:—"As a remarkable instance of this, I may point out to the public, that heroic youth, Col. Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner, *for some important service to his country.*" It is entirely unnecessary for us to remark on the ample verification afforded to this conjecture, in the history of our country. He, whose youthful promise excited this hope in the patriotic preacher, was afterwards, "First, in war; first, in peace; and first in the hearts of his countrymen." His name now sheds a lustre on his country, and his example is recorded for the instruction of future generations.

In that volume of sermons to which we have before referred, there are ten or twelve occasional discourses, which, connected with the history of the time, serve to show the ardent patriotism of the preacher, his high toned public spirit, his love of liberty, and his firm reliance on that providence of God which is over all his works. We have conversed with aged friends, who remember well these times, and the despondency and consternation, which then pervaded the colony. They were themselves at the meetings of the people, when Davies preached these sermons; and they represent in lively terms, the dejection and gloom depicted on every countenance, when every murmur of the western breeze seemed to be associated with the war-whoop of the savage, and the wail of the victims of French and Indian cruelty. And they say that as the preacher poured forth the strains of his eloquence, his own spirit was transfused into his hearers, the cheek that was blanched with fear reddened, and the drooping eye kindled

* See Davies's Sermons, vol. 3, pa. 210.

with martial fires, and at the conclusion every voice was prepared to say, "Let us march against the enemy! Let us conquer or die!" Particularly, we have been told by eye-witnesses that the effect of the following passage was most powerful—"May I not reasonably insist upon it, that the company be made up this very day before we leave this place? * Methinks your king, your country, nay your own interest command me: and therefore I insist upon it. Oh! for the all prevailing force of Demosthenes' oratory—but I recal my wish, that I may correct it—Oh! for the influence of the Lord of armies, the God of battles, the author of true courage and every heroic virtue, to fire you into patriots and soldiers this moment!—Ye young and hardy men, whose very faces seem to speak that God and nature formed you for soldiers, who are free from the incumbrance of families depending on you for subsistence, and who are perhaps but of little service to society while at home, may I not speak for you, and declare as your mouth, "Here we are all ready to abandon our ease, and rush into the glorious dangers of the field, in defence of our country?" Ye that love your country enlist; for honour will follow you in life or death, in such a cause: You that love your religion, enlist; for your religion is in danger.—Can protestant christianity expect quarters from heathen savages and French papists? Sure, in such an alliance the powers of hell make a third party. Ye that love your friends and relations, enlist; lest ye see them enslaved and butchered before your eyes."

After the close of the discourse, we have been informed that a company was made up for Captain Meridith in a few minutes; and that many more offered their names than the Captain was authorised by law to command. Davies repaired from the muster ground to the tavern to order his horse; and the whole regiment followed him, and pressed round him to catch every word that dropt from his lips. On observing their desire, he stood in the tavern porch, and again addressed them, until he was exhausted with speaking.

We have before conjectured (see vol. I. pa. 52,) that it was the eloquence of Davies, and the power of his genius that roused the mighty spirit of Patrick Henry, and elicited the latent energies of his mind. We stop here to offer something in support of this conjecture. Henry was born in Hanover, in May, 1736. Davies went to that county in 1747, when Henry was

* Note annexed to this sermon. "Preached to the militia of Hanover county in Virginia, at a general muster, May 8, 1759, with a view to raise a company for Capt. Samuel Meridith."

eleven years old; and remained there until 1749, that is about twelve years. The patriotic sermons to which we have referred, were delivered in 1755-6-7-8—when Henry was from 19 to 22 years of age. From the time, then, of Henry's eleventh to his twenty-second year, he was in the neighbourhood of a man, whose genius and eloquence excited admiration wherever he went, and often produced effects as powerful as those ascribed to the orations of Demosthenes himself. Now, when we consider the influences, which a master spirit exerts on every kindred mind, that comes within its sphere; and recollect the terms of enthusiasm in which Henry was accustomed to speak of Davies, we cannot but regard our conjecture as in the highest degree probable. It was Davies, we believe, that kindled Henry's mind, and afforded the model on which he formed his elocution.

While the political state of the country thus occupied the mind of Davies, he did not, for a moment, lose sight of the interests of religion. He may be regarded as the founder of the Presbytery of Hanover, and the prompter and leader in every work of zeal and love carried on at this time by dissenters.

In the year 1752, the Rev. John Todd, a friend and school-mate of Davies came from Pennsylvania for the purpose of assisting him in his arduous labours. In the month of April that year, Mr. Todd was licensed by the General Court to preach, as an assistant to Davies, "at such places as were already licensed by this court for the meeting of Dissenters." During Davies' mission to England, Todd supplied his place. Shortly after the return of the former, the Presbytery of Hanover was erected. The act of the Synod (of New-York) for this purpose bears date September 3d, 1755. The ministers composing the body, and named in the minute of Synod, are Samuel Davies, John Todd, Alexander Craghead, Robert Henry, John Wright and John Brown.

Davies was appointed by the Synod to open the newly constituted Presbytery, which was directed to meet in Hanover on the 3d of December in that year. He, however, was sick, and his friend Mr. Todd performed that service for him. The text of this first Presbyterial sermon that ever was preached in Virginia was Zachariah iv, 7, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and He shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it."

The limits of the Presbytery of Hanover originally comprehended the whole of Virginia, and a considerable part, if not the whole, of North-Carolina. Through this vast territory

there were scattered numerous settlements of Protestant dissenters, besides many who had originally belonged to the established church, but had chosen to leave it, and join the dissenters. It was a vast charge to be committed to six ministers of the gospel. Yet no part of it seems to have been neglected by them. There was an activity and zeal, which multiplied their labours, and increased their energies in an astonishing degree. Davies seemed almost to have been endowed with the attribute of pluripresence. He made his influence to be felt every where; he transfused his own spirit into the bosoms of his associates, and roused them by the force of his example. The Presbytery met, generally, at least four times a year; and from one meeting to another, a committee was appointed to attend to any business that might occur.— Every movement gave tokens of a zeal that nothing could damp, of a perseverance that nothing could exhaust. An apostolical spirit animated these faithful men. The ground then occupied by them, is now committed for cultivation to two synods, which contain about ninety ministers. This is a considerable increase; but had the mantle of Elijah rested on succeeding prophets; had the spirit of Davies stirred within those who followed him, our Zion would not now present so many waste places; would not exhibit so many scenes of desolation and spiritual death.

Davies was every where a zealous asserter of religious liberty. Before the General Court he boldly maintained that the Act of Toleration extended to the Colony of Virginia, and claimed the same privileges for dissenters here, that were granted to them in the mother country. This claim was resisted by the leading men in the colony; and when Davies went to England he had the subject agitated there. In his journal under date of April 7, 1754, he says, “I have sent a petition to Virginia, at the direction of the Committee, to be subscribed by the Dissenters there, and transmitted to be presented to the King in Council.” And in the year 1756, when the Earl of Loudon came over to this country, an address on behalf of the Presbytery was presented to him, in which they express the hope that, “Whereas we have, in times past lain under some restraints, from which our brethren in England, under the same religious establishment, are happily exempted, your Excellency will grant us all the liberties and immunities of a full toleration, according to the laws of England, and particularly, according to an act of parliament, commonly called the Act of Toleration.”

And in the year 1758, on the arrival of Governor Fauquier, a similar address was presented to him; from which we make

the following extract:—"The Presbytery, sir, have nothing to request for themselves, but that your honour would secure and continue to them, the peaceable and unmolested enjoyment of the liberties and immunities of the Act of Toleration, as understood in England, while they comply with its requisitions, and conduct themselves as dutiful subjects."

This address was presented to the Governor by Davies and Wright, and he returned the following answer:—

Gentlemen,

I am extremely obliged to the Presbytery for their kind and affectionate address.

Nothing can give me more pleasure, than the assurances of their endeavours to circulate a proper spirit in the people to defend their liberties at this critical juncture.

The Presbytery may be assured that I shall always exert myself to support the Act of Toleration, and secure the peaceable enjoyment of its immunities to all his majesty's subjects who conform thereto."

Besides this, Davies, by bringing the subject before the King and Council, received from the Attorney-General a declaration, under authority, that the provisions of the act above mentioned did extend to the colony of Virginia.

The slight sketch which we have given of this subject, authorises the belief, that it is owing to the exertions made by Davies, and the public discussions on this subject, in which a man of his powers engaged, that sentiments, so just and liberal respecting religious liberty, have pervaded the population of Virginia. It was his intelligence, his vigour, his courage, that gave the impulse, and directed the public sentiment into the channel in which it now flows. The work begun by him, indeed, was pursued by others; and at length brought to a happy consummation. Now, there is but one mind among all denominations, and they rejoice in that liberty wherewith they have been made free.

(To be continued and concluded in our next No.)

REVIEW.

THE MOUNTAINEER.

(Continued from pa. 322.)

The 20th No. is entitled "*The Death of Emily.*" There is in it much simple pathos, and a happy exhibition of the efficacy of religion, in affording comfort to the bereaved, and

triumph to the dying. Our limits do not allow of an extract, as we wish to present to our female readers, a very valuable part of what may be called the sequel to this piece; to be found in No. 23, bearing the title of "*The Character of Emily.*" This extract is accompanied with the most fervent wish that every young lady that peruses these pages, may be such as Emily is here exhibited.

"Emily was not brought up in the fashionable way of the world. No dancing-master ever had any thing to do in the formation of her manners. She was early and often introduced into polished society; but never joined in the giddy amusements of a ball-room. Her education was far more solid than showy; and was conducted principally, from beginning to end, by her excellent mother. She managed her domestic affairs with consummate skill and dexterity. Her mind was stored with various kinds of knowledge, useful and ornamental, suitable to her sex. She loved the reading of good authors dearly; but never suffered it to interfere with her incumbent duties. In her I found not only an affectionate and precious partner of my heart, but also a rational, well informed friend and counsellor. Who can compute the value of such a treasure?"

"From her personal attractions, the strength and cultivation of her mind, the natural sweetness of her disposition, and the elegance of her manners, my Emily must have been, even without religion, what the world calls a very fine woman. But for several years before my first acquaintance with her, religion had become the decided basis of her character; the pure and sublime religion of the gospel. It infused its own sacred spirit into all her thoughts, feelings, words, and actions. Her piety was enlightened, fervent, constant; not a matter of vain ostentation; not an occasional ebullition of passion; but a steady comprehensive principle of devotion to God, accompanied with a firm, unlimited reliance upon his mercy. Hence that radiant cheerfulness which delighted all her friends, and which hardly suffered a moment's interruption. And as she deeply felt her inexpressible obligations to the love of a crucified Saviour, she was, beyond all other persons whom I ever knew, lowly in mind, clothed with the Christian garb of genuine humility.

"Her piety to God of course invigorated as well as sanctified her native benevolence. Her watchful care to please me and make me happy, a care which I trust was in some good measure reciprocated on my part, will dwell in my remembrance forever. But her active kindness was not bounded by her little domestic circle. Always and every where she was tenderly cautious of giving offence by word or deed, and desirous to diffuse innocent pleasure around her. "In her tongue was the law of kindness." Like her divine Master, she "went about doing good; rejoicing with them that rejoiced, and weeping with them that wept." She made it her business to enter the humble dwellings of the poor, to cheer the drooping spirits of the sick, to administer liberally to the wants of the needy, and wipe from the eye of the afflicted the tear of sorrow. Often "the blessing of them that were ready to perish came upon her: often she caused the widow's heart to sing for joy." As I told you in my former letter, it was an exertion of this ardent benevolence, which brought on her last illness, and which occasioned her removal,—shall I say, to an untimely grave? Let me rather say, to a world of perfect and eternal bliss, where she "rests from her labours, and her works follow her."

"But the characteristic by which my Emily was chiefly distinguished, was one which I know not how to express so well by any other word as simplicity. You and I my friend have always agreed perfectly as to the nature and loveliness of this quality. It is the direct reverse of all affectation.

parade and hypocrisy; the transparency of a mind which needs no concealment. It was visible in Emily's conversation. When she thought proper to speak, she spoke the very thoughts of her heart, without the least tincture of artifice or disguise. Even her language was as plain and unlaboured as it was correct and impressive. Her singing, in which you know she excelled, was in the same noble, artless style. How sweet to me were the accents of her voice! Sometimes I fancy still that I hear them for a moment. Alas, the next moment tells me that the tongue and the lips which used to enchant me are mouldering in the dust.

"On the subject of dress, so generally interesting to her sex, and not much less to ours, my dear Emily carried plainness to the utmost allowable extent. She did not object to dressing richly, according to her station in life; was always neat and always clean; but would wear nothing gaudy nor superfluous. She despised the little, childish, ever-changing flourishes of fashion; and abhorred every mode of dress injurious to health, or incompatible with delicacy. Of gold she wore nothing, except the plain ring which you saw me put upon her finger on our happy day. She could never be persuaded to undergo the absurd torture of having her ears perforated.—Her appearance made upon the beholder a general, strong impression of dignity and of elegance. No part of her attire was calculated to attract particular attention; and when she left a company, scarcely any one remembered what she had on.

"The whole of her manners corresponded most engagingly with the tempers which I have described. Her affability, her kindness, her respectful but not burdensome attentions, rendered every one easy and cheerful in her company, who deserved the privilege of being there. None but the wicked could feel embarrassed in her presence.

"Such was my Emily. Assuredly I have not exaggerated her excellence. She is taken from me, and in this world I shall see her no more. But she lives in heaven and awaits my arrival in that glorious region. O to be there, where there shall be no more death, neither sorrow nor crying! Let wretched atheists talk of everlasting sleep, and the extinction of souls. We know better. We know whose word we have believed, and can trust Him for its accomplishment. Emily and Julia, the beloved of our hearts, shall meet us at the entrance of the celestial paradise, and welcome us to its unutterable and immortal felicity. Under all my distress, I find consolation, strong consolation, in repeating my Emily's dying words: "God separates us; but blessed be his name, we are not to be separated forever."

After so long an extract, we must refer our female friends to No. 25, for "*Advice to a young Lady*;" and to No. 30, for some good remarks under the head, "Reading necessary in order to good conversation." This is a truth which we could wish to be impressed on the youth of both sexes in our country. We can assure them that they never can talk to any good purpose, unless by reading and study, they have laid up materials for conversation. But we beseech them, for the sake of their own improvement and credit, not to turn *critics* as soon as they shall have read a few articles in the popular Reviews, and half a dozen novels. It is this propensity, so frequently indulged by those who have *been a year at school*, and then have *turned out*, that makes plain sober-thinking people regard with disgust all plans and proposals of improvement, and induces hatred of reading. But we shall say more about turning out, in the sequel.

The author, in the paper next to that referred to, No. 31, presents a "*Picture of a modern Fop.*" Now a modern fop is so much like a camelion, that the most exact representation of the creature one season, would bear not the smallest resemblance the next. Indeed, if the moral portrait painter could exhibit the mind, the intellect, it would remain entirely the same: From the days of Theophrastus, to those of our Virginian Mountaineer, there has been no change. But who can draw this likeness—who can paint *vacuity*—who can give the resemblance of *nothing*? The satyrist then can only sketch the external forms of this odd variety in the species, or rather this *lusus naturæ*, as they wheel and dance, and change before him, and hold them up to ridicule for the moment. But if he does not make great haste, the very creature whose mutable form he is drawing, will glide away, and, in another appearance, will join in the laugh at the outre and old fashioned foppery of the picture. There is no earthly resemblance between the fop of 1815, and the *modern Dandy*. What he is we shall not undertake to say. The best likeness of him is to be found among the caricatures in the book-sellers windows. If the young people in the country want to know more about these caricatures of men, let them send to town and buy.

The paper, "*On a Desire to do good,*" No. 32, is selected for another extract. We would gladly present to our readers the whole of this No. but our limits forbid. We can only offer the following paragraph.

"We are too apt to sit still, and amuse ourselves with splendid visions of the good we would do, had we other and larger means than those with which it has pleased God to endow us. For instance, I find myself sometimes internally exclaiming, O for the style of a Junius, to arrest and fix the attention of the most heedless; the reasoning powers of a Paley, to fasten conviction upon the most perverse! O for the fancy and fire of a Patrick Henry, the energy of irresistible eloquence, to kindle in the coldest breast the heavenly flame of charity! But it is dangerous to indulge the mind in these vain rambles. It cherishes an unbecoming despondency of spirit, or leads us to murmur at the allotments of infinite wisdom; and is frequently made the base pretext for selfishness and indolence, while every thing around us calls for the most generous and unwearied efforts in the cause of humanity. Our duty is to enquire what can be done with the very means afforded to us, and to do it promptly and perseveringly. The smallest talent, rightly employed and improved, shall not fail of its reward from the gracious Patron of every good endeavour; to whom we are to render our final account according to what we have, and not according to what we have not."

There is some happy irony in "*Improvement of Manners in our Valley,*" No. 36. The writer states the delectable fact that the old, stiff, unaccommodating, *blue stocking* manners of the first race of settlers, are fast giving way to the modish accomplishments of swearing, drinking, gaming; to high

life and high fashions, &c. &c. This may be so—but according to our observation, these things sit rather awkwardly on the descendants of the old Presbyterians who first settled in the valley. And really, as seems to us, there is so little hope of their *shining* in this way, in comparison with many others who figure in other parts of the world, we would seriously advise them to give up the attempt, and return to the reading of the Bible and Boston's Fourfold State, to praying and hard labour, economy, and the old habits in general of their fathers. We very much suspect that a third rate theatre beau would eclipse the foremost of them. The *improvement*, however, may have been much greater than we suppose.

The next paper is one of very serious cast. It purports to have been written a few days after the funeral of a Clergyman, here called Eusebius; and it gives his character. For a part of it the reader may peruse the following extract.

“While Eusebius was ascending the steps of the pulpit, we could see that his object was by no means to “preach himself.” Every motion of his body, every feature of his face, indicated the trembling reverence with which he approached that awfully responsible station. When he arose, his solemn but affectionate glance fixed every eye, and reduced the most careless to sobriety of behaviour. A deep sense of the majesty of God, and a lively concern for the conversion and salvation of the people, visibly dwelt upon his mind all through the exercises of the sanctuary. He was always serious, always in earnest. His gestures were few, but spontaneous and impressive. There was no lightness of carriage to be seen about him; no theatrical start; no attempt to dazzle us with wit, or amuse us with humour and oddity. No, he bore us away from thinking of him or his talents, and compelled us to regard our own hearts, our sins, our duties, our Redeemer, our final Judge, and the eternity of bliss or wo which lay before us. But there were times, and those not unfrequent, when he was more than serious; when his heart melted and overflowed with the most fervent sensibility. At such a season we beheld his lips quivering with emotion; his voice assumed an indispensible tenderness, and the tears streamed copiously down his cheeks; while, with eloquence truly divine, he bewailed the mad obstinacy of the impenitent sinner, and depicted his danger; or turned our view to the Son of God bleeding on the cross for our redemption; or enlarged upon the unfailing love of God to his children, and raised our thoughts to that “exceeding and eternal weight of glory” which he has reserved for them beyond the skies. I have seen hundreds weeping together under the influence of these sacred effusions. Their impression was sometimes transient, but often otherwise. Accompanied with the power which comes from above, they produced, in many happy instances, effects the most salutary and desirable; affording to this faithful labourer the enrapturing prospect of a rich harvest of souls, to be his crown of rejoicing at the great day.”

The foregoing extracts are quite sufficient to enable the reader to form his own judgment of the *Mountaineer*. They have already perceived that he is plain, simple, perspicuous, and sometimes very forcible in his style; unsophisticated in his feelings; remarkably correct in his sentiments; and earnestly desirous to promote learning, benevolence and piety,

in all his labours. His efforts, indeed, are not all equally happy—but this is a common case; for who at all times can catch the inspiration of his subject, and present it in his happiest attitudes? He never aims to soar on the wings of fancy, *extra flammantia mœnia mundi*; nor does he ever creep on the ground, or plunge into a quagmire. His humour wants, as whose does not want, the exquisite felicity of Addison's; his morality has not the stateliness of Johnson's. Yet he is purer than the former, and more evangelical than the latter. The Essays of the Mountaineer, are, in a word, well adapted to the condition of those, to whom they were addressed; and well calculated to answer the end which the author had in view.—And if they do not abound in beauties of high order; they have fewer faults than belong to most periodical papers.—Such is our opinion of their merit, that we would gladly make our Journal a vehicle of many more of the same kind.

Having thus passed our judgment; and at the same time fairly enabled our readers to compare notes with us, we shall turn back to the author, and consider a subject of primary importance, noticed by him in several Numbers of his Miscellany. We mean the subject of education. And we are the more anxious to awaken the public attention, and to excite a powerful interest here, because we think that education is greatly neglected, and sadly misunderstood. And this, notwithstanding the highly meritorious exertions of our State Legislature.

The author of the Mountaineer, in an early number of his work, notices, and feelingly deploras this neglect of education in our country; and attributes it in a great degree to the sordid spirit of Avarice. We believe that a penurious disposition has had a most disastrous effect, and has cramped the improvement of many a promising young citizen, who, under proper training, might have risen to great distinction in any department of life. To this cause, may be added, the ignorance of many parents, who, untaught themselves, know not how to appreciate the benefits of education. And, in connection with this again, may be mentioned the strange prejudice against discipline in childhood and youth. Nothing can be more absurd, than the plan of leaving the mind free in early life, “that it may advance to manhood unincumbered and unshackled.” It is absurd, because it is impracticable. The thing never did take place. At this period, we are afraid that the interests of education will suffer, *because the times are hard*. All feel the necessity of economy and retrenchment. In looking about for the departments in which retrenchment is to be made, we are afraid that parents will not fix on

spirituous liquors and wines, on fine clothing and fine equipages, on balls, and parties of pleasure, but on education and books. We fear that they will continue to pamper the body, and will starve the mind; that they will forego their cheapest, and retain their most expensive pleasures. In this way, more than in any other, we dread the effects of the present pecuniary embarrassments. We beseech parents to consider what they owe to themselves; to their children; and to their country; and make any sacrifices of personal gratification, rather than allow the best interests of posterity and the commonwealth to suffer. By all means let the young be well educated.

This last remark directs us to No. 12 of the Mountaineer, entitled, "*Religion the Basis of a good Education.*" This is a proposition, the importance of which can scarcely be sufficiently appreciated; and the truth of which, may be demonstrated to any one who is not, in understanding and heart, an infidel. Our limits do not allow us to enter into this weighty subject. We must, however, remark that every system of education is defective, which does not recognize all the relations of man, and train him for the discharge of duty, and the enjoyment of happiness through the whole course of his existence. Respecting the future life, revelation puts the subject beyond all doubt. There is a training necessary to qualify for eternal life—"Without holiness no man can see the Lord." And, as to the present state, whoever will consider the passions of corrupt human nature, and the temptations to which all are exposed, and the collisions of interest that are perpetually rising, may perceive that all need some master-principle, whose all-controlling influence shall, as the case may require, lay suitable restraints, or afford a sufficient stimulus to useful exertion. And here, after the maturest deliberation, we are fully persuaded that religion affords the only supply, corresponding to the extent of the demand. Other principles may suit particular cases; but religion alone, is of universal adaptation—alone, lays a sufficient foundation, and furnishes support to all parts of the superstructure.

With these views, we perfectly agree with the Mountaineer, that the teacher of a school ought to be a man of piety, (pa. 63.) It is deplorable, when young immortals are committed to the tuition of inconsiderate men, who have no just views of their responsibility, and use no means to accomplish the most important part of their work. And it is still more deplorable, when preceptors set an example of profanity and intemperance, induce a disregard of religion, and instil the poison of infidelity. We find ourselves at a loss for terms of

reprobation, adequate to the enormity of this guilt, and the flagrancy of the injury done to society. Nor can we sufficiently express our regret, that parents in general, should be so indifferent respecting the moral and religious principles of the men to whom they commit their children.

The maxim laid down by our author, pa. 64, that a preceptor should be perfect master of what he undertakes to teach, seems almost too obvious to require notice.—Yet, perhaps, nothing is more common than the employment of insufficient men, in this important office. The highest recommendation with many is, that they work cheap! Ignorance and irregular habits are tolerated in under-bidders, and journeyman teachers, who are satisfied, as they may very well be, with half price.

We refer our readers to the judicious remarks of the author, respecting the treatment due to a good teacher, pa. 199. And to them we would make the following addition. Every person qualified to teach, has some regular system of instruction, calculated to improve his pupils, by exercises as well as possible adapted to the state of their minds. Now it is ill treatment of teachers, and injurious to scholars, to remove them from one school to another, or stop them in their course, before they have made full proof of the value of the system. Yet these changes are made every day. Parental vanity is not sufficiently flattered, or the wayward humours of children are not indulged, and the prudent laborious preceptor is discharged. But changes of this sort are not more frequent, than a premature period to the work of instruction. The limited education of boys is a great evil: but the female part of the community suffers under it still more. The process is generally this: any one who will do the drudgery at the cheapest rate, is employed to teach girls to spell, read, and write, in a miserable way; and this is all, until they begin rapidly to spring up to womanhood. At this period, parents generally determine to send their daughters to some popular boarding-school *for a year, to finish their education.* And there they must learn music, and drawing, and dancing, and French, and Arithmetic, and History, and Geography, and every thing else. And then they are to *turn out.* Do our young country women, in remote parts of the state know what this *turning out* is? We shall endeavour before long to unfold the mystery. For the present, we cannot wander so far from our author. Although, indeed, we have very high examples in the most popular Review of the present day, to authorise any digression, however wide; any discussion, however unconnected with the subject. We shall not, however, imitate this example.

Perhaps the remarks just offered, may induce some parents to enquire, how long ought we to send our children to school? We say, in answer, that no definite time can be fixed on; because some children require a longer, some a shorter time to accomplish the object of an education. This object is, to qualify them to act their parts well, in the various relations of life, which they may be expected to sustain. But to be a little more particular. The scholar ought, before leaving school, to acquire a taste for solid reading, (see *Mountaineer*, pa. 45,) and a habit of reading with attention: (see pa. 50.) in other words, young persons ought not to be withdrawn from school until they have acquired a strong, permanent desire of knowledge; a general view of the various duties of life, and of the various sources of moral and intellectual improvement. After having made these attainments, they may safely be removed; because, in any situation they will make advances in knowledge; and as new relations are formed and new duties arise, they will either know how to act, or where to look for the knowledge which they want.— And we would not dignify with the name of an education, any course that does not produce this result. Any thing short of this, is a mere smattering, a pretence, a sacrifice of the best interests of the young. The haste of parents to get through with the expense, and of children to *turn out*, often however, cut short this course, to the great discouragement of those preceptors who understand their duty, and wish to discharge it.

We are earnestly desirous that the substance of these remarks should be applied to all classes and conditions of persons. It is a small matter, barely to teach a child to read and write, without raising in his mind a desire of improvement. And it is in the highest degree important that farmers, and merchants, and mechanics should know how to spend pleasantly those ends and corners of time, when they cannot be employed in the way of their calling. No man's morals are safe, who is obliged to go out of his chamber to find amusement during a rainy day, or a long winter evening. A taste for reading good books would save many from the ruin of the gaming table, from the mortal sin of drunkenness, and the deep and loathsome pollutions of debauchery. Good books affords the cheapest and safest of all amusements. With these views, we heartily recommend to our readers the "*Plain Farmer's Library*," a catalogue of which may be seen in the *Mountaineer*, (see No's. 16, and 17.)

In connection with this recommendation, we would notice what the author says respecting "Good Pronunciation," (No.

64,) and Distinct Articulation, (No. 24.) These are matters worthy of universal attention. One reason why many of our plain people have such an aversion to reading is, that it is so laborious an employment. They pursue their way through a book, halting and sideling about, much after the fashion of a weak horse, dragging a heavy cart on a rough road. It is drudgery in them to read, and painful to hear them. Whereas, were they good readers, pronouncing easily and correctly, and articulating distinctly, family reading would be on all sides pleasant and profitable. But if this is important in plain and private men, it is indispensable in men who appear in public life, statesmen, lawyers, divines. The mention of these characters, however, brings us to the last subject which we shall notice in this article, and one which is, we suppose, to have a bearing on the general interests of literature in the state, namely, the UNIVERSITY OF VIRGINIA.

It was to have been expected that this great subject would attract the attention of a man as deeply interested in the cause of learning, as the author of the Mountaineer is known to be; and, it was natural that he should view it in its bearings on religion, with great solicitude. It was his right and his duty, as a good citizen, to show his opinion; and it is the right and the duty of all who can throw any light on a subject involving the best interests of the community, to give their speculations to the public. We particularly insist on this, because **THE UNIVERSITY BELONGS TO THE PEOPLE OF VIRGINIA.** It is *their* money which has founded, and will endow the institution; it is *their* children who are to be educated there; it is they and their posterity, who are to partake of the good or suffer the evil, which it will produce. The Visitors too are truly and properly the representatives of the people of Virginia, appointed for the management of the mighty and comprehensive interests of education, in a great and flourishing republic. Their office is one of the highest responsibility, of extreme delicacy and difficulty.—Our opinions and feelings on this subject are well known; the proofs given by us of zeal for the success of the University are not equivocal. Certainly then, we do not intend by any thing we say, to embarrass the operations of the visitors, or cool the zeal of a single individual. We deliver it then as our solemn opinion, that these officers have no right to regulate this public institution, or select its professors, in conformity to any private sentiments of their own.—They are bound to bring the public feeling and intelligence in contact with theirs, and so to conduct public education, as to satisfy the just expectations of the wise and pious.—We say *pious*; because we know that there is a

connection between the religion and the learning of a country. They exert a powerful influence, one upon the other. And it always will be so. It cannot then be surprising that all who love religion, who believe that it involves the dearest human interests, who know that it diffuses its influence through every department of life, domestic, social and civil—it cannot be surprising that all these should enquire with great anxiety, what is likely to be the religious character of the University. We do not mean at all, what sect will predominate there; because, as far as our wishes or exertions can go, this shall be the case with none.—Let them be perfectly equal. But we wish to know whether infidelity or christianity shall have sway; and, whether the doctrines of the Reformation shall be acknowledged, or some new-fangled form of Deism, under a christian name, shall be the favoured system. We wish to know to what moral influences the youth of our state will be subjected, while in a course of education; by what sort of men they will be controlled; what spirits will gain the ascendancy over them, and guide their sentiments. And, here we will hazard the opinion, that no man ought to be elected a professor in the University, until his name shall have been announced for some time to the public, and an opportunity afforded to the people to enquire into his character, and judge of his fitness. We should hold it, too, utterly inexcusable in the visitors to elect any man, who, on any account, should be objected to by any numerous class of citizens among us. We say these things, because we suspect that a new set of propagandists from a certain quarter, are scheming to fill up the literary institutions of the south and west, with men of their own training. We remember well, in particular, the bitter terms in which they used to speak of Virginia-influence; and we now perceive, that language furnishes no phrase too honeyed to apply to the objects of former invective, and these precisely the persons who are expected to control the destinies of our University.—We have marked the change, and have enquired, “is there not a cause?” Should our suspicions prove unfounded, we shall at once retract, and make acknowledgment. But we should fail in what we believe to be our duty, did we not attempt to awaken the vigilance of all whom this subject concerns. We know that we mean well—we wish the university to be a blessing and an honor to Virginia, and to the United States. But it can be neither one nor the other, unless well conducted; unless made a nursery of virtue and piety. And we shall not cease to call the attention of our fellow citizens to this subject. We shall strain our feeble voice as loud as it will bear, and in tones as affecting

and solemn, as we have skill to use, will endeavour to awaken our countrymen to a due consideration of this important subject.—We shall endeavour to make every individual feel his interest, and assert his right in this institution. We shall demand, from time to time, a full exposition of the transactions of the University; of its interior management; of its daily details. Be its managers who they may, we shall scrutinize their characters, and, as a part of the people, require to be informed of their proceedings. And this, because, should the University go into full operation, it will either concoct and diffuse healthful fluids through the whole body politic; or it will secrete poison, to vitiate, and finally destroy our whole system.

We have once said, and we repeat it, that it is in vain to think of excluding religion from the University. It cannot be done. And if it could, the very fact would raise the hostility, and call forth the decided opposition of all who take a lively interest in religion. And even among us, the number is not small, and it is continually encreasing. On this subject, different Churches will be of one mind. Christians always forget minor differences, when fundamental principles are in danger. And those who have never considered the subject, have no idea what powerful opposition would be made to any measure, which would unite into one mass, all the Christian Churches in Virginia, under the stimulus furnished by religion.

The following extract from the Mountaineer, is not the impression of individual feeling, but of the settled opinion of multitudes in this state.

“The more extensive the influence of any seminary may be in the formation of character, and in giving the tone to public sentiment and manners, so much the more necessary is it that in such seminary religion should be honoured and inculcated. In applying this idea to the University of Virginia, I trust my readers will not understand me to mean by religion, the little peculiarities of sects and parties; but the grand doctrines and precepts of our common Christianity, in opposition to infidelity and atheism.—Under these impressions I think the following rules should be adopted as sacred and unalterable.

“Every professor, or other teacher, in the university, from the highest to the lowest, should be required, before his induction into office, solemnly to avow his belief in the existence of one eternal, all-perfect God, the Creator and moral Governor of the world; in the divine authority of the scriptures of the Old and New Testaments, as a revelation from God, the infallible rule of faith and practice; in the trinity of persons in the Godhead, Father, Son, and Holy Ghost; and in Jesus Christ as the mediator between God and man, the great propitiatory sacrifice of sin, our only Redeemer from eternal punishment.

“Every professor, or other teacher, should be liable to dismissal from office, on proof his having written or spoken any thing in opposition to the above profession, or to any part of it. And the same penalty should be

annexed to his being found guilty of any immoral conduct, and especially to his persisting in such immorality.

“It should be the duty of some professor, say the professor of moral science, to deliver, within the limits of every session, a course of lectures on the evidences of religion, natural and revealed; and these lectures all the students should be bound to attend. Such discourses, without being numerous or tedious, might be exceedingly useful in fortifying the minds of the young against the assaults of infidelity.

“Public prayer to almighty God should be performed every morning and evening by the professors in the hall of the university, accompanied with the reading of a portion of the scriptures. And every student should be required to attend these exercises.

“The students should be obliged to attend the worship of God at church, if practicable, every sabbath, with a decent and respectful behaviour; and to keep the whole of that day sacred from worldly studies, and every other profanation.

“Every student should be bound to have in his possession a copy of the holy scriptures, ready at all times to be exhibited on demand.

“The students should be made liable to speedy expulsion for malignant or contemptuous language concerning God, his word, or any of the essential doctrines of religion; whether such language be uttered by speech or writing. And in the laws established for regulating the moral deportment of the students, profane swearing, cursing, and every other mode of taking the name of God in vain, should be marked as crimes of a high grade, and punished accordingly.”

With this we close, expressing a wish that we could frequently present to the notice of our readers a native production, embodying as much valuable thinking as this does; expressed in equally pure, plain, and unsophisticated English. We love a simple unpretending book, as we do a simple unpretending friend. This is eminently the character of the Mountaineer.—And we call upon him to come out from the valley to which he has retired, and present himself again before the public, for their amusement and instruction.

ECCLESIASTICAL STATISTICS.

STATEMENT.

THE following is a tabular view of the Presbyterian Church in the United States of America, as presented to the General Assembly at their last Sessions. We should gladly afford to our readers, a like view of all the other Societies of Christians in the United States. We particularly refer to the Episcopal, Congregational, Associate Reformed, Lutheran, Methodist and Baptist Churches.]

ECLESIASTICAL STATISTICS.

	<i>Presbyteries.</i>	<i>*Min.</i>	<i>Con.</i>
1. Synod of Geneva.	Niagara,	10	32
	Ontario,	20	23
	Bath,	6	11
	Geneva,	17	22
	Cayuga,	19	28
	Onondaga,	21	29
2. Synod of Albany.	Albany,	16	22
	Columbia,	13	23
	Oneida,	25	25
	Londonderry,	18	13
	Champlain,	10	13
3. Synod of New-York and New Jersey.	St. Lawrence,	12	4
	Long Island,	16	16
	Hudson,	22	39
	New-York,	13	22
	Jersey,	28	29
	New-Brunswick,	16	16
	Newton,	14	25
	Philadelphia,	26	37
4. Synod of Philadelphia.	New-Castle,	27	51
	Baltimore,	16	12
	Carlisle,	19	36
	Huntingdon,	12	29
	Northumberland,	7	15
	Redstone,	19	23
5. Synod of Pittsburg.	Ohio,	28	48
	Erie,	12	46
	Hartford,	9	25
	Grand River,	6	16
	Portage,	7	20
6. Synod of Virginia.	Hanover,	15	26
	Lexington,	16	30
	Winchester,	13	15
	Abingdon,	7	10
7. Synod of Kentucky.	Transylvania,	9	17
	West Lexington,	12	27
	Muhlenburg,	No Report.	
	Louisville,	—	—
	Washington,	9	26
8. Synod of Ohio.	Lancaster,	15	34
	Miami,	14	35
	Richland,	7	22

* *Min.* stands for *Ministers*; *Con.* for *Congregations*.

	<i>Presbyteries.</i>	<i>Min.</i>	<i>Con.</i>
9. Synod of Tennessee.	Union,	9	16
	West Tennessee,	6	16
	Shiloh,	No Report.	
	Mississippi,	—	—
10. Synod of North-Carolina.	Missouri,	—	—
	Orange,	10	22
	Fayetteville,	11	32
	Concord,	16	68
11 Synod of South-Carolina and Georgia.	Harmony,	19	28
	South Carolina,	15	30
	Hopewell,	No Report.	
Total.		687	1204

But it will be seen by referring to the above table, that there were no reports from six Presbyteries that are under the care of the General Assembly. We have no means of knowing the numbers in these Presbyteries. If they average 9 ministers and 16 congregations each. This will make the ministers in connection with the General Assembly to amount to 741, and the congregations to 1300. And hence it will follow, that there are 559 vacant congregations in the connection. Moreover, the missionaries employed by the General Assembly, are every year forming the scattered Presbyterian population of the country into new congregations. So that the number of vacancies encreases greatly beyond the annual supply of new ministers. We leave it to our readers to make their own conclusions on this subject. If these facts do not impress on them the necessity of supporting Theological institutions, we are persuaded that nothing that man can do, will awaken their zeal. Besides, more than one half of these vacancies are unable to support pastors.—How forcibly does this shew the necessity of most actively prosecuting the cause of domestic missions!

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

THE following overture was brought in, and being read and amended, was adopted, viz:

Resolved, That the Rev. John H. Rice, Drs. Green, Miller, Alexander, and Romeyn, and the Rev. Messrs. John B. Hoge, and George S. Woodhull, be a committee to enquire into the expediency of collecting information of the doctrine and discipline, and general state of the protestant

churches in Europe; and into the expediency of establishing a communication with the judicatories of said churches, or any of them; and that said committee report thereon to the next General Assembly.

The committee appointed to prepare a minute, stating the attention which the Presbyteries appear to have paid to the resolution of the Assembly, in relation to the education of pious young men for the gospel ministry, reported, and their report being read, was adopted, and is as follows, viz.

That the Presbyteries of Ontario, Onondaga, Cayuga, Bath, Oneida, Columbia, Albany, Londonderry, Hudson, Newton, New-York, Long-Island, Jersey, New-Brunswick, Philadelphia, New-Castle, Carlisle, Red-Stone, Erie, Lancaster, Portage, Grand River, Hartford, Ohio, Winchester, Hanover, Lexington, Washington, West Lexington, Orange, Fayetteville, Union, and Abingdon, have fully attended to the recommendations of the Assembly. That the Presbytery of Geneva was excused for not complying with that order, on the ground that they had generously contributed towards the same object in another way. That the Presbyteries of Niagara, Champlain, St. Lawrence, Baltimore, Northumberland, Huntingdon, Concord, and Miami, having offered reasons for their non-compliance with the orders of the Assembly, were excused.

That no reports have been received from the Presbyteries of Richland, West Tennessee, Transylvania, South Carolina, Muhlenburgh, Mississippi, Harmony, and Shiloh. And that from the information derived from the whole of the reports submitted on this subject, it appears that there are at present fifty-nine young men of the description contemplated by the Assembly, under the care of the Presbyteries.

A reference from the Presbytery of Hudson, requesting of the Assembly an answer to the following question, was received and read. "Is baptism, administered by a minister after he is deposed from his office, valid?" Resolved, That in answer to this question, the Presbytery be referred, and they are hereby referred, to Chap. VII. Sect. 1, of the Directory for Public Worship.

Resolved, That Drs. Romeyn, Blatchford, and Green, and Mr. Lewis, and Dr. Rodgers, be a committee to confer with a similar committee of the General Synod of the Associate Reformed Church, and report to the next General Assembly the result of their conference, on the subject of a brotherly correspondence between the two churches.

The following communication was received and read:

“ Session of the General Synod of the Associate Reformed Church, May 27, 1819.

“ Resolved, That this Synod reciprocate to the General Assembly their assurances of a disposition to maintain a friendly correspondence; and that the Rev. Drs. Mason and Proudfit, and Mr. M'Leod, ministers; and Messrs. William Wilson, and Henry Rankin elders; be and they are hereby appointed commissioners to confer on this subject with the commissioners already appointed by the General Assembly, and that the result of their deliberations be reported to this Synod at its next meeting.

“ By order of the General Synod.

“ R. M'CARTEE,
Clerk of the Synod.”

The report accepted in the morning, viz. the report of the committee appointed to examine the report of the Board of Missions, and state to the Assembly the parts of the report which require the attention of the Assembly, was read by paragraphs, and being amended, was adopted, and is as follows, viz.

Resolved, 1st. That it be and it hereby is recommended to the Presbyteries which have not yet adopted the plan of the Board of Missions, to form Missionary Societies auxiliary to the Board, agreeably to the plan which has been proposed and published by the said Board, and recommended by a former Assembly.

2d. That the Presbyteries who may form themselves into Missionary Societies auxiliary to the Board be, and they are hereby instructed to report to the Board the establishment of such societies, and annually a brief account of their operations; and that the same be recommended to all other societies that may become auxiliary to the Board.

3d. That all the Presbyteries be and they are hereby requested to adopt measures for the taking up of collections in all their congregations, for the Missionary Fund, agreeably to repeated instructions of the Assembly.

4th. That it be and it is hereby recommended to all the Presbyteries and congregations in making and disposing of collections for the Missionary and Commissioners' Funds, to appropriate a due proportion to each Fund, and also that the congregations avoid combining these important objects with any other that may require a considerable proportion of the collections intended for them.

5th. That the Presbyteries be and they are hereby informed,

that they are not to consider the formation of auxiliary societies as exempting them from the duty of taking up collections for the Assembly's Missionary Fund.

Resolved, That it is the decided opinion of this Assembly, that all attention to worldly concerns on the Lord's day, farther than the works of necessity and mercy demand, is inconsistent both with the letter and spirit of the fourth commandment; and consequently all engagements in regard to secular occupations on the Lord's day, with a view to secure worldly advantages, are to be considered inconsistent with the christian character; and that those who are concerned in such engagements, ought not to be admitted into the communion of the church, while they continue in the same.

The General Assembly, viewing with deep interest the present state of our country, and more especially the commercial embarrassments which press upon every part of the United States, and the spirit of corrupt and mischievous speculation which is probably to be regarded as both a cause and an effect of these embarrassments—feel it to be their duty to take this notice of the unhappy state of things, and to express their opinion of the proper remedy. The Assembly then are persuaded, that the evils so general in their prevalence, and so severe in their pressure, primarily on the commercial and manufacturing portions of the community, but in a considerable degree on all, owe their origin, in a great measure to that spirit of cupidity, of adventurous and unjustifiable speculation, of extravagance and luxury, which so unhappily prevails in our country. And also, in no small degree to the want of that kind of education which is calculated to prepare youth for solid usefulness in the church, and in civil society. The Assembly therefore are firmly persuaded, that the effectual remedy for these evils, under God, is to be found only in a recurrence to those principles and duties of our holy religion, which are not less conducive to the temporal welfare of men, than to their eternal happiness; and they have no hope, that general prosperity can be restored to our country, until there is a return to those habits of industry, temperance, moderation, economy and general virtue which our common christianity inculcates.

Under these impressions the Assembly would earnestly exhort the churches and people under their care, to take into due consideration the opinions above expressed; to cultivate in themselves, and to endeavour to promote in others, those simple, frugal, and regular pursuits, which cannot fail to exert

a most benign influence on the best interest of society; and to train up their children in those principles and habits which will prepare them at once to be useful members of the church and useful citizens. They would especially entreat those individuals and families belonging to their communion, whom God has been pleased to favour with temporal wealth, to consider the peculiar importance of their setting an edifying example; so that their whole influence may be employed to discourage fashionable vices and amusements, and to promote the simplicity and purity of christian practice. And the Assembly would earnestly exhort all the ministers in their communion, to make these sentiments a subject of frequent and serious address to the people of their respective charges; and to endeavour by all means in their power, to impress on the minds of their hearers the all-important truth, that the religion of Jesus Christ, in its vital power and practical influence, is the best friend of civil society, as well as essential to the eternal well-being of man.

RELIGIOUS INTELLIGENCE.

SUNDAY SCHOOLS.

To the Editor of the Virginia Evangelical and Literary Magazine.

Dear Sir,

In a late number of your Magazine you request that the superintendants of Sunday Schools, and those principally concerned in them, would communicate the state of their several schools to you for publication. With pleasure we hasten to comply with the request; for we think the facts which we have to communicate, will gladden the benevolent mind—tend to encourage christians in their endeavors to promote the interests of the Redeemer's kingdom—give new vigor to the exertions of those, who are engaged in the establishment of sabbath schools, and put to silence the objections of all, who stand opposed to the great and good work, of instructing the poor and destitute.

On what is called the mountain

road, and in the vicinity of a place called Hungry Meeting-house, are resident many poor people, who have scarcely the means of procuring the necessaries of life, much less, the ability to educate their children—Consequently, the youth of both sexes, have been suffered to grow up in ignorance, not only of literature, but of their Creator, and of divine things; and of a truth it may be said, Like brutes they liv'd, like brutes they died.

Some time in April last, a person in passing the smoky cabins along the above mentioned road, and seeing the children engaged in mischief, and growing up in vice, was led seriously to consider their situation. "He felt," to use his own words, "that they were beings like himself, destined to eternity, and equally capable of enjoying endless happiness, or of suffering eternal misery." So

powerfully were these considerations impressed upon his mind, that he immediately began endeavoring to establish sunday schools, in order to reform, if possible, the evils he witnessed. And God crowned his endeavors with ample success.

The gentlemen and ladies in the vicinity, both old and young, most cheerfully and most *effectually*, lent their aid, and appeared to vie with one another, in promoting the laudable undertaking.

The places fixed upon as the most central and the most convenient for the intended schools, were, at a school-house near the Brook Tavern, on the road leading from Richmond to Fredericksburg, and at Hungry Meeting-house.

As we are intimately connected with the school at the latter place, we shall give our information respecting that, and afterwards, mention some of the leading circumstances of the Brook school, and of several others near us.

The school at Hungry Meeting-house, was opened about the third sabbath in January, and consisted at first of thirty scholars. Several untoward circumstances have greatly retarded its progress, and it has long struggled between life and death.

Persons unfriendly to sabbath schools, and enemies to every thing like literary or moral improvement, have been industrious in spreading reports, the most inconsistent imaginable, yet of a tendency to prejudice the minds of ignorant parents, and to hinder the progress of the children. But amidst all opposition, and against every discouragement, this school has kept along, and is now very prosperous.

There are more than fifty learners, and sixteen teachers. These teachers attend in rotation; four every sabbath.

The instances of rapid improvement in this school have been numerous. In several, there have been those who, at the opening of the school in the morning, did not know their letters, and before the close of it for the day, would read fluently in monosyllables. In one instance, a lit-

tle boy, who began in his letters, before the close of the second Sunday's attendance, could read and spell by heart words of two and three syllables. The children generally, appear anxious to attend and to learn; and in one or two cases, they have entreated their parents to suffer them to attend the school. Their request has been complied with, and the improvement of these children has been surprising.

The people in the neighbourhood of Hungry Meeting-house have distinguished themselves for their liberality and feeling on the occasion.—Both old and young contributed largely for the supply of the wants of the destitute; and the young people willingly offered themselves for instructors. On the 18th of July, a meeting of those friendly to Sunday schools, was held at Wimar's Meeting house, in the county of Hanover.—Those present, formed themselves into a society, called "The Hungry Sunday School Society," whose object as stated in the second article of their constitution, is, "to disseminate learning and moral improvement, among the poor inhabitants of this vicinity." On the 25th of July, a meeting of the officers of this society was held at Hungry Meeting-house, and rules adopted for the internal government of the school.

Thus, sir, we have given you a particular account of the state of the school with which we are most intimately connected, and of which we possess the requisite information.

There are three more schools a few miles from this. One of these is kept near the Brook Tavern, as above mentioned, and consists, it is believed, of twenty-five learners.—This school is vigorously supported, and bids fair to be productive of much good. The improvement of the members of this school, has been great, far beyond the most sanguine expectations of its patrons. We have been informed of particular instances of improvement in this school, but our information is not sufficiently definite, to specify them. The ladies and gentlemen of that neighbourhood, have also evinced a spirit

of generous liberality and benevolence, and showed that they saw and pitied the condition of the numerous poor around them.

There is also a school at a place called Deep-run Church, and another at Ground-squirrel so called. That at the former place, numbers eighty-four learners, and increasing—that at the latter, say fifty or sixty.

All these schools, have been established since the first of April of the current year, and all of them, it is hoped, will become *permanent* blessings to society.

Of the good effects produced by these sabbath schools in this short time, we can say but little; yet that little is pleasant and encouraging.—We frequently pass by the habitations of some of the poor, who send their children to the schools, and, instead of seeing the youthful family, as formerly, wallowing in the dirt, or lying under the fences—cursing and swearing in the most fearful manner, and on the morning of the Lord's day, roaming off with their fishing apparatus, or going away into the old-fields to a chicken fight; we frequently have seen them sitting under the shade of a tree studiously preparing themselves for the exercises of the approaching sabbath, and sometimes, we have met them decently clad, going with cheerful countenances, to the Sunday-school. Also, by means of these schools, many persons, both old and young, we have no doubt, have been led to attend divine service, *who never heard a sermon in their lives before, and never saw the face of a gospel minister, of any denomination.*

These four schools that we have mentioned, are all of which we have any knowledge, in this part of the county. There is one, in a very flourishing condition, at a place called Fork Church, in the county of Hanover, and an attempt has been made to establish another, near the Merry-Oaks, in the same county. But the attempt met with the most virulent opposition, and we believe, entirely failed.

Before we close our communication, we cannot forbear expressing our most cordial approbation of the con-

duct of those, who devote their sabbaths to the instruction of the poor. *They* indeed, show that they understand the true interests of society, and are willing to promote those interests. *They* indeed, are blessings to the community, and when the memory of the riotous spendthrift, shall be lost in oblivion, or remembered but to be execrated; their's shall be hailed with gratitude, and ages yet unknown shall rise up, and call them blessed. *They* shall enjoy the satisfaction of those who do good, and the blessings of him who is ready to perish, shall come upon them.

Your remarks, sir, respecting the union of the schools in the country, with the society in Richmond, we highly approve, and probably in a few weeks, we shall, in part, adopt the plan proposed. At present it must be deferred, as we are not prepared for the measure.

But our communication has become too tedious. We therefore close, by expressing our ardent prayers, that Sabbath-schools may be established in every part of the country, and that the blessing of the Lord may rest upon all institutions for doing good, and upon those who conduct them.

Yours, &c.

By order of the President of the Hungry Sunday-school Society,

CH: YALE, *Secretary.*

Henrico, (Va.) Aug. 7, 1819.

[It is with extreme regret that we have to announce to our friendly correspondent, that the very interesting report of the Sunday School at Lovington, sent us in a newspaper, has been mislaid, and we fear irrevocably lost.—We beg the favour of another copy, that we may present it in our next No. to the public. That the value of Sunday Schools is appreciated; and that they receive the support of men distinguished for talents and influence, is in the highest degree gratifying. It augurs well for the country.]

We are pleased to have it in our power to publish the following:→

From the Schenectady Cabinet.

Mr. Printer—Your politeness in publishing an account of the numbers of the Methodists last year, has induced me to hand you the following extract from the Minutes taken at the several annual conferences of the Methodist Episcopal Church in the United States of America, for the year 1819.

*Question 4th. What number are in society?**

<i>Answer.</i> Ohio Conference,	29,134
Missouri do.	4,764
Tennessee do.	20,678
Mississippi do.	2,371
S. Carolina do.	32,646
Virginia do.	22,585
Baltimore do.	34,089
Philadelp'a do.	32,785
New York do.	22,638
N. England do.	15,312
Genessee do.	23,913

Total,	240,924
Total last year,	229,627

Increase this year, 11,297

*N. B.—By the term SOCIETY, is to be understood, all who are now in communion, professing to be governed by the discipline of the Methodist Episcopal Church. W. T.

Schenectady, Aug. 9th, 1819.

Deputation from the Edinburgh Missionary Society

On Tuesday the 16th of March, a public meeting was called at the City of London Tavern, for the purpose of forming a Corresponding Committee in London, in connexion with the above Society. E. Grant, senr Esq. was called to the chair. After a short introductory speech from the chairman, the Rev. D. Dickson, as one of the secretaries of the Society, proceeded to give a detailed account of its proceedings. Various speakers then followed, who dwelt at length upon the importance of the Society's exertions. Among the gentlemen who took part in the business of the day, were, the Rev. H. Grey, J. Brown, Hon. G. Noel, W. Innes, and Dr. Waugh, with Sir T. Baring, and

W. Wilberforce, Esq. Upwards of 200l. were collected at the doors.

Speech of the Rev. H. Grey, at the City of London Tavern, March 16, 1819, on behalf of the Edinburgh Missionary Society.

“Whatever may have been the feelings of doubt or solicitude with which the friends of the Edinburgh Missionary Society have sometimes looked forward to the meeting of this day, I acknowledge, that now these feelings give place in my mind to those of pleasure and happy anticipation. Our hopes are already, I trust, in some measure realized, and though it might become me more than any individual of humble powers and obscure name, to hesitate to throw myself on your indulgence, and to apologize while I occupy your moments, yet, Sir, your liberal kindness, and that of the numerous and respectable company before me, inspires the courage I stand in need of for the task assigned me; and when I see myself thus surrounded with the friends of true religion, and of mankind, and thus supported by the zealous and enlightened agents and promoters of every good work, I feel inspired with a sympathetic ardour at the remembrance of what they have accomplished: it becomes easy to plead such a cause in such a circle; to find arguments convincing to those who in every principle on which we proceed, are of one mind with us, and rhetoric powerful enough to impel the heart in the current of its habitual propensities. It is in such circumstances that I rejoice to have the claims of the Edinburgh Missionary Society for my theme; and my feelings, as well as my duty, forbid me silence at this moment.

“I feel that it would be idle now to detain you with arguments on the general importance of missions, or to urge on you the obligation and responsibility of those whom God has for ages blessed with his gospel, without intending it at any time as their exclusive possession; or to remind you of our own unliquidated debts to the missionaries of past ages,

or of our profounder and more unalienable obligations of gratitude to that great Missionary who first traversed the immeasurable region that separates heaven from earth, to dwell among us in our lower world, and to reclaim us from that gulph of ruin in which he found us plunged. These considerations are familiar to your minds, and you are skilled, by exercise, in drawing the practical inference which they suggest. Let me rather endeavor to present to you some of the points of view in which the subjects of our Society's labours have often appeared particularly interesting to my own mind.

“Mahometanism seems to have been for many ages regarded, by the consent of the christian world, as having erected an impassible barrier to the progress of christianity.—Founded as it was in the corruption of the true religion, it stole like an insidious enemy over the regions once occupied by the most eminently favoured apostolic churches, drinking up their decayed energy, and withering all that remained of their languishing graces. We stand amazed at its easy victories, at the rapid progress of its desolating ruin over the lovely provinces of Asia Minor, erewhile the favourite seats of learning and of virtue, that had shared successively in the refinement of Grecian letters, in the power and glory of the Roman arms, and in the enlightening and elevating influence of the doctrines of christianity. We know not whether more to wonder at the severity of a righteous providence in thus abandoning the apostate churches to delusion, or at the abortive weakness of human genius thus tamely yielding up the seats of science and wisdom, to the encroachments of a barbarous despotism, and of a fiery intolerance. The christian world has, ever since, left the professors of Islamism where their prophet left them; nay, as if a fiat of providence had been revealed, appointing their perpetual degradation, the inhabitants of christendom for centuries obtained from them as from contact with pestilence, and abhorred the reciprocation with them of the

common duties of humanity as sacrilege and impiety. They were addressed by no pen of reason, or tongue of wisdom; but the christians of a degraded age seemed to learn the tenets of their fierce theology, bandying with them the reproachful term of infidel, and acting as if the church of Christ could be purified by extermination, or her converts made with the sword. We, born under happier auspices, might blush for our ancestors, did we not still need some sense of shame for ourselves, that they have all along owed us so little for efforts though of unsuccessful love; and that we have nothing, to this day, wherewithal to reproach them, for counsel frustrated by perverseness, or feats of christian heroism dashed by disappointment. A repugnance to the persons of Mahometans prevailed long after the crusaders had sheathed their ineffectual swords. And even yet a diffidence exists in many quarters of the power of truth in assailing their long unbroken phalanx of blindness and bigotry. A form of faith founded on so barbarous an imposture, that it hardly pretends to the support of evidence, but builds its authority on the subjugation of the understanding, and the suppression of the reasoning powers, that maintains the dignified front of uniformity, and is willing to owe its preservation to the sword of the oppressor; such a form of faith, it is true, presents no level platform for fair and honest discussion; leaves no unfortified avenue by which a herald may invite a parley, has no degrees and modifications of error. But is it not plain that the energy of such a faith, the vigour of such principles, the bonds of a society so united, can be little more than a phantom? All seems impervious; we search, and are repelled in every direction; but the first advantage being gained, the complete conquest cannot, I conjecture, be at a remote distance. Like the tottering fabrics of their unorganized monarchies, frowning with majestic terrors on the very eve of their dissolution; like the imposing splendour of their martial array, blazing “barbaric pearls and gold,” the hour

before their stately turbans and gleaming scimitars strew the field of battle; their system of opinions will, I conceive, stand but one assault ere it sink into oblivion. As far as the exercise of reflection, or the power of inquiry exist, there will be scepticism and infidelity among the professors of Islamism. Schisms have sprung up of late years in the mosque, which shew that the inquisitive tendencies of human nature are not quite extinct; and though the spirit of true religion will have to contend here as elsewhere with the common and multiform obliquity of nature, with the love of slothful ease, and sinful pleasure, with the deceits which an erring heart imposes on a deluded understanding, with the evasive subtleties of deism, yet how easily, in the mutability of human affairs, may the external obstacles to christianity be removed? Who does not long for such a restitution of the patrimony of Messiah the prince?—Who would not delight to tread that classic ground of sacred history? To bear back to Ephesus, to Smyrna, to Pergamos, their candlestick so long removed? To journey onward amid the folds of the Redeemer's flock, and with the christians of that golden clime, to view the fields where Abraham pitched his tent, to hear the melody of Zion's songs again awakening the echoes of Jordan, to traverse the plains of Galilee, the lake of Gennesaret, the long deserted spots where once the Master's feet stood? The stations of our missionaries are not indeed here, but they are in the way to these distinguished regions. They command a position of central eminence in the midst of the peopled world, where Asia, the seat of ancient empire and early civilization, whose history and antiquities are still the study of the learned, embraces Europe with all her busy arts, exploring science, and elevating religion, now called on to repay with munificent interest her ancient obligations. And we cannot but notice the present times as possessing peculiar advantages. It is long since the temple of Janus was shut before by so hearty a concur-

rence of the exhausted combatants. We take courage from such a token. It is too soon to suppose, that all the elements of discord are expended, or to hope that men from this time will study only those things that ennoble their character, and promote their happiness; but doubtless the present is a season to be improved for accelerating our progress toward that glorious period. Such breathing times, even in the worst ages, have proved great moral blessings; and in our days, when much of the machinery of philanthropy has been long at work; when the men of peace stand ready for enterprizes of humanity, the cause of truth should make rapid progress.

It has been said the objects of our mission are distant. They are indeed so. The Pagan and Mahometan parts of the world lie at a distance from us, and if we would attempt their good, we must travel far to come in contact with them. But beside the attractions that commend the sphere chosen by the Edinburgh Missionary Society, Providence seems to confirm their choice by adding new facilities to their operations. And here I cannot help noticing, I hope not prematurely, the accession which the cause of religion has made in the character of the Emperor of Russia. The sagacious world, so often deceived in its expectations, deems it romantic to build elevated hopes on the dispositions of princes. Yet there have been kings, lent in mercy to mankind, who, outstripping their age and country in the march of knowledge and civilization, have accelerated the progress of their subjects by rapid gradations. He may prove the Alfred of his gigantic empire. It is at such a stage of society, that the personal character of the sovereign may be of unspeakable importance; and in no shape possibly could so extensive a blessing be conferred on the political desert over which he presides, as by the union of a virtuous energetic soul with the immense physical resources that are committed to his hands. In a country like ours, happily, no individual, whatever be his elevation, can long exercise any extensive control over public opinion:

happily for Russia, Providence bestows a presiding genius, like that of Alexander, to conduct his subjects, by wise regulations, to the exercise of enlightened liberty, and of the institutions of civilized life. Wise for the interest of his extensive dominions, and zealous for the diffusion of pure christianity, he asks not of what sect are the strangers that crave his protection, while they traverse his territory, and pursue their humble labours with the word of God in their hands; nor jealous of power, or officious in choosing to be himself the organ of all improvement, does he shackle the wheels of truth, or the energies of other minds, by the interference of a useless dictatorship. Such commendation is due to the Emperor Alexander, in a meeting of the friends of the Edinburgh Missionary Society.

With the fairest and most auspicious prospects of usefulness, our Society has not as yet great achievements to boast of: something, however, has been done, enough to characterize our undertakings with the impress of divine approbation. We dare not now abandon our engagements, entered into in faith, with the prayers of the best of our countrymen; nor could we, in duty, attempt to frustrate the indicated intentions of Providence, or repress the zeal of those promising young men, in whose breasts God has awakened an earnest desire to devote themselves to his service in the missionary cause. Talents for usefulness have been brought to light, by means of our Society, that would otherwise, in all probability, remain inert and unknown. Our Pinkerton, our Henderson, our Patterson, have appeared here with honor and acceptance; and whatever services they have rendered, or may yet be allowed to render, to the general cause of christianity, may be considered as having been elicited by the discerning eye and fostering care of the Edinburgh Missionary Society.

I am sorry to encroach on your indulgence, and shall only further allude to one objection, not certainly consonant with the views of those

who here honour us with their presence, but sometimes meeting us out of doors. It is said that home objects should be first attended to, and that every place should support its own institutions. Now this evasive objection, though it may suit the purposes of those who use it, has no relevance with regard to us, who certainly have no more intention of using the funds committed to us in the support of home charities, than we have of refusing those our aid who may apply to us in behalf of objects similar to our own. We should not wish to see the religious world again reduced to that cold uncommunicative state of apathy and supineness in which it was previous to the existence of such societies.— The interchange and reciprocation of intelligence, of spirit, of ardent feeling and of financial aid, are indispensable helps to the promotion of christianity in the world, as well as to the cultivation of mutual esteem, liberality of feeling, and warmth of affection, at home. We acknowledge that our hearts, in our northern clime, have been often warmed, and animated, and refreshed by the visits of our friends from the south, when they have done us the honor to appeal to our sympathy, and solicit the co-operation of our hearts and hands in a common cause. We would express our thankfulness to those members of the London Missionary Society, of the British and Foreign Bible Society, of the Baptist Missionary Society, and others, who this day honour us with their presence, for the impulse which these inspiring communications have often given us at home.— We do not complain that you have impoverished or exhausted us, rather you have increased our resources, by giving new vigour to that perennial spring of christian affection and generosity, which is the treasury from which our sovereign leader would have all his supplies drawn.— Our friends in Scotland are ambitious of having a share in your honourable and prospering exertions. They extend freely to your societies their munificent offerings; and far be it from us to say, “Forbear; give rather

to us; are not our wants more urgent than theirs?" No: we rather appeal to you, our debtors and our instructors in the work of love. You will spare for us at least, a younger brother's blessing; and thus our hearts shall be refreshed, and the mutual charity, both of you and us, shall abound more and more.

HAMPDEN SIDNEY COLLEGE.

Extract of a Letter from the Rev. Pliny Fisk, dated Virginia, June 21, 1819.

"Yesterday we kept Sabbath with the venerable Dr. Hoge, at Hampden Sydney College. This institution though perhaps but little known, is still a highly interesting one. A literary institution was established here thirty or forty years ago. Fifteen or sixteen years ago, the Hanover Presbytery founded a Theological Seminary in connexion with it. For four or five years this has been under the care and patronage of the Synod of Virginia.

The Rev. Dr. Hoge, the present worthy and able President, has been at the head of the establishment about twelve years, during which time about thirty young men have finished their literary and theological studies, and entered the ministry. Nearly all these are now alive and labouring in different parts of the Lord's vineyard. Many others have received a literary education and are now engaged in different pursuits.

The present number of students is between forty and fifty, more than twenty of whom are preparing for the ministry. These students have a Theological Society for their improvement in Divine knowledge. There is also in the College, a 'Society of Inquiry on Missions,' consisting of ten or twelve members, who meet frequently to discuss missionary questions, to hear from some of their members a history of some particular mission, or a description of the religious state of some part of the world, and to awaken in each other's breasts a missionary spirit.

Dr. Hoge is now assisted in his la-

hours by Mr. Morgan, from the Theological Seminary at Princeton, and Mr. Cushing from Dartmouth College.

Rel. Rem.

YOUNG INDIAN CHIEF.

Extract of a Letter from the Rev. Eleazer Williams, to a gentleman in Boston, dated Oneida, April 31, 1819.

"I am happy to inform you that the good people in New-York took a great interest in the welfare of my young Indian Chief; and through their liberality, the Bishop has now about five hundred dollars in hand for his education. Agreeably to the direction of the Bishop, he is now with the Rev. Samuel Fuller, of Rensselaerville, New-York."

Mr. Fuller, soon after his arrival, wrote to Mr. Williams: "I am much pleased with his appearance, and ardently hope that he may be useful in some future day to his kinsmen."

[This young chief was lately in Boston. He is hopefully pious, and desirous of entering the ministry. Some collections were made for him here; and any further donations will be received and transmitted to him, if left with Mr. R. P. Williams, No. 2, Cornhill-square.]—Recorder.

Archbishop Usher.

One of the biographers of Archbishop Usher tell us, that this prelate was wrecked upon a very desolate part of the coast. Under these circumstances, and in a most forlorn condition, he applied for assistance to a clergyman of a very prudent cast, stating, among other claims, his sacred profession. The clergyman, rudely questioned the fact, and told him, peevishly, that he doubted whether he even knew the number of the commandments. "Indeed I do," replied the archbishop mildly; "there are eleven." "Eleven!" answered the catechist; "tell me the eleventh and I will assist you." "Obey the eleventh," said the Archbishop, "and you will assist me:—a new commandment give I unto you, that ye love one another."