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OF THE INSPIRATION OF THE NEW TESTAMENT.

Inspiration is such an influence of the Holy Spirit on the understanding, and other mental powers of the sacred writers as perfectly qualified them for communicating to the world the knowledge of the divine will. As to the manner in which this influence was exerted, it is useless for us to enquire. How spirit operates on spirit, or mind on matter we know not. All that it concerns us to ascertain is the fact, that this influence was indeed exerted, and that the sacred writers were so qualified.

Theologians have endeavoured to explain, or at least throw some light on this mysterious subject. They have accordingly told us of four kinds of inspiration. "1. The inspiration of *superintendency*—in which God does so influence and direct the mind of any person, as to keep him more secure from error in some various and complex discourse than he would have been merely by the use of his natural faculties.—2. *Plenary superintendant inspiration*—which excludes any mixture of error at all, from the performance so superintended—3. *Inspiration of elevation*—when the faculties act in a regular, and, as it seems, in a common manner, yet are raised to an extraordinary degree, so that the composure shall, upon the whole, have more of the true sublime or pathetic than natural genius could have given—4. *Inspiration of suggestion*, where the use of the faculties is superseded, and God does, as it were speak directly to the mind, making such discoveries as it could not otherwise have obtained, and dictating the very words in which such discoveries are to be communicated, if they are designed as a message to others."

These distinctions have by many judicious men, been thought important; and therefore we have set them down. But to us they appear inadequate to the object in view. We can easily indeed conceive of a difference in the influence, under which an inspired writer relates the fact that the Lord Jesus opened the eyes of a man born blind, and that under which he writes or speaks when he announces the doctrine of the resurrection of the human body, or of the divinity of our Saviour. But, when, of the numerous discourses of our Lord, select portions are to be brought to remembrance and set down in their exact order, how can we describe the specific difference between the nature of the divine influence exerted in this case, and that employed to qualify a prophet or apostle to foretel a future event, or communicate a new doctrine? Or suppose that all the events occurring in this course of our Lord's ministry are perfectly in the recollection of John, and he is to set down a certain portion of these in a connected narrative; that is, he is to record just that portion of the history of Jesus Christ, which it will be best for the church to preserve and read *through all ages*, who can say what is the specific difference between the influence under which he is to do this, and that under which the apostle Paul prophesies of the man of sin? The various distinctions then which have been adopted, do not, as we think, explain this subject. We do not think it necessary then to go beyond the general definition given above. This has been borrowed from an *Essay on the Inspiration of the Holy Scriptures, &c.* by John Dick of Glasgow; a work of great merit which we wish our readers to peruse with care. It will amply repay any labour that they may bestow upon it.

Declining then any discussion respecting the various kinds of that inspiration, the whole manner of which is above our comprehension, we observe,

“That God bestowed upon the apostles such a degree of divine influence, assistance, or guidance, as enabled them to communicate the knowledge of his will to others, without any shadow of uncertainty, mistake, or error, whether the subjects of such communications were then first revealed to those who declared them, or were things with which they were before acquainted.

For, in the first place, the apostles had a promise of divine assistance upon certain occasions. “*When they deliver you up,*” says Christ, “*take no thought how or what ye shall speak, for it is not ye that speak, but the Spirit of your Father which speaketh in you.*” (Mark xiii. 11. Luke xxi. 14, 15). Whence we may reason thus: if the apostles were to receive from the Holy Spirit a skill to do what was proper when

they appeared in public to defend Christianity, we may suppose that they were guided by the same Spirit in their writings; because this was of greater importance, and more worthy of the divine interposition. By speaking justly they might confute some adversaries, preserve themselves and their religion from the contempt of their hearers, and convert and confirm that part of the assembly which had good dispositions; but their writings were designed for the service, not of four or five hundred men, but of all ages and nations.

SECONDLY, Our Saviour promised his apostles that the Holy Spirit should continually abide with them, that he should lead them into all truth, and that in particular he should bring to their remembrance whatsoever Christ had said unto them; which will appear to have been necessary, if we consider that the Gospels consist in a great measure of the discourses of Christ—that Christ conversed with them at least for three years—that they had at that time very imperfect notions of the religion which he came to teach, and of the office to which they should be appointed—and that in all probability they had not collected materials for the Gospels, or set down his discourses, while he was with them.

THIRDLY, Our Lord told his disciples that they were not then disposed to receive and understand some truths which the Holy Spirit should afterwards reveal to them; and the apostles have taught us some things which are not to be found in the Gospels, or are not clearly delivered there, as the design and the abolition of the ceremonial law, certain relative duties, and some particulars concerning the worship of God and the regulation of Christian societies or churches. It is therefore a vain distinction which some have attempted to make between the precepts or doctrines of Christ and those of the apostles, as if less regard were to be paid to the latter than to the former. Our Saviour seems plainly to make the apostles equal with himself, as teachers, commands all men to receive them, to hear them, and to pay the same deference to them as to him.

LASTLY, The apostles upon several occasions affirm that they had an extraordinary guidance of the Holy Spirit; they declare that they had received their doctrines, not from men, but from Jesus Christ, and that every one who pretended to inspiration must acknowledge this, or ought to pass for an impostor, if he owned it not. They say that they had the mind of Christ; they call their doctrine the word of God and of Christ, the commandment of God and of the Lord, the wisdom of God, the wisdom which God had revealed to them by his Spirit, and words which the Holy Spirit had taught them,

the testimony of God, the Gospel of God by which men should be judged: they assert that they are of God, that he who knoweth God heareth them, and that he who heareth them not is not of God.

But, besides these declarations of the apostles and evangelists: we have several additional considerations, all of which concur to prove that they wrote under divine inspiration.

1. That if the evangelists and apostles had not been thus plenarily inspired, they could not have assumed to themselves the authority of Christ in publishing his doctrine with effect; nor could they have given evidence that they were invested with such authority by their power of working miracles: for if the miracles recorded in the New Testament had not actually been performed, these writers would have appealed to facts which their contemporaries could have proved to be falsehoods, and consequently their doctrine must have fallen to the ground.

2. Another argument in confirmation of the inspiration of the New Testament is the system of doctrine which it exhibits, and the holiness of its precepts: and on examination it will appear that this system is so excellent, and these precepts are so perfectly holy, that the persons who published them to the world must have derived them from a purer and more exalted source, than either their own meditations, or the writings of other men.

The account of God and his perfections commends itself to our reason as worthy of the highest and most excellent of all beings. He is represented as a pure Spirit, possessed of wisdom, holiness, justice, and goodness; eternal, almighty and unchangeable; the creator and governor of the world; the witness and judge of our actions. At the same time his majesty is softened (if we may be allowed the expression) by his benevolence, which is liberal and unwearied in diffusing good throughout the universe; "his tender mercies are over all his works," embracing at once the interests of our souls and our bodies; and while he bestows in abundance the blessings and consolations of the present life, he has provided for us perfect and exalted felicity in the life to come. "Of all the views of God which had ever been given, none was so calculated to endear him to us, and to inspire our hearts with confidence, as this short but interesting description, of which the scheme of redemption affords a sublime illustration—"GOD IS LOVE!" What men had, in all ages, wished for in vain—an atonement for sin, (which conscience and their natural notions of divine justice taught them to be necessary)—the sacred books point out in the death of Jesus, which, in consequence of the dignity of his person, our reason perceives to have been of sufficient

value to expiate the guilt of innumerable millions. In favour of the immortality of the soul, a point so important, but which to the wisest of the Gentiles seemed so doubtful, they speak in the most decisive language, and hold out to the hopes and fears of mankind rewards and punishments suited to their nature, and which it is worthy of God to dispense. The system of morality contained in them is pure and rational, alike remote from the overstrained precepts of superstition and enthusiasm, and the loose, compliant maxims of worldly policy. It comprehends all the duties which we owe to God and to man; it is calculated for every rank and order of society, and speaks with equal strictness and authority to the rich and honourable, and to the poor and ignoble; and its happy effects, were it generally practised, would be to change the face of the world, and make it resemble heaven." In fact, wherever the Christian faith has been sincerely embraced, effects, the most beneficial, have invariably flowed from its reception. Polytheism and idolatry have been banished; a milder administration of civil government, and the blessings of toleration, have invariably been introduced; the miseries of war have been alleviated, and the manners and dispositions of men have been both softened and civilized. But it is in the private walks of life especially that the efficacy of the Christian system has been practically felt, in reclaiming the profane and immoral to sobriety, equity, truth, and piety, and to an exemplary behaviour in relative life. Having been "made free from sin, and become the servants of God, they have their fruit unto holiness;" and, after "patiently continuing in well-doing," and cheerfully bearing various afflictions, they joyfully meet death, being supported by the hope of "eternal life, as the gift of God through Jesus Christ;" while those who are best acquainted with the Gospel, are most convinced that they have been rendered wiser, more holy, as well as more happy, by believing it; and that there is a reality in religion, though various interests and passions may hinder them from duly embracing it. "There are indeed enthusiasts also, but they become such by forsaking the *old rule* of FAITH and duty for some *new fancy*: and there are hypocrites, but they attest the reality and excellency of religion, by deeming it worth their while to counterfeit it."

3. The divine origin of the New Testament may be further inferred from the agreement subsisting between the various parts of its doctrines; since, unless we admit that they were divinely inspired, it is not easy to explain how men so unacquainted with polite literature as the evangelists and apostles were (at least with the exception of Saint Paul), and

who wrote at different and distant times and places, should so uniformly coincide in their principal doctrines and precepts. *Apparent* inconsistencies do exist, and these will perplex superficial readers; but they will vanish upon accurate investigation. Nor could any charge of disagreement among the writers of the New Testament be ever substantiated, for it can only be said that they related the same facts with different circumstances, which are perfectly reconcilable; and that they gave instructions suited to the persons whom they addressed, without systematically showing the harmony of them with other parts of divine truth. They wrote not by concert, and bestowed no pains to avoid the appearance of inconsistency; yet the exact coincidence, which is perceptible among them by the attentive reader, is truly astonishing, and cannot be accounted for on any rational principle, without admitting that they wrote "*as they were moved by the Holy Spirit.*"

4. Lastly, the inspiration of the New Testament may be inferred from the *prophecies* it contains. It may suffice to observe, that the predictions contained in the New Testament afford most decisive evidence that its writers were under divine influence, assistance, or guidance; for they were not delivered in obscure and ambiguous terms, like the antient Heathen oracles, which were capable of any interpretation, and were to be explained by the event; but they were delivered in clear and explicit terms, and all things were strictly accomplished. To omit our Saviour's predictions of his own death and resurrection;—he foretold the destruction of Jerusalem, and the very generation that heard the prediction lived to be the miserable witnesses of its fulfilment. He foretold that he should have a church and people, not only in express declarations, but also by monuments erected in his church, which subsist to the present day. He commanded his immediate apostles to go and teach all nations, and accordingly they went forth, and carried his Gospel to most parts of the civilized world. After their death, it was propagated still further, so that the Heathens have been given for his inheritance, and the utmost parts of the earth for his possession. What makes this monument of the truth of our Lord's history very remarkable, is, that the world was thus converted in an age that was justly celebrated for the height to which literature and the polite arts were carried by the Greeks and Romans, the renowned masters of the sciences: nay, what is still more remarkable, almost the very first triumphs of the Christian religion were in the heart of Greece itself; for churches were soon planted at Corinth, Athens, Berea, Thessalonica,

and at Philippi, as is evident from Saint Paul's epistles directed to the churches in these cities. Even Rome herself, the mistress of the world, was not able to resist the force of truth, many of her inhabitants embracing the Gospel. Nor were the lower class the only persons in those cities who first became Christians: among the early converts we find men of character, rank, learning, and judgment, whose offices and stations rendered them conspicuous. And in process of time vast multitudes of every rank and class, and in every country, though they could have no temptations to forsake the various religions in which they had been educated, voluntarily embraced Christianity, and worshipped Jesus Christ as God, constrained by the irresistible evidences of the truth of the Gospel. But, although the conversion of the world was sudden, it was not on that account unstable, or of short continuance: for the Christian religion has remained to this day, in full vigour, during the lapse of eighteen centuries (notwithstanding its adversaries have every where strenuously attacked it both with arguments and arms); and it is even now extending itself in various directions through uncivilized and heathen lands in defiance of all opposition.

The same prophetic spirit which animated Jesus Christ, was also imparted to his apostles, who foretold, in terms the most explicit, the long apostacy and general corruption of the professors of Christianity. These predictions, all the world may see, have been abundantly fulfilled in the Church of Rome. Now, the spirit of God alone could foresee such a distant and deplorable state of things, which no human probability could have conjectured would have arisen out of the pure and heavenly doctrine of Christ. But the spirit, which predicted this event, is the very same that was poured out upon the apostles, and enlightened their minds with the knowledge of the Gospel: therefore the apostles who wrote the New Testament had the Spirit of God, by whom they were inspired."

Horne's Introduction, Vol. II. pa. 378.

REVIEW.

Memoirs of Dr. Joseph Priestley to the year 1795, written by himself; with a continuation to the time of his decease, by his son Joseph Priestley. And observations on his writings, by Thomas Cooper, President Judge of the 4th District of Pennsylvania; and the Rev. William Christie. London 1806.

WE have not determined to review this work, published as it was fourteen years ago, for the sake of considering the

character, and discussing the theological and philosophical opinions of Dr. Priestley. His works have had very little circulation, and have, of course, produced very little effect in our country. Besides, among his very voluminous writings, those which are calculated to have an unfavourable influence on the interests of vital religion are fast sinking into oblivion. Far be from us the attempt to call them up, and turn the public attention towards them.

But subjoined to the memoirs of Priestley is an appendix, containing observations on his writings by Dr. Cooper, a gentleman recently elected to a professorship in the University of Virginia. This appointment makes the opinions of that gentleman a subject of very great importance to the good people of this state. They ought to know them. For who would commit his son to the training of a man, of whom he knows nothing? We feel it to be our duty then to bring the book on our table before the public, and let every reader judge for himself whether he will choose such a public instructor or not. Having taken a lively interest in the establishment of the University, and as members of the community claiming our part in it, we should sin against the common good, we should fail in the duty which we owe our country, were we to take no notice of a publication such as that before us. And here we protest against any imputation of wrong motives. We have no personal acquaintance with Dr. C.—We know nothing of him but by his writings, and of course, can have no personal feelings in relation to him. We do, from our hearts, pray for the prosperity of this new Institution; and we wish it to be so conducted that all the wise and good in the state may unite in its support. With these views we proceed to the performance of an unpleasant duty. For a brief account of the first part of this volume we present the following extract from the *Electic Review*, Vol. II. part II. pa. 984, &c.

“ Many years ago, Dr. Priestley determined to write some account of his friends and benefactors, which might be a posthumous memorial of his esteem and gratitude. All who can reckon themselves of that number, have ample reason to be satisfied with the manner in which he has discharged this voluntary obligation. In collecting these notices of the characters and conduct of others, with a simple narrative of his own life, he has produced a work in a high degree pleasing, instructive, and admonitory. The events of his early life exhibit a striking instance of the gradual and unsought progress of a modest and unambitious man, from a low beginning, and through many discouraging circumstances, to eminent consideration and comfort. His career, as a philosopher and a general scholar, affords an exemplary instance of invincible perseverance and vigorous exertion, of the wise economy of time and resources, and the happy direction of talents and genius. The intercourse which, through a large part of his life, he maintained with

many distinguished characters, literary, scientific, and political, and the relation which he personally bore to the state and advancement of science during the last thirty years, confer a peculiar interest on any memoirs from his own pen, however brief and even scanty they may be. To the man who studies the philosophy of human nature with the eye and the heart of a *scriptural Christian*, these pages will appear with an importance far exceeding the mere gratification of liberal curiosity. We are much mistaken if the germ of Dr. P.'s gradual alienation from "the faith once delivered to the saints," be not here unfolded by himself, in the manifest want of a broken and contrite heart, and in the uncontrolled dominion of a self-dependent spirit. It is a solemn and affecting warning, which arises from beholding a man of the first intellectual order, of natural dispositions truly amiable, of high acquirements in human knowledge, and possessing a "zeal for God;" yet "stumbling at that stumbling stone," and "going about to establish his own righteousness, not submitting to the righteousness of God"—From this volume such a lesson is to be deduced.—May its exhibition to the world, under the conduct of almighty grace, answer a purpose infinitely greater than any that its authors ever contemplated!

Dr. Joseph Priestly was born at Fieldhead near Leeds, March 13, 1723, O. S. His early education was conducted by a neighbouring clergyman of the establishment, and by several dissenting ministers; but his greatest proficiency, at that period, seems to have been the effect of his own ardour and diligence. Being intended for the profession of a dissenting minister, he was placed in the academy at Daventry, under the government of Dr. Caleb Ashworth, the successor of Dr. Doddridge. In this seminary, young Priestley consolidated and greatly enlarged his elementary stores; but his religious principles received a fatal shock. Those principles had been what is called orthodox, rather from the influence of his education and connections, than from any just acquaintance with their true nature and evidences. This also appears to have been deplorably the case with those among his first religious connections who, in the old phrase, *dealt with him on the state of his soul*. The injudicious and unscriptural question, which was proposed by some who examined him with a view to his admission to the Lord's supper, could not but produce a most pernicious effect on a mind, not established in the truth of God, and, (as Dr. P. informs us his mental constitution was,) "wanting a sufficient coherence in the association of ideas formerly impressed, and more favourable to new associations." p. 108. The highly reprehensible procedure of those persons, reminds us of a story that was current, many years ago, in the academical institution before mentioned. A young man, proposing to his father a query relative to some historical difficulty in the Old Testament, received the compendious reply of being instantly knocked down. The consequence was, what might have been without much hazard predicted, the youth became an avowed infidel, and a profligate blasphemer.

In a state of mind, favourable for the reception of those religious errors which are ever congenial to the habits of an unrenewed heart, the subject of these memoirs went to the academy. There, in the strong language of the apostle, he "made shipwreck of the faith." His bark was leaky and sinking before: now the catastrophe was fatally consummated. "In my time," says Dr. P. (p. 17) "the academy was in a state peculiarly favourable to the serious pursuit of truth, as the students were equally divided upon all the articles of theological orthodoxy and heresy; in consequence of which, all these topics were the subjects of continual discussion. Our tutors were of different opinions; Dr. Ashworth taking the orthodox side of every question, and Mr. Clarke,* the sub-tutor, that of heresy, though always with the greatest modesty." pp. 17. 18.

* This was the Rev. Samuel Clarke, afterwards of Birmingham, who died, in consequence of being thrown from his horse, Dec. 6, 1769. See Orton's Letters to Dissenting Ministers, published by the Rev. S. Palmer, Vol. 1, p. 11.—Rev.

Truth, and religious truth above all, loves the light. It has nothing to fear, but every advantage to expect, from free inquiry; if the inquiry be indeed FREE. But such a state of things as is described in the passage just quoted, may be called any thing more justly than *free* inquiry, or "favourable to the serious pursuit of truth." We speak from EXPERIENCE. Such disputations as took place at Daventry have a tendency diametrically opposite to "the serious pursuit of truth." The spirit of party, the ambition of superiority, the ostentation of talent, the arts of evasion, the disgrace of defeat, the insolence of conquest, the laugh of the scorner, and the sneer of folly and pride, are the rank weeds of this rotten bed. In such a polluted soil, and amidst its mephitic exhalations, no HOLY DISPOSITION can possibly flourish: but by none except holy dispositions will the knowledge of DIVINE TRUTH be even desired; much less will its beauty be discerned, or its pursuit be *seriously* instituted. This is an axiom which should ever stand first and highest in the elements of sacred erudition. Its neglect is fatal. Its practical possession will lead to the heaven from whence it descended. The Scriptures ever assume it as a *postulatum summi juris*; and Reason must become a prostitute to Guilt, before she can be brought to doubt its reality or its importance.

On leaving Dr. Ashworth and his Arian colleague, Mr. P. settled in an humble situation, and under some depressing circumstances, as a dissenting minister, at Needham Market in Suffolk. In 1758 he removed to Nantwich in Cheshire; and, after residing three years at that town, to Warrington; in the academy at which place he was appointed Tutor in the Languages and Belles Lettres. This academy was the pride and boast of the heterodox dissenters, and the basis of many an airy expectation. It crumbled into nihility, about the year 1783, in consequence of dissensions and secessions among its supporters, and the want of wholesome discipline to repress the licentious ebullitions of the students. Thus ended "the nursery of men for future years."

Here, as in all situations, Mr. P. was distinguished for his indefatigable activity in professional duties and literary pursuits. Here he composed several of his works, and received from the university of Edinburgh the title of LL D. "From academic shades and learned halls," however, he sagaciously retreated in 1767; on being invited to the charge of a congregation at Leeds. This was a propitious removal. At Leeds Dr. P. commenced his long pursued and splendidly successful experiments on æriform fluids. But philosophical pursuits did not absorb his versatile and active powers. "In this situation," he says, "I naturally resumed my application to speculative theology." Alas! it was *speculative* throughout. The sad source of its radical and numerous errors, was the notion that divine truths, and their opposites, are only hypothetical theories, ingenious speculations. The scriptures inculcate a different lesson, when they insist on the necessity of "receiving the love of the truth," and of "having the heart established with grace." At Daventry Dr. P. was a high Arian, in the heretical nomenclature. At Needham he sunk in the scale. He discarded the doctrine of atonement, in the lowest sense. Emboldened by the ardour of discovery, he fancied himself wiser than an apostle, and "saw much reason to be dissatisfied with the apostle Paul as a reasoner." p. 33. After this, we are not surprised that at Leeds he became a Socinian, and that he still continued to move along the line of indefinite progress in the same direction. We are painfully excited to recollect the memorable and *scriptural* monition of our amiable Cowper;

"Hear the just law, the judgment of the skies!
He that hates TRUTH, shall be the dupe of lies:
And he that will be cheated to the last,
Delusions, strong as hell, shall hold him fast."

Dr. P.'s next removal was to Calne in Wiltshire, where he lived for six years as a literary companion to the late Marquis of Lansdowne, on a plan

equally honorable to the liberality of the nobleman, and to the integrity of the philosopher. The dissolution of this connection led to his settlement at Birmingham; with the detail of which event, and reflections upon his then agreeable situation, the first and most valuable part of these Memoirs is concluded. It bears the date *Birmingham, 1787.*

A few pages of brief narrative bring down Dr. P.'s account of himself to March 24, 1795; at which time he was comfortably settled in his last residence, Northumberland in America.

The Continuation of the Memoirs, by Mr. Joseph Priestley, though including a period of less than nine years, is extended to almost as many pages as the whole of the Doctor's own performance. This is accomplished by the help of large quotations from the papers and some of the printed works of Dr. P., and of rather tedious reflections and observations by the writer. But filial affection will be accepted as an honourable apology."

The appendix by Dr. Cooper occupies more than half the volume. No. I. Treats of the discoveries made by Priestley in Chemistry, and of his Philosophical writings. The only remark, which we shall offer on this part is, that there is a seeming attempt, while detailing Dr. Priestley's discoveries and labours, (we think, however, an unsuccessful attempt) to support the old theory of Phlogiston. Perhaps this favourite of Priestley was regarded with some feeling of partiality by his friend, and he could not contemplate the great champion of Phlogiston as called away from the combat, without a last effort to support the falling cause. This part of the appendix, however, is well worth the perusal of those who take an interest in Chemical researches.

The appendix No. II. is on Dr. Priestley's Metaphysical writings. These relate to the substance of the human mind, and the doctrine of liberty and necessity. Dr. C.—'s observations are introduced with some remarks on the reasons why Dr. P. was so obnoxious to the people of England. "His opposition to the hierarchy, and the preposterous alliance between church and state," are no cause of objection to us. But Dr. Priestley's opinions were obnoxious to the Dissenters—Why so? Because, if we understand Dr. C., he opposed those doctrines which give to ministers among them, their chief influence on the minds of the people—that is he opposed the separate existence of the human soul, the free agency of man, and of course the doctrine of eternal rewards and punishments!

Hear what Dr. C. says on this subject.

"The doctrine of a future state, and that of an immaterial and immortal soul, became mutual supports to each other; and herein the civil power willingly joined in aid of the dogmas of metaphysical theology, from observing the convenience that might arise in the government of civil societies, from inculcating a more complete sanction of rewards and punishments for actions in this life, by means of the dispensations in a life to come. Other causes also gave an universal preponderance to the theory of the human soul. It became, for the reasons above mentioned, not only a

favourite doctrine with churchmen and statesmen, but the self delusions among the vulgar, respecting supposed appearances after death, rendered it also a popular doctrine. Indeed, in every age, and in every country, the priesthood have found it so powerful an engine of influence over the minds of the people, and in too many cases, so fruitful a source of lucrative imposture, that its prevalence is not to be wondered at, wherever artificial theology has been engrafted on the simplicity of true religion, and supported by an established clergy. Of Popery, which yet remains the prevailing system of the christian world, it is doubtless the corner stone; and even under every form of ignorant and idolatrous worship throughout the globe, it is the main source of power and profit to that class of society, which regulates the religious opinions, rites and ceremonies of the country.”
 pa. 295, 296, 297.

Dr. C. after this, and more than enough of the same sort, gives a brief historical sketch of the controversy beginning with Hobbes and terminating with Priestley and his friends. In this sketch, all the talent is on the side of the Materialists, while those who oppose them are mere sciolists and sophists, scarcely worthy of name or notice! Dr. C's own view of the subject is expressed in the following terms.

“The proper and direct train of argument in favour of materialism is that every phenomenon from which the notion of a soul is deduced, is resolvable into some affection of the brain, perceived. That all thought, reflection, choice, judgment, memory, the passions and affections, &c. consist only of ideas or sensations, (i. e. motions within that organ) perceived at the time. Thought, judgment, memory, being words, denoting different kinds of internal perceptions, relating only to, and consisting of, ideas and sensations.* That sensations and ideas themselves, arise only in consequence of the impressions of external objects on our senses, which impressions are liable to be recalled afterward by the recurrence of others with which they were originally associated, agreeably to the necessity and inevitable law of the animal system. That this is evident in as much as there can be no ideas peculiar to any of the senses where there is a want of the necessary bodily organ, as of hearing, sight, &c. inasmuch as all these ideas commence with the body, grow with its growth, and decrease with its decline. That they can be suspended, altered, destroyed, by artificial means, by accident, by disease. That all these properties of mind, viz. thought, judgment, memory, passions, and affections, are as evident in brutes as in men; and though the degree be different, it is always accompanied with a proportionate difference of organization. That perception is clearly the result of organization, being always found with it, and never without it: as clearly so in other animals as in the human species; and probably in vegetables though in a still lower degree. That as all the common phenomena of mind, can be accounted for from the known facts of organized matter without the soul, and as none of them can possibly be attributed to the soul without the body, there is no necessity to recur to any gratuitous theory in addition to the visible corporeal frame. That the

*A Sensation is an impression made by some external object on the Senses; the motion thus excited is propagated along the appropriate nerve, until it reaches the Sensory in the Brain, and it is there and there only, felt or perceived.

An Idea, is a motion in the Brain, excited there either by the laws of association to which that organ is subject, or by some accidental state of the system in general, or that organ in particular, without the intervention of an impression on the Senses ab extra as the cause of it. Such a motion being similar to a sensation formerly excited, and being also felt or perceived is the correspondent idea.

doctrine of the soul originated in ignorance, and has been supported by imposture; that it involves gross, contradictions and insuperable difficulties, and is no more countenanced by true religion than by true philosophy." pa. 314, 315, 316.

There is also a slight account of the controversy respecting liberty and necessity; and the writer concludes thus,

"It will apply equally to the republic of letters; and the time seems to have arrived, when the separate existence of the human soul, the freedom of the will, and the eternal duration of future punishment, like the doctrines of the Trinity, and Transubstantiation, may be regarded as no longer entitled to public discussion."

It is for this reason that I have paid no attention to the hypothesis of the Scotch Doctors, Reid Beattie and Oswald, and have given no detailed account of Dr. Priestley's examination of their writings. Indeed the perfect oblivion into which these writers have fallen, and the utter insufficiency of such young gentlemen and lady's philosophy as they have adopted, has secured them from further animadversion. The facility with which ignorance can refer all difficulties relating to the phenomena of mind, to instinctive principles and common sense, might answer the purpose of popular declamation for a while, but it could not last; and these writers have fallen into merited obscurity, notwithstanding the national prejudice in favour of each other, so prevalent among the Literati of North Britain."

pa. 335, 336.

Appendix No. III. Treats of Dr. Priestley's political works and opinions. In this there is a strange mixture of important truth, and rash assertion. As far as relates to the intention of government, and the perfect freedom of religion, we fully agree with Dr. Cooper. To attempt the control of opinion by law is both foolish and wicked; and to imagine that government was instituted for any purpose but the good of the people, is wild and extravagant as well as abominable. But surely these sentiments might be advanced without interlarding them with observations highly offensive to every pious mind.

In this part of the volume before us, we find some remarks on the doctrine of *perfectibility*, which has made so much noise in the world. The wild speculations of writers of the French school, are discountenanced; but Dr. C. thinks that the hope of indefinite approximation to perfection is by no means visionary.

"All the good that has been done, has been the fruit of increased knowledge, and there evidently is great room for present and future improvement in spite of the modern despondency of political economists; and though perfection be not attainable, we can as yet set no bounds to approximation: nor are we warranted in believing that any well aimed endeavour to ameliorate the condition of society will be entirely lost. Enough still remains to animate the philanthropist: let us fight with the evils of our own day, and leave posterity to follow the example we set, and maintain the combat until hope forsakes them."—pa. 344.

REVIEW.

We do indeed hope that the condition of our species will be greatly meliorated; and we believe that the more general diffusion of knowledge will have a happy effect. But mere knowledge is not sufficient for the purpose. Many a man knows what is for his good, who does not pursue it. *Video meliora proboque; deteriora sequor.* Such is the life of multitudes of the human race. The heart must be imbued with sound principles, and right affections cultivated, and good habits formed, or man will continue to be a wretched wanderer from the path of happiness, his superior cultivation only serving to make self condemnation and remorse more pungent.

Dr. Cooper sketches the history of opinions respecting government, which we have no time to notice, and with some very just remarks on religious liberty mingles some of the most offensive expressions that we have ever seen in print.

“ The subject of Religious liberty, and Toleration as it is called, and the expediency of Church Establishments, are argued by Dr. Priestly, with his usual force and acuteness; but it is needless to pursue an analysis of his reasoning on questions which are clearly settled and ought now to be at rest. The proper object of a magistrate's controul, are *actions*, not *opinions*: nor can any two things be more distinct than what respects our conduct in reference to a future state of existence. Rulers have forgotten, as Milton observes, that force upon conscience will warrant force upon any conscience, and therefore upon the consciences of those who now use it. If I tolerate my neighbour's opinions, and he tolerates mine, we are upon equal terms; but if he should require me to renounce my own, and to embrace his, under any penalty whatever, positive or negative, by the infliction of actual punishment, or the deprivation of common privilege, he is obviously and indubitably a tyrant. I can suggest no argument more plain and self evident than this. Whether a man believes in one God with the Unitarians, or in one God and two thirds with the Arians; or in three Gods with Dr. Horseley and the Trinitarians, or in thirty thousand Gods as Varro tells us the heathens of his day could reckon up, or in no God at all like the Atheists, under any of these modes of belief a man *may* be a good member of society, and under all of them men *have been* good members of society: such a man's course of life may be just and benevolent; he may pay full obedience to the laws; he may be a good father, a good husband, a dutiful son; his *actions*, his *conduct* may be kind, generous and upright: what more has society to require? of what importance are a man's opinions, if his actions are those of an honest man? Is not a life of good conduct with any opinions, better than a life of bad conduct with the most orthodox? Or of what consequence are good opinions if they do not produce the fruit of good conduct? can there be better evidence of the orthodoxy of a man's opinions than the uprightness of his conduct? Again; it is absurd to attempt impossibilities: it cannot be the duty of any man or set of men to make such an attempt: it cannot then be the duty of a magistrate, or of the laws to interfere with opinion, because in the nature of it, it is uncontrollable. The man who holds it, cannot help holding it. His belief, the convictions of his mind, are the necessary result of the evidence by which they are produced and accompanied, and he cannot help having them. All therefore that the interference of power can effect, is to make him profess a falsehood, and declare his belief in what he does not believe: but the opinion itself, can only be changed, if at all, by reasoning and reflection.”

pa.370, 371, 372, 373.

The Appendix No. IV. treats of Dr. Priestly's Miscellaneous writings. These consist of Grammar, Lectures on the Theory of Language, Lectures on Oratory and Criticism, and Lectures on General History and Civil Policy. We should not notice this part of the volume, were it not for the introduction of some very reprehensible matter, in a way that surely no person would have expected. We give a long extract here, because we think that the public ought to know Dr. Cooper as fully as possible, seeing he is appointed a professor in the University of Virginia.

“One of the last papers written by Dr. Priestley and which seems to belong to the miscellaneous class of his writings was a letter to Dr. Wistar in reply to Dr. Darwin's observations on Spontaneous Vitality. Dr. Darwin had made use of Dr. Priestley's experiments on the *conferva fontinalis*, a green matter produced on stagnant water, as favourable to the hypothesis of equivocal generation; whereas Dr. Priestley who was always of opinion that if a mite could be thus produced, so also might a mammoth or a man, deemed this revival of an exploded hypothesis a direct introduction to Atheism.

Certain it is, that if we argue from facts that we do know, to similar facts with which we are not so well acquainted, a mode of philosophizing undoubtedly legitimate, the preponderance of probability is against the notion revived by Dr. Darwin. Still however many facts concerning the generation of the smaller animals as insects and animalcules are so perfectly anomalous, as in the case of the Aphis, and we know so little on this subject as it respects this whole class of organized beings, that our analogies drawn from the production of the more perfect when applied to the less perfect orders of animal life, as the worm, the polypi, the nydra, the millepes and the whole class of Zoophytes, that room may still be left for reasonable doubt. Rousseau very properly observes that a philosopher has frequent occasion to say *J'ignore* but very rarely *c'est impossible*. I do not see the *certain* tendency of this opinion to atheism, for this property of spontaneous production may have been originally communicated under certain circumstances as well as any of the other properties of organized or unorganized matter; and the one and the other may be equally necessary parts of the pre-established order of things. But if it do lead to Atheism, what then? There can be no crime in following truth wherever it lead, and I think we have sufficient reason upon the whole to believe, that the result of truth must be more beneficial to mankind than error. Nor can I see how the belief of no God can be more detrimental to society or render a man less fit as a citizen than the belief of the thirty thousand Gods of the Pagans, or the equal absurdities of trinitarian orthodoxy. It is very dubious whether the practice (the profane practice I might safely say) of resorting on all occasions to oaths, has done more good than harm; and if society cannot offer within itself sufficient sanctions of reward and punishment, by positive institutions, and the still stronger influence of public sentiment and common interest, very little can be added in reality, by a recourse to the terms of eternal damnation.”—pa. 421 . 426.

On these various quotations we cannot but offer a few remarks to the consideration of our countrymen. And first it is Dr. Cooper's deliberate opinion that the doctrine of the immateriality and immortality of the human soul, and of future retribution is a pernicious error; that it originated in ignorance, and has been supported by imposture!!

Secondly, He peremptorily and dogmatically decides that perception, judgment, memory, and all that have been called faculties of the mind are the result of organization; that is on the ground of obscure and unsettled questions in physiology he rejects with scorn the most cherished sentiments of the wisest and best men that the world has ever seen!

Thirdly, He has the hardihood to say that the separate existence of the human soul, the freedom of the will, the eternal duration of future punishment, and the doctrine of the Trinity are like the exploded doctrine of transubstantiation, no longer entitled to public discussion!!!

Fourthly he declares it to be his opinion that a man may be a *good* member of society, whether he believes in one God, in one God and two thirds, in three Gods, in thirty thousand Gods, or in no God!!! That is, it is perfectly immaterial what a man's religious opinions are, in respect to his manner of living. And while he speaks thus, he applies terms of utter scorn to ninety nine out of a hundred in the christian world. Nay he says that Trinitarians hold what he cannot but know that they reject with utter abhorrence. He cannot but know that it is a fundamental article in the creed of every Trinitarian, that there is *only one living and true God*.

Fifthly, again on the ground of a very mysterious question in physiology, namely the generation of animals, he is prepared to admit the dark and dismal doctrine of Atheism. "*But if it do lead to Atheism, WHAT THEN?*" And returning with apparent fondness to phraseology which he had lately used, he repeats, "Nor can I see how the belief of *no God* can be more detrimental to society or render a man less fit as a citizen than the belief of the thirty thousand gods of the pagans, or the equal absurdities of Trinitarian orthodoxy!"

The reader will perceive that these opinions are, at least sometimes, gratuitously brought forward; we may rather say dragged in without occasion—so that we may fairly regard them as favourite opinions with Dr. Cooper. And certainly we cannot wish that a man who obtrudes such sentiments on the public, should have the direction of our young citizens, yea and be placed foremost among those who are to afford instruction in our University. And we do think that Dr. C. wants some of the most important requisites in the character of a true philosopher. He who has been disciplined in the school of "the child like sage" Newton, is modest, is humble, is patient in investigation, and slow to form general conclusions. But Dr. C. appears in his book, rash, dogmatical, and peremptory. The intrepidity of his conclusions is really appalling; his hardihood is fearful. At the same time his

prejudices appear to us violent; and all his liberality is reserved for his own party. Hobbes, and Collins, and Lindsey and Disney, and men of their stamp, are the true philosophers; while Reid and Beattie and Horsley and Porteus, are feeble and sophistical—mere lady philosophers. Now we do not think it good for the republic or for the interests of sound learning that our young citizens should go forth teeming with arrogance and self conceit, despising all others, and thinking that “they are the men and that wisdom will die when they die.”

But principally we are struck with horror when the impiety (we can use no other term) of the sentiments quoted glares before us. “*But if it do lead to Atheism, what then?*” Certainly in ordinary investigations, we are not to stop on account of consequences. But the existence of a Deity is established by so many proofs, and is a matter of such mighty, such transcendent importance, that any philosophical doctrine opposed to this great truth, may well, therefore, be regarded as false. And surely it must require unmeasurable hardihood and insensibility to rob the universe of its maker, and man of his heavenly father, because a philosopher is at a loss how to account for the generation of a worm!

What then? Why then, farewell to the dearest hopes and best consolations of man!—*then,* let the apostles be rejected with scorn, and the martyrs be branded with folly—*then,* the magnificent conceptions of immortality, and the anticipated joys of heaven are a dream—*then,* let us eat and drink, for to-morrow we die—*we die forever—then* all that is grand, and goodly, in creation; all that is noble in man; all that is magnificent in eternity, is but the *ignis fatuus* which for a while tantalizes and misleads the weary traveller in a stormy night, and then leaves him hopeless of home and helpless, to sink in despair. The callousness which can say, *what then?* In such a case, is prepared we know to laugh at all this as empty tirade. But while we can comprehend the import of the sacred name of country and all its precious associations; while we love our kindred, and neighbours, and the land of our birth, and the institutions of our fathers, we shall solemnly and publicly protest against these doctrines, and deprecate their propagation.

We believe too that the placing of a man who holds them in the University and giving him a most important office there, will alienate a very considerable part of our people from an institution in which we have felt and do feel a most lively interest. And that which bears the name of the *University of VIRGINIA*, will become a mere party affair,

countenanced and supported only by a particular class of persons among us. While then we wish all good to Dr. C. we certainly are utterly unwilling to see him occupying the professorship in which we learn by official information, that he has been elected.

We shall probably hereafter present to our readers some remarks in detail on the doctrine of materialism, its connections and consequences. We have no room for them now. We cannot however conclude, without referring to the history of the last thirty years for a practical illustration of the atheistical opinions, which our professor elect represents as harmless. Let our countrymen think on the internal situation of France, when it was decreed that there is no God. An individual among a nation of christians, may so feel the restraints and the incitements of public opinion, as to act with general decorum and propriety, while he is a speculative infidel—But let the faith of a nation be undermined; let the control of religion be removed, let the whole community be without the fear of God before their eyes, and then a storm is raised compared with which the uproar of the elements, the desolations of the tornado and the earthquake, are a mere “civil game.” Unhappily many of our youth are brought up without religious principle, without that steady and severe discipline, which gave consistency and firmness, and moderation to the character of our forefathers. They are allowed to live as they list, and their passions, unaccustomed to restraint, are peculiarly violent. We *may* reap the better fruit of this folly. Should the bonds which now unite us as a people be dissevered, and civil war arise—Which may God in his great mercy forbid—we believe that the contest would be marked by deeds of ferocity, and works of desolation, of which the history of the world has exhibited few examples. It is not possible for one who knows what is an apostate man, what seeds of violence and of evil lurks in his nature, and of what mighty mischief he is capable; and at the same who has felt the subduing, the kindly influences of genuine religion, and knows its sanctifying influences and all its holy tendencies, not to mourn over the waste places of Zion, and in the bitterness of his spirit deplore the neglect of religion in our country.

COMMUNICATIONS.

For the Virginia Evangelical and Literary Magazine.

ON SOME PROBABLE MORAL EFFECTS OF THE PRESENT SCARCITY OF MONEY.

“Sweet are the uses of Adversity.”—Shakespeare.

The present time is certainly a season of pecuniary embarrassment and distress. The golden age is past away, and the

iron one is come indeed—and we are all feeling its weight. At the same time, I confess, I do not regard this state of things with either sorrow or dismay. On the contrary, I am rather inclined to believe, that it has been ordered by a gracious Providence for the wisest ends—which it becomes us to consider and promote.

And in the first place, the scarcity of money will very naturally make men frugal. All are now satisfied, I suppose, that they have been too extravagant in their former expences. They have been lovers of pleasure, and have made the most lavish offerings at her shrine. And indeed, while their coffers were full, there was no great occasion for economy. But now there is a pause in their affairs; and Fortune after shewing a thousand caprices, has fairly broken the wheel before their eyes. Of course, they will contract their expences, and learn to be frugal.

But again, the same cause will also make men industrious. Mere economy, however judicious, will hardly be sufficient to repair the waste of past extravagance. Our citizens will further feel themselves obliged to pursue some honest calling for their support. And what is of great importance indeed, they will have to rest satisfied with moderate gains. The time is evidently gone by, when they could hope to make fortunes by their moonlight speculations, or their morning dreams. Nothing but a course of industry, and a train of honest exertions, will now enable them to secure a decent competence. They will, accordingly learn to be industrious as well as frugal.

And again, the pressure of the times will probably make men more moral, in many respects. In particular, as they will naturally deal less in speculation and credit, they will of course commit less fraud in their business. And besides this, they will be forced to abstain from some licentious pleasures, merely for want of means to indulge them—for such things are generally dear. It is true, in the actual state of human nature, they will part with these *innocent amusements* very slowly, and hardly; but they will resign them at last. And at the same time, as they are obliged to retire from the haunts of vice, and the circles of fashion, they will insensibly acquire a relish for the pure pleasures of domestic life, which are always friendly to virtue.

But above all, this state of things may tend to make men, (at least some of them,) religious. Amused no longer by the dreams of fortune and pleasure, they will begin at last to *consider their ways*. The mists of passion which formerly clouded their imaginations, and magnified the vanities of the

world, will have passed away from their minds, and they will begin to see things in their true colour, and natural size. And here they will soon find, that they have been *walking in a vain show, and disquieting themselves in vain*—and they will profit by the discovery. Reflecting too, on the mysterious course of events for some time past, they will begin to suspect that there is a God who rules in the Heavens, and governs the affairs of this world. And surely, it is not too much to hope, that some of them will learn that *fear of the Lord which is the beginning of wisdom, and that knowledge of the Holy which is true understanding.*

And here it is delightful to think how much society at large will probably gain from this domestic reformation. As men curtail their useless expences and deny their sinful passions, at the same time pursuing a course of honest industry, they will soon have something to spare for the service of virtue. This they will accordingly be ready to spend, not only in private charity, but in support of those generous designs of a more public nature which are the glory of the age in which we live. They will lay out the old stock of selfishness, and vanity, in the new fund of public spirit and christian zeal. Schools, and colleges will be founded and maintained. Churches will rise around us, with their spires pointing to Heaven. And missionaries will be sent out to all the ends of the earth, with the everlasting gospel in their hands. *“The wilderness and the solitary place shall be made glad for them, and the desert shall rejoice and blossom as the rose.”*

For the Virginia Evangelical and Literary Magazine.

PRACTICAL ILLUSTRATION.

Psalm lxxvi. 10.—*Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.*

Practical expositions of scripture have always been found useful; because when thus illustrated, the sacred volume is generally better understood. When we see the truth of any particular passage exemplified and confirmed, in the conduct of men, our attention is more likely to be arrested, and our heart impressed by it.

Henry the VIII. of England, furnishes a very striking illustration of the above declaration of the Psalmist. The wrath of this impetuous and licentious prince became subservient, in the most signal manner, to the progress of the reformation in England. At the commencement of his reign, throughout his dominions, the power of the Roman See was undisturbed; and to it Henry was most blindly devoted. But more than to any thing else, he was devoted to his pleasures, and the unrestrained gratification of his appetites. He became dissatisfied with his queen, Catharine of Aragon, and determined to be divorced from her. This was in consequence of an illicit partiality for Anne Boleyn, whom he had determined to marry. Application was made to the Pope for a divorce; but without success. Henry, after waiting several years, sometimes endeavouring to gain his wishes by promises of friendship and submission, and sometimes by threats, at length became impatient of delay. The Roman Pontiff, influenced, as is generally supposed, by political and selfish views, remained inflexible, and would not grant the divorce. Cranmer, a firm and zealous friend and promoter of the reformation, had been, a short time before, raised to the See of Canterbury; to him therefore the king applied with better success. Cranmer, supported by the convocation of his clergy, and by the most learned Universities of Europe, issued the bill of divorcement, and confirmed the marriage of Anne Boleyn, which had already taken place in private. This enraged the Pope, who thundered against the rebellious monarch, a bull of excommunication, "if, within a time specified, he did not abandon the wife he had taken, and return to her whom he had deserted. Enraged at this unexpected decree, Henry kept no longer any measures with the court of Rome; his subjects seconded his resentment and his indignation; an act of Parliament was passed abrogating the papal power and jurisdiction in England; by another act the king was declared supreme head of the church, and all the authority of which the Popes were deprived, was vested in him." Thus that vast fabric of ecclesiastical dominion, raised with so much art, which had been accumulating for ages, was overturned in a moment; and an opportunity was given to Cranmer and his coadjutors for promoting the reformation,—a work which has, and still does redound to the praise of God.

The remainder of wrath thou shalt restrain. Such was the capricious and irritable disposition of Henry that, to enjoy his favour, was almost the certain prelude to disgrace and death. Anne Boleyn, for whose sake his former wife was dismissed, within a few years, became the victim of his

resentment, and closed her life on the scaffold. Wolsey, who for many years, enjoyed so large a share of the royal favour as, in fact, to rule the kingdom, yet died at last in the deepest disgrace. This wrath was, however, effectually restrained from breaking out against Cranmer, tho' one of his particular favourites; and one too who went farther than any other, in attempting to control the king. Having been selected, in the purpose of God, as an important instrument for advancing the reformation, he was shielded from that wrath which proved fatal to others: He lived thro' the short reign of Edward the VI. and died a martyr to the cause of truth and piety, during the tragical reign of queen Mary.

Neither the King nor the Pope had any thing in view but the gratification of their own revengeful passions; they were both inveterate enemies to the reformation. Henry wrote against Luther, and thus obtained the famous title, *Defender of the faith*; he was a relentless and biggoted persecutor of those who embraced the doctrines of Luther; his whole life was a libel on the precepts of the gospel. He was perhaps the last man in the kingdom whom mere human prudence would have selected for aiding the cause of vital religion; but his wrath against the Pope led him to adopt the very measures which had this effect—measures which no gentle means, no power of persuasion, could have induced him to pursue.

When the rushing tempest strikes the heart of man and beast with dismay, we are taught to believe that the power of the Most High controls and guides this “war of elements” so as to fulfil the wise designs of his providence; for *he maketh the winds his messengers, and stormy winds fulfil his word*. Why should we not believe that those criminal passions which, contrary to the precepts of the moral law, sometimes agitate the bosom of man, are, by the same power, controlled and rendered subservient to some good purpose? We have the same reasons to justify our belief in the latter case, that we have in the former. That degree of anger, malice or revenge, will be restrained, which cannot, without a miracle, be rendered conducive to the praise of God, by promoting, either directly or indirectly, some important purpose. While we are strictly prohibited from doing evil that good may come, we believe it is the prerogative of God to bring good out of evil.

Hence the calmness, the firm confidence, with which a christian may view the changes which take place around him. The raging tempest may threaten destruction to the hopes of the husbandman, the wicked and turbulent passions

of men may threaten consequences still more deplorable, yet he is undismayed, for his trust is in God. He views these storms, both in the natural and moral world, alike subject to the power of his Father: In this he rejoices, that, *the Lord reigneth*, and that *all things do work together for good to them who love God; to them who are the called according to his purpose.*

N. S.

PRESENT STATE OF JERUSALEM.

In the last volume we gave some account of the mission lately undertaken by the American board of missions to Jerusalem. Our readers would perhaps be interested in a brief view of the present state of that celebrated city and the country with which, in our minds, it is connected. They doubtless know that according to the prediction of our Saviour it was burned by the Romans under Titus, and rased to the ground in the year of our Lord 70.

The fragments of the *holy city*, which were left by Titus, were completely overthrown by the emperor Adrian; and on the ruins of the city of David he built another called *Ælia Capitolina*.

In the year 636, this was taken by Omar, Calif of the Saracens. Since that time, except for a short period during the crusades, it has been in possession of the Mahometans. Its masters now are the Turks. These govern Jerusalem and the land of Judea in the most despotic manner, as they do every country subjected to their sway. Chateaubriand gives the following account.

“Jerusalem is at the mercy of an almost independent governor: he may do with impunity all the mischief he pleases, if he be not afterward called to an account for it by the pacha. It is well known that in Turkey every superior has a right to delegate his authority to an inferior; and this authority extends both to property and life. For a few purses a janizary may become a petty *aga*, and this *aga* may at his good pleasure take away your life, or permit you to redeem it. Thus executioners are multiplied in every town in Judea. The only thing ever heard in this country, the only justice ever thought of is, *Let him pay ten, twenty, thirty purses—give him five hundred strokes of the bastinado—cut off his head.* One act of injustice renders it necessary to commit a still

greater. If one of these petty tyrants plunders a peasant, he is absolutely obliged to plunder his neighbour also ; for, to escape the hypocritical integrity of the pacha, he must procure, by a second crime, sufficient to purchase impunity for the first."

The same writer specifies various instances of oppression and vexation, abundantly sufficient to show that the inhabitants of that illfated country groan under the most harassing and intolerable tyranny. Every device that ingenious rapacity unchecked by law or public opinion can adopt, is employed to extort from the people their hard earnings.

This is a deplorable state of things ; but the moral picture of the country presents a scene still more desolate. This birth place of christianity—this nursery of the true religion is thus described by an intelligent modern traveller.

"When we arrived in the village of Sepphoury, we were invited to visit *the House of St. Anne*. The proposal surprised us, coming from persons in the Arab dress ; but we afterwards found that the inhabitants of Galilee, and of the Holy Land in general, are so often Christians as they are Mahometans ; indeed they sometimes consider themselves equally followers of Mahomet and of Christ. The Druses, concerning whom, notwithstanding the detailed account published by Niebuhr and by Volney, we have never received due historical information, worship Jouas, the Prophets, and Mahomet. They have also Pagan rites ; and some among them certainly offer their highest adoration to a calf. This account of their religion we received from a sensible, and well-informed member of their own community. The worship of the calf is accounted for, in their Egyptian origin, the remains of superstition, equally antient, being still retained in that country. Although the vicinity of Mount Libanus may be considered as the residence of the horde of this people, stragglers, and detached parties of them, may be found in every part of the Holy Land. The inhabitants of Sepphoury are generally Maronites ; yet even here we found some Druses. Those of Nazareth are Greeks, Maronites, and Catholics. Cana of Galilee is tenanted by Greeks only ; so is the town of Tiberias. In Jerusalem there are sects of every denomination, and, perhaps, of almost every religion upon earth. As to those who call themselves Christians, in opposition to the Moslems, we found them divided into sects, with whose distinctions we were often unacquainted. It is said there is no Lutherans ; and if we add, that, under the name of Christianity, every degrading superstition and profane rite, equally remote from the enlightened tenets

of the Gospel, and the dignity of human nature, are professed and tolerated, we shall afford a true picture of the state of society in this country. The cause may be easily assigned. The pure gospel of Christ, every where the herald of civilization and of science, is almost as little known in the Holy Land as in California or New Holland. A series of legendary traditions, mingled with remains of Judaism, and the wretched phantasies of illiterate ascetics, may now and then exhibit a glimmering of heavenly light; but if we seek for the blessed effects of Christianity in the Land of Canaan, we must look for that period, when "the desert shall blossom as the rose, and the wilderness become a fruitful field." For this reason we had early resolved to make the Scriptures our only guide throughout this interesting territory; and the delight afforded by the internal evidences of truth, in every instance where their fidelity of description was proved by a comparison with existing documents, surpassed even all that we had anticipated. Such extraordinary instances of coincidence, even with the customs of the country as they are now exhibited, and so many wonderful examples of illustration afforded by contrasting the simple narrative with the appearances presented, made us only regret the shortness of our time, and the limited sphere of our abilities for the comparison. When the original Compiler* of "Observations on various Passages of Scripture" undertook to place them in a new light, and to explain their meaning by relations incidentally mentioned in books of Voyages and Travels into the East, he was struck by communications the Authors of those books were themselves not aware of having made; and, it is possible, his Commentators may discern similar instances in the brief record of our journey. But if the Travellers who have visited this country (and many of them were men of more than ordinary talents) had been allowed full leisure for the inquiry, or had merely stated what they might have derived solely from a view of the country, abstracted from the consideration and detail of the lamentable mummery whereby the monks in all the Convents have gratified the credulity of every traveller for so many centuries, and which in their subsequent relations they seem to have copied from each other, we should have had the means of elucidating the Sacred Writings, perhaps in every instance, where the meaning has been "not determinable by the methods commonly used by learned men."

*The Rev. Thomas Harmer.

The Convent of Nazareth, situated in the lower part of the village, contains about fourteen friars, of the Franciscan order. Its church, (erected, as they relate, over the cave wherein the Virgin Mary is supposed to have resided) is a handsome edifice ; but it is degraded, as a sanctuary, by absurdities too contemptible for notice, if the description of them did not offer an instructive lesson shewing the abject state to which the human mind may be reduced by superstition. So powerful is still its influence in this country, that, at the time of our visit, the Franciscan friars belonging to the Convent had been compelled to surround their altars with an additional fencing, in order to prevent persons infected with the plague from seeking a miraculous cure, by rubbing their bodies with the hangings of the sanctuary, and thus communicating infection to the whole town : because, all who entered saluted these hangings with their lips. Many of those unhappy patients believed themselves secure, from the moment they were brought within the walls of this building, although in the last stage of disorder. As we passed towards the church, one of the friars, rapidly conducting us, pointed to invalids who had recently exhibited marks of the infection; those were then sitting upon the bare earth, in cells, around the court-yard of the convent, waiting a miraculous recovery. The sight of these persons so near to us rather checked our curiosity ; but it was too late to render ourselves more secure by retreating. We had been told, that if we chose to venture into the church, the doors of the Convent would be opened ; and therefore had determined to risk a little danger, rather than be disappointed ; particularly as it was said the sick were kept apart, in a place expressly allotted to them. We now began to be sensible we had acted without sufficient caution; and it is well we had no reason afterwards to repent of our imprudence.

Having entered the church, the friars put lighted wax tapers into our hands, and charging us on no account to touch any thing, led the way, muttering their prayers. We descended, by a flight of steps, into the cave before mentioned; entering it by means of a small door, behind an altar laden with pictures, wax candles, and all sorts of superstitious trumpery. They pointed out to us what they called the kitchen and fire-place of the Virgin Mary. As all these sanctified places, in the Holy Land, have some supposed miracle to exhibit, the monks of Nazareth have taken care not to be without their share of supernatural rarities; accordingly, the first things they shew to strangers descending into this cave, are two stone pillars in front of it; one whereof, separated from

its base, is said to sustain its capital and part of its shaft miraculously in the air. The fact is, that the capital and a piece of the shaft of a pillar of grey granite has been fastened on to the roof of the case; and so clumsily is the rest of the *hocus pocus* contrived, that what is shewn for the lower fragment of the same pillar, resting upon the earth, is not of the same substance, but of Cipolino marble. About this pillar a different story has been related to almost every traveller since the trick was first devised. Maundrell, and Egmont, and Heyman, was told, that it was broken by a Pacha in search of hidden treasure, who was struck with blindness for his impiety. We were assured that it separated in this manner when the Angel announced to the Virgin the tidings of her conception. The monks had placed a rail, to prevent persons infected with the plague from coming to rub against these pillars: this had been, for a great number of years, their constant practice, whenever afflicted with any sickness. The reputation of the broken pillar, for healing every kind of disease prevails all over Galilee.

It is from extravagance of this kind, constituting a complete system of low mercenary speculation and priestcraft throughout this country, that devout, but weak men, unable to discriminate between monkish mummery and simple truth, have considered the whole series of topographical evidence as one tissue of imposture, and have left the Holy Land worse Christians than they were when they arrived. Credulity and scepticism are neighbouring extremes; whosoever abandons either of these, generally admits the other. It is hardly possible to view the mind of man in a more forlorn and degraded state, than when completely subdued by superstition; yet this view of it is presented over a very considerable portion of the earth; over all Asia, Africa, almost all America, and more than two-thirds of Europe: indeed, it is difficult to say when society exists without betraying some or other of its modifications; nor can there be suggested a more striking proof of the natural propensity in human nature towards this infirmity, than that the gospel itself, the only effectual enemy superstition ever had, should have been chosen for its basis. In the Holy Land, as in Russia, and perhaps in Spain and Portugal, the Gospel is only known by representations more foreign from its tenets than the worship of the sun and the moon. If a country, which was once so disgraced by the feuds of a religious war, should ever become the theatre of honourable and holy contest, it will be when Reason and Revelation exterminate ignorance and superstition. Those who peruse the following pages, will perhaps find it difficult

to credit the degree of profanation which true religion has here sustained. While Europeans are sending messengers, the heralds of civilization, to propagate the Gospel in the remotest regions, the very land whence that Gospel originated is suffered to remain as a nursery of superstition for surrounding nations, where voluntary pilgrims, from all parts of the earth, (men warmly devoted to the cause of religion, and more capable of disseminating the lessons they receive than the most zealous missionaries,) are daily instructed in the grossest errors. Surely the task of converting such persons already more than half disposed towards a due comprehension of the truths of Christianity, were a less arduous undertaking than that of withdrawing from their prejudices, and heathenish propensities, the savages of America and of India. As it now is, the pilgrims return back to their respective countries, either divested of the religious opinions they once entertained, or more than ever shackled by the trammels of superstition."

Clarke's Travels into Greece, Egypt and the Holy Land.

For farther information on this subject we refer to the well informed traveller from whose book we have made these quotations. We shall not detain the reader by any reflections of our own. Surely every one who has a heart to feel at all, will be thankful that our lot is cast in a land where the pure gospel is known, where the bible with all its precious instructions is in the hands of the people. And surely too, every one will pray that the light of divine truth may again dawn upon the regions once consecrated by the presence of the Son of God. Let the ferocious Arab be softened by the influences of divine love! Let the poor benighted monk be taught to despise his pitiable superstitions, and learn the lessons of heavenly wisdom!

TO A FRIEND UNDER DISTRESS OF MIND.

DEAR —

Your spirits were much depressed when I saw you on the —, and you appeared so willing to write bitter things against yourself, that I thought it might not be an unacceptable piece of service to put together for your perusal some of those 'exceeding great and precious promises' of Scripture that are left on record for the support and comfort of the

Lord's people in this house of their pilgrimage. When I consider the weak state of your body, it is not to be wondered at that your spirits at times fail you; but you should call to mind what great things the Lord has done for you, and not yield to despondency. It is not long since that your language was, 'He hath done all things well;'—'Be still and know that I am God;'—but now gloomy distress seems to have taken hold upon you, and you question whether you are one of the Lord's children, and complain that you cannot pray; but you should think upon past mercies, and be encouraged as the Psalmist was;—'Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.'

'His love in times past forbids me to think
He'll leave me at last in trouble to sink.'

You should remember, that though you change in your frames of mind, He that has chosen you in Christ Jesus changes not;—He is 'the same yesterday, to-day, and forever.' It is true he may, and sometimes for a *small moment* does, hide his face, yet with everlasting loving kindness he gathers his people. 'Heaviness may endure for a night, but joy cometh in the morning.'

'A Father's love may raise a frown,
To chide the child, or prove the son,
But love can ne'er destroy;
The hour of darkness is but short,
God thro' the night is our support,
And morning brings the joy.'

I remember you once told me, you would not change your situation with any person living, and spoke with much personal enjoyment, when you said, 'Christ, *my* ransom, died: and why should a heavy gloom now overspread your countenance? He that loved you, and enabled you then to rejoice in his goodness, loves you as much now as then, for whom he loves 'he loves to the end;' and though clouds may intercept the sweet rays of his countenance, he is still the same God, with whom is 'no variableness nor shadow of turning.' He is a faithful God, his saints have always found him so; you have found him so in times that are past; and be assured he is what he was. He sees your distress, he knows your anxieties, and he is saying to you, 'Cast your burden on the Lord, for he careth for you.' I know your trials have been and still are many and heavy, but God has promised that though 'many are the afflictions of the righteous, yet he will deliver them out of all.' I know you have need of patience, but He that 'giveth more grace,' giveth more patience also; and with his blessing, 'patience shall have its perfect work.' You may, and perhaps do feel, 'weary and heavy laden,' if so,

you are the person to whom Christ opens his gracious arms, and says, 'Come unto me, and I will give you rest.' He can give you rest, he has often granted you that blessing. O trust in him for ever and ever, pour out your heart before him, lean upon his Almighty arm, and He will bear you up, as he did Peter, when sinking in the waves. Be assured that no one trial overtakes you without the Lord's permission, and not one but you shall be thankful for in heaven—for

' Each trial fills th' appointed place,
And each well understood,
In spite of ev'ry foe shall prove,
A messenger of good.'

How many in the sharpest trials have sung, 'God is our refuge and strength, a very present help in trouble,' and why may not you sing the same song? they had nothing more to recommend them to him than you have; and you are just as welcome to repose upon him. Be encouraged; yield not to unnecessary distress; let little things go for nothing, and carry heavy ones to him, on whose 'everlasting arms' you may safely rest your troubles, your soul, your all.

Job could say, 'Though he slay me, yet will I trust in him;' and why may not you say so too? you are as welcome as that favoured, though tried servant of the Lord. O then, adopt his language, and strive by earnest prayer to arrive at his happy confidence. Will you not call to mind his past mercies, and rely on his future aid? O that he may enable you so to do, and to adopt those sweet words as your own, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.'

But, perhaps, after you have read so far, you will say—'Yes, this is all very well for the true Christian, but I cannot realize my interest in Christ; I cannot discover that I have been born again, or called out of darkness into marvellous light:'—well, suppose it is so, and that you have never felt the love of Christ in your soul, nor ever found pleasure in religion, what hinders your now coming to Christ for salvation? Does he not still say, 'Him that cometh to me, I will *in no wise* cast out?' do not the words still sound in your ears; '*Now* is the accepted time, *now* is the day of salvation'—'And yet there is room?' O, then, come now, if you never came before; and be assured, if you come as a poor perishing sinner, trusting simply and entirely in the merits of the Redeemer, he will 'receive you graciously and love you freely.'" But I hope you are rising above the gloom and darkness under which you have been labouring, and exclaiming

—I must not, I cannot doubt that God has ‘called me by his grace;’ I dare not question my interest in Christ, for I have found pleasure in his service, and love to his word and his people. O may such be your feelings, may you perceive that you have been made to differ through grace divine, and be enabled to trust in Him who will complete what he has in mercy begun; who has promised to his people strength *equal* to their day, and grace *sufficient* for them. X.

London Evangelical Magazine.

BRIEF HISTORY OF A GENIUS.

Mr. Editor,

It is my misfortune to be nearly connected with a man, who himself was so unfortunate as to be reckoned in his youth, a boy of great genius. This mistake of his relations was the unhappiest for him that could easily have been committed. It has in fact made him a worthless fellow in himself, the plague of his wife, the spoiler of his children, and a sort of nuisance in his neighbourhood. As I have been acquainted with him from his infancy, I shall give a short history of his life for the warning of parents and others who have the training of children.

To prevent circumlocution, I shall call him *Astutus*—Shortly after *Astutus* was born, his parents discerned that he was a child of prodigious talents. Before he could talk, they had to detail to every visitor many tokens of the superiority of their boy; and one of the first things that he learned, when old enough to understand, was that he possessed a wonderful genius. Every childish trick, every ebullition of vivacity, was recorded, and related, and admired, and laughed at, so that *Astutus* soon lost all the retiring modesty of youth, and appeared with entire confidence and perfect self-possession in every company. While his co-evals were shrinking out of sight, he would stand forward, and give to his seniors impertinent replies, and make boyish attempts to be witty. All this confirmed the partial judgment of relations, and *Astutus* was cried up through the whole neighbourhood as a mere prodigy. At length he was sent to school swelling with vanity and elated with self-confidence. Here he quickly imbibed the notion that laborious study was unworthy of a lad of his talents. Let them plod who can do

no better! With him every thing was to be accomplished by intuition, or by the mysterious inspirations of genius. His vivacity and impudence supported his pretensions among his school-fellows, while he was the plague of his teachers. Unhappily too he received the opinion that a man of genius ought to be eccentric in his conduct, irritable in his temper, and uncontrolable in his passions. Every wild paradox was, of course, eagerly embraced and violently maintained by him—He engaged in every mischievous prank that could be proposed—was foremost in every rebellion—and a ringleader in every quarrel.

At length, after the exercise of great forbearance, he, as has been the case with many a lad of genius, was expelled from college. Hence, he contracted a mortal aversion to every thing like discipline; and insisted that children and young people ought to be allowed to do as they please. A man who hates discipline, hates religion also. *Astutus* treasured up the stale objections which have been made to christianity, and the stale and poor jokes of blasphemers; and took especial pleasure in detailing them in presence of those, whose feelings, he knew, would be wounded by them. His impious impudence in this way, made him pass for a man of wit among witling infidels. And having once in his life struck on an original expression of blasphemy, he was cried up as a *young philosopher* of prodigious promise.

At church, for *Astutus* sometimes went to church, he was wont to stalk in with a most consequential air, (always however after *service began*,) walk across the house with his head covered, attract as much notice as possible, and when the attention of the congregation was directed to him, look up at the preacher, and round on the people with a grin of ineffable contempt—In old times those who scorned their God, and despised his worship, were called *fools*; in these days of pretension and intellectual pride, they call themselves *philosophers*. But it is not my intention here to moralize, but write history. It was the custom of *Astutus* to pass off the heavy hour of service by whispering and tittering with his companion, winking at the girls, sneering at the parson—And if all this would not relieve the irksomeness of the service; or if in this way he could not sufficiently show that he neither feared God nor regarded man, why then he would put on his hat and march out.

To keep up the reputation of genius, *Astutus* often joined in the midnight riot; sung glees and catches, and cracked smutty jokes, and did many things of this sort with the record of which I will not ask you to soil your pages. At length,

however, it appeared expedient that he should marry.—That a man of this cast should ever love any being but himself is out of the question—It was necessary however that he should have a wife whose beauty, and endowments should flatter his vanity. He made his choice and, strange as it was, engaged the affections of a very accomplished woman. Cultivated women admire splendid talents. Generally the reputation of genius goes farther with them, than wealth or or personal beauty. It was this reputation, doubtless, that ensured the success of our hero. For a time after marriage, the admiration in which his wife was held gratified him so highly, that he really appeared to be a *fond* husband. But his wife became a mother, and lived a retired domestic life, intent on the discharge of her duty. The quiet and stillness of this scene, did not suit the cravings of the husband's vanity. He soon began to show indifference, and then a spirit of contradiction. His chief pleasure was to interfere with the domestic arrangements of his wife. He thwarted all her measures of discipline. The spirit of his children should not be broken by any puritanical restraints. And now, when he knows that his wife has a favourite christian friend, or regards with peculiar esteem any zealous minister, he takes delight in traducing his character, and ridiculing his manner—When she retires to read the bible, he will sit in his chamber and hum or whistle a merry air—When she is at her daily devotion, he is raising a romp with the children or swearing boisterously at the servants. He tauntingly calls her a saint, and with great self complacency says of himself and children, “*we sinners.*” When she wishes to go with her children to church, he insists on paying or receiving visits.

It is easy to see that the peculiar delights of home, and its tranquil pleasures are not relished by Astutus. Every thing about him is insupportably dull. And already he is giving strong indications of fatal intimacy with the bottle. If Astutus lives much longer, he will exhibit all the loathsomeness and nauseousness of a confirmed sot. Such is a brief sketch of the life of one, who is called a *genius*. It is like a mephetic exhalation, which for a while gives a feeble light without heat, and goes out leaving a fetid odor behind. The sparkling of early sprightliness is long since gone, and Astutus now exhibits alternately the peevishness of disappointed vanity, the coarse and disgusting merriment of intoxication, or the gloom of *ennui*.

The whole history of the man strikingly shows the folly of flattering the vanity of children, the ruinous effects of

unrestrained indulgence, and the necessity of that strict and rigorous discipline to which our wise forefathers subjected their children.

MISCELLANEOUS.

BOOKS RECOMMENDED.

We have been requested by a respected friend, to give, more frequently than we have done, the characters of books in circulation, whether new or old, that those who are but little acquainted with this subject, may know what books to buy. To this request it will afford us pleasure to attend; and this especially as we think that a taste for the reading of religious books is gradually increasing. If our correspondent would frequently send brief articles and books, they might render a good service. We would however observe that it is doubtful whether any book that cannot be fully recommended, ought to be mentioned at all. Because we have more than once observed that when a new work is represented as dangerous and vile, it is sought for with avidity by some, under the impulse of a strong curiosity to see what in it is so bad.

To religious readers we would recommend, and that with great earnestness, the careful study of some valuable works on the fundamental doctrine of the Divinity of Christ. In this age and in this country that precious doctrine is violently assaulted, and every one ought to be so furnished as to be able to withstand the attacks of the adversary. As a popular work, suited to the capacity of all, we would mention a little volume by Jones. It may be enquired for under the title, *Jones on the Trinity*: and may be procured at 87½ cents. It is well worth careful and repeated perusal. To this we would add *Abbadie, on the Divinity of Christ; Proof of the true and eternal Godhead of our Lord Jesus Christ, against modern attacks. By Wynpersse; Simpson's Plea for the Deity of Christ, and Wardlaw on the Socinian Controversy.*

We also mention here with pleasure that proposals are issued for publishing *Tracts in Controversy with Dr. Priestley*, by the late Bishop Horsley. This is a work which we wish to be widely circulated. It is to be published by Allinson of New Jersey.

A little native production, lately reviewed by us, the *Mountaineer*, contains some very useful information on the subject of a plain man's library, to which we would refer our readers. At the same time we cannot help wishing again that the *Mountaineer* were republished in a better form, and more widely circulated than it is.

There is also another work, which we should be glad to see in every one's hands. We mean *Dickenson's Letters*. These were the production of a former president of Princeton College; they treat on important subjects in religion, and if generally diffused might be very useful. Dickenson, Edwards, Davies, Witherspoon, were all presidents of that Seminary. The three last of these are among the most famous theological writers of our country. We wonder much that such a writer as Witherspoon is so little *read among us*.

EXTRACT FROM CAMELFORD'S LETTER No. V.

We take pleasure in complying with the request of "A Number" of female friends, that we should publish that part of this letter which notices the *Female Humane Association of Richmond*. At the same time, however, we think that a testimony of this kind is needless. The plan of *taking up female orphans, of giving them the elements of a plain education, teaching them the principles of religion, learning them to do household work, and then putting them out to service in good families*, must commend itself to the heart of every one who has the ordinary human feelings. This scheme of benevolence has met with scoffers. But so has every generous design. Not a plan has ever been devised for meliorating the condition of suffering humanity, but that there have been found persons so cold and selfish, as to laugh it to scorn. Even the apostles of Jesus Christ had trial of *cruel mockings*; the generous hearted missionaries of the present day are by many spoken of in a tone of continual sarcasm. Let them ridicule. "The blessing of those that are ready to perish" will come with all the potency of a charm over those who have done good according to their ability, when the stale and threadbare *jokes* of the callous-hearted *witling* shall be forgotten forever, or remembered only with contempt.

"I should do violence to my own feelings, were I prematurely to bring my remarks upon the City of Richmond to a close, before calling the attention of those persons to whom

this letter is addressed, and for whose information it is written, to a society which does honor to the place in which it was established: I allude to *The Female Humane Association*, an institution whose well directed efforts, has preserved in the path of virtue, and reared in the principles of rectitude and morality, some hundreds of desolate, helpless, friendless, and penniless, orphans; whose unhappy destiny had thrown them upon the world in this miserable situation, and who but for the benevolent, and fostering hand of the Female Humane Association, kindly extended towards them, must have perished, abandoned, neglected, and forgotten—they would probably have had disease, degradation, infamy, poverty, and contempt to contend with in this world, and to have fallen victims perhaps to damnation in the next.

I understand from unquestionable authority, that with very few exceptions, all the young women who have been discharged from this Orphan Assylum, have become good, respectable, and useful members of society. The ladies under whose patronage, and support this establishment first reared its head, and by whose exertions it now continues to flourish, have had the scoffs of some, and the ridicule of many to contend with, but the firm determination of their purpose was not to be diverted from the channel of performing good and laudable actions. Let them

Go on—be the Orphans, be Virtue's friend!

The consciousness alone, of having been instrumental in saving from destruction so many of their fellow creatures, will be an ample remuneration to them in this world; but in the world to come, merit shall be awarded where merit is due. And if the shades of the departed parents of these orphan children are allowed “to participate in the concerns and cares, of those who were dear to them in this transitory life,” oh! what must be their ecstasy at beholding those children diligently pursuing the road to heaven, with virtue as the beacon by which their steps are guided, who when snatched from this sublunary world, they thought were left heirs to poverty and all its attendant horrors!—What must be the gratitude they feel to the patrons of the Female Humane Association?”

Compiler, February 19.

SMITH'S HISTORY OF VIRGINIA.

The History of the early settlement of Virginia, New England and the Summer Isles has just issued from the Franklin

Press. This, it is well known, is the work of that great man Capt. John Smith. It is printed in the old style. In fact it is Captain Smith's work, and not a modern production under his name. The old mode of spelling, and antique phrases, and long sentences, may be objected to by some; but the objection is founded on incorrect views of the subject. This old style sets the men of older time right before us. We see them as they thought and spoke, in their plainness and downright honesty of purpose. One might with as much propriety represent one of the antient heroes, or the gallant Smith himself, in the costume of a modern dandy, as to represent his thoughts by the extra-refinements, and little niceties of the modern fashion of writing.

The great objects of undertaking this republication, on which by the way much money has been spent, are,

1. Making better known to the people of this country the character of one of the most highminded and noble men that has ever lived in the tide of times—And he too a man, to whom we are all deeply indebted. The publisher thought it a pity and a shame that the record of his exploits and sufferings should be almost blotted from existence, and that many in a country that owes him so much, should scarcely know his name.

2. But there are other considerations connected with this affair. Many of the men who settled this land were men of high minds and of noble daring; and Smith was foremost of them all. In the course of our history, we read too, of examples of chivalric courage, of pure patriotism, of stern integrity, which would do honour to any nation. But for a considerable time we have been a money hunting, and money making people. True we are suffering sore disappointments now. Yet, the moral effects of our pursuits are but too conspicuous. Ambition, instead of partaking of that lofty character which almost atones for its misdeeds, is sunk into intrigue, and grovels in the dark and in the dirt.—At a time when under a right discipline the souls of our youth, would be kindling into generous ardour, and aspiring to noble achievements, many are found *speculating* and *shaving*, and calculating the produce of their money at $3\frac{1}{2}$ per cent a month. Now it occurred to the publisher that if due honour could be done to the memory of Smith, and his example could be fairly exhibited to the youth of the country, it might have a happy effect on their pursuits. Thrown off as he was in very early life to seek his own fortune, we see him in various parts of the world, encountering danger, and gaining honour, and doing good. In all the pomp of knightly honour, and in the

glory of three successive victories obtained in single combat with the Turks; in the horrors of captivity among those bloody barbarians, in his labours and perils, and many sore "travels," on this continent, he always appears the same gallant and master spirit.

3. But Smith was a good man, as well as great in the usual acceptation of the term. A historian has insinuated that he was as successful in "lady's bower," as in the rude encounters of the field. And it is true that he was indebted to the generous kindness of females on many occasions. It is true too that a noble minded generous man in misfortune is almost sure to awaken the sympathies of the female bosom.— But it is a vile suggestion that there was any thing impure, or unworthy in the intercourse of Smith with any of his fair friends. He was a chevalier of maiden like purity. He was a man of exemplary temperance. His companions testify that he kept himself from "women, wine, and dice." And herein he affords a noble example of imitation to the youth of this country.

4. But Smith was a man of piety. He every where acknowledges the good providence of God. In an engraving for the original work, published under his own inspection, when some fanatical papists threw him into the sea and he swam to land, he is represented as on his knees giving thanks to God his preserver.—He every where shows an earnest desire for the conversion of the Indians to the true religion.—Now we thought it well that herein also, the example of such a man as Smith should be presented to the youth of this country.—It is the publisher's wish, it is his prayer that his young countrymen may imbibe a high and generous spirit; may disdain the intrigues of a low ambition, may disregard the pleasures, as they are called of life, and despise its luxuries, may be pure, as the maiden like knights of older time, may be gentle and courteous, and temperate and benevolent, and pious!

The present is thought to be an auspicious time for reformation.—Now it will be seen what stuff we are made of. Whether we have virtue enough to breast the storm of adversity which beats on us, or whether we have become corrupt by past prosperity, and unable like men to encounter the rude gales of evil fortune. The publisher, for one, adopts the old maxim that, *it is unlawful to DESPAIR OF THE REPUBLIC.* Let every man do his duty in his place and all will be well.

CONVERSATIONS ON NATURAL PHILOSOPHY.

All our young ladies have studied *Conversations on Chemistry*; and all our gentlemen have approved of that little volume as will calculate to afford to the young a knowledge of the elements of that important science. The author has also published *Conversations on Political Economy*, which is spoken of in high terms. We have now before us a little volume entitled *Conversations on Natural Philosophy*. The object of this work is to explain in a familiar way the elements of the science, and adapt them to the comprehension of young pupils. The most remarkable ~~part~~ ^{feature} in the character of this writer, is the clearness with which facts are illustrated. Elementary truths are brought down to the comprehension of all, and are explained in a very agreeable and pleasant manner. On glancing over this new work we are persuaded that it will be found very suitable to the purpose for which it is intended. We think it especially adapted to the use of female academies, and suppose that preceptors in such institutions will find a very useful work.

We are very glad to find that many able writers in the present age are employing their faculties for the benefit of the rising generation. It is remarked too with very great pleasure that most books intended for the young are designed not merely to afford knowledge, but to cultivate a spirit of natural piety. It is highly praise worthy in another to associate with the knowledge of natural truth, right affections towards the Almighty Maker of all, and to teach the young when they contemplate what is good and magnificent in the heavens, and what is lovely on the earth, to recognize the wisdom and power and goodness of him, who marshals the host of stars, who spreads the canopy of heaven, and scatters a thousand beauties over the face of nature. The author before us, although not remarkable for attempts of this sort, can not be considered as culpably deficient. We recommend the book to young ladies in preference to a dozen new novels. It is a small 12 mo. volume of about 250 pages, and is on sale in the bookstores in Richmond.

RELIGIOUS INTELLIGENCE.

Hampden Sidney College, Jan. 22, 1820.
Rev. & Dear Sir,

For the satisfaction of the Richmond Sunday School Union Society,

I am instructed to give you some information respecting the progress of the Sabbath School Society, at this place auxiliary to your institution.

The Society was organized on 12th and established a School on 13th June last. On that day about twenty-five Schollars attended. The number increased on each succeeding Sabbath until about the middle of August, at which time it amounted to fifty-five. After that time some discontinued, and others came in; so that the average number during the term was about fifty. Our School was composed of persons generally from four to fifteen years of age.

The schollars appeared to be much pleased with the exercises of the School, and for the most part gave punctual attendance. The teacher found it a delightful employment to communicate that instruction, which, they humbly hope, will prepare these youths for usefulness in society, and, under the blessing of God, for the rewards of a glorious immortality. The parents took a deep interest in the School, and manifested that interest by frequently accompanying their children to the place of instruction. It ought to be remarked, that the School has excited no inconsiderable interest in this part of the country. We believe, that it has been instrumental in the formation of two or three other schools in this country.

With regard to the progress of the school, it has been such as to afford general satisfaction. During the term, which closed on the first sabbath in December, the scholars recited from memory Scripture, Hymns and Catechisms, amounting to nearly *twenty-five thousand* verses, an answer of Catechism being considered equivalent to a verse of Scripture. A considerable number of the scholars were not prepared to commit, having commenced in the alphabet. The largest number of verses committed by an individual was 1560. A number, however, committed between 1000 and 1500 verses each. Near the close of the term some of the fundamental doctrines of the Bible were assigned to the higher classes to be proved from Scripture. From this exercise we believe much good will result.

The relation of a few anecdotes may not be uninteresting to your society. There was a little girl in our School, about four years of age, who, though she could not read, yet recited from memory *six hundred and thirty-six* answers of Catechism including a few Hymns. She was enabled to commit these by hearing her parents read them, and by repeating after them. At the end of the term she could recite any lesson which she had previously committed. This simple fact shews how much parents can do by attending to the early instruction of their children.

There was a young man about twenty-five years of age, who entered our School a few sabbaths after the commencement, not knowing the alphabet. Before the close of the first day he could spell words of three letters; on the second day he was advanced to the class in dissyllables; on the sixth day he entered the first reading class; and on the eighth day he recited twenty-nine verses from memory. During the term he committed *two hundred and thirty-nine* verses. I have heard, that he intends to expend the wages which he received for his services as an overseer last year, in schooling himself. I hope, that a foundation has thus been laid for his future usefulness in society.

The following circumstance is, I think, sufficient to convince any unbiassed mind, that the Sabbath School Institution is admirably calculated to secure the best interests of morality and religion. There was a lad in this neighborhood, who had been in the habit of spending the Sabbath in shooting, fishing, &c. Mr——, a presbyterian preacher, residing in this neighbourhood, coming to church on the Lord's day, overtook this lad, and being acquainted with him, was surprised to find him, on that day, without his gun and hounds. He saw him walking along reading attentively some book, and asked him what he was reading, he replied, that he was committing a chapter in Bible to be recited that day in the Sabbath School. Need I say, that this circumstance caused the heart

of our Rev. brother to rejoice?— Every pious heart must rejoice to see a fellow sinner exchange, on the Sabbath, the gun and the chase for the Bible and the messages of heavenly peace and mercy.

I have remarked, that some of the fundamental doctrines of the Bible were assigned to the higher classes to be proved from the scriptures. This has been found to have a very good effect. It induces the scholars to read their Bibles attentively, and endeavour to understand them. This subject was assigned to the highest class of males: "Prove that we are all sinners." A boy twelve years old, having returned from his daily labour, got his Bible and candle, and placed them in a chair before the fire. He began to search diligently for those texts which prove this doctrine; and having found a considerable number, turning around to his friends, he exclaimed, "Oh! the Bible abounds with texts to prove that man is a sinner."

Many circumstances of a similar nature with those above related, might be adduced; but I have already extended this communication to a much greater length than I anticipated. I shall, therefore, conclude by observing, that, judging from the unanimity of feeling and exertion manifested by all connected with the society during the term, we shall again commence in the spring with renewed alacrity and delight. Praying that the exertions of the friends of Zion may be increased for extending the triumphs of the cross, and ushering in that happy day, when all, from the least to the greatest, shall know the Lord.

I remain, dear Sir, yours sincerely,
JESSE S. ARMISTEAD.

The Rev. John H. Rice, D. D.

President of the R. S. U. Society

UNION OF CHURCHES.

"Let brotherly love continue."

In order to understand the circumstances and extent of the respective churches, mentioned in the subjoined extract from "the Edinburgh Star;" it will be proper to inform

the reader, that about the year 1733, several ministers of the Church of Scotland, eminent for piety and their adherence to the marrow doctrines of her standards, were ejected by the ruling party of the General Assembly, on account of the expose made by them of the prevailing errors and defections, particularly the violent settlements under the patronage influence. These ejected ministers protested against the measures used for their expulsion, and appealed to the first faithful Assembly of that Church.

After repeated meetings and deliberations they formed themselves into a church court, under the title of the *Associate Presbytery*. Their numbers increased so much, that a *Synod* was soon formed. In the midst of their unequalled success, a dispute arose about the lawfulness of her members taking certain oaths, administered to them, before they could become Burgesses of certain towns and cities. The dispute produced a rupture in the *Associate Church*.

The one party has been since known by the name of *Burgers*, the other of *Antiburgers*, both continued to increase, and of late have been denominated, as in the extract, *the Associate Synod*; and *the General Associate Synod*. The abolition of these oaths by the civil power, offered a favourable opportunity for a re-union, which has been cordially embraced by both these extensive and respectable churches; the one consisting of one hundred and thirty-three members; the other of one hundred and twenty-eight settled ministers, beside preachers who have not obtained settlements, and congregations which have not obtained fixed pastors. Their respective connections in Ireland, Nova-Scotia, and these United States, taken together, are more numerous than the mother churches in Great Britain.

It is fervently hoped, that as children of the same family united, they will strengthen one another's hands in perfecting the good work they have so meritoriously and successful-

ly promoted, not only amongst the enlightened Highlanders of their native Isle; but also, like the Macedonians of whom the Apostle bears such honourable testimony, that even "their deep poverty abounded unto the riches of their liberality, for to their power, I bear record; yea, & beyond their power, they were willing of themselves; praying with much intreaty, that we would receive the gift." Perhaps in no case have any of the reformed churches, distributed larger sums for the propagation of the gospel in foreign parts, in proportion to their wealth than these respective societies. May these streams united into one, be as the holy waters in Ezekiel's vision, that issued from under the threshold of the house, increasing to the depth of the ancles,—to the knees,—to the loins,—and even to a river which could not be passed over. And may these waters issue toward the *East country*, and go down into the *desert*, and go into the *sea*, that many be healed.*

ASSOCIATE SYNODS.

We noticed in a former paper the Meeting of the two Associate Synods, and the principal business which occupied their attention, viz. the proposed union between them. We have it now in our power to gratify our readers with a more ample detail of their proceedings, in reference to that important subject.

At the Meeting of the Associate Synod on Tueaday the 7th, the Rev. Geo. Young, A. M. of Whitby, Moderator of the Synod at their last meeting, having preached a sermon (since published) warmly recommending the Union, and having constituted the Court in the usual form, read a letter which he had received from the Rev. Hugh Heugh of Stirling, Moderator of the General Associate Synod, stating that Synod, at their last meeting, had appointed a Committee of their number to correspond with a Committee appointed by the Associate Synod, to deliberate on articles to be proposed as the basis of a union between the two bo-

dies, and expressing his warm wishes for the completion of that most desirable object. This truly Christian epistle was welcomed with corresponding feelings of brotherly love, and ordered to be recorded in the Minutes of the Synod. Next day several petitions were received on the same subject, and the Report of the Union Committee was presented by Dr. Hall, their Convener. Before entering on the consideration of the articles proposed as the basis of union, agreed on by the joint committees, the Synod engaged in prayer and praise, the Rev. D. Creig, the Synod Clerk, leading their devotions in a solemn and impressive form. After some discussion, relating to the expediency of due deliberation on an affair of such magnitude, the Articles were discussed one by one; and in the evening sederunt the Synod unanimously agreed to adopt the whole articles proposed as the basis, with a slight alteration in an expression employed in one of them. Upon coming to this harmonious decision, the Synod joined again in praise and prayer, the Rev. Dr. Waugh, of London, conducting this devotional service in the most warm and energetic manner. A deputation was then sent to the General Associate Synod, to announce to them this happy result; and being received with sentiments of brotherly kindness, Dr. Hall, in the name of the deputation, communicated the intelligence to the Moderator.

In the mean time, the General Associate Synod, after solemn prayer to God, offered up by Dr. Jamieson of Edinburgh, had entered on the consideration of the same articles of Union, and some of the articles giving rise to considerable discussion, particularly that which related to the National Covenants, and the duty of covenanting, the deliberations of the Synod were prolonged till Friday forenoon. On Thursday evening they sent a deputation, consisting of Dr. Mitchel of Anderston, and others, to announce to the Associate Synod, that they had made considerable progress in discussing the Articles of Union, and hoped to be able to make

* Ezekiel xlvij. 1—10.

known their decision next day. Accordingly, at their forenoon sederunt on Friday, they resolved without a vote, to agree to the articles proposed in so far as to transmit them to the different Presbyteries for their consideration against next meeting. A respectable deputation was then sent to the Associate Synod, by whom they were very courteously received, and Dr. Jamieson, announced the result of their deliberations to the Moderator, the Rev. Geo. Lawson, who made a suitable reply. Upon this it was proposed, and cordially agreed to, that before the deputation retired, all the brethren present should unite in prayer and praise to God. This was a most solemn and delightful service. The Rev. Dr. Pringle of Perth, of the General Associate Synod, first engaged in prayer, and was succeeded, after the singing of a psalm, by the Rev. John Brown of Whitburn; and while these two venerable fathers, belonging to the two branches of the Secession Church, led the devotions of the Assembly, now composed of a large body of the members of both Synods, with a numerous company of spectators, the emotions of delight that were excited were such as no language can describe. Tears of joy were shed, and all present felt that such a day of heavenly pleasure had never occurred in the annals of the Secession.

No other business of importance was before either Synod, except that the Associate Synod translated the Rev. Thomas Struthers from the charge of the congregation of Maybole to that of Hamilton, and that both Synods received interesting accounts of the Missions which they had sent into the Highlands of Scotland.—[*Edinburg Star.*]

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CHOCTAW MISSION.

[The following letter was written to a gentleman in New England, who had subscribed \$30 a year for the support of a Choctaw boy, and as much for a Choctaw girl, to be educated in the family of Mr. Kingsbury.] [Relig. Intell.]

Choctaw Nation, Nov. 29, 1819.

Very Dear Sir,— I received your letter of last spring by Mr. Fisk, accompanied by the presents for myself and Mrs. Kingsbury, which reminded me of past favors, increased my obligations, and called forth our warmest gratitude.

I know not what you will think of my long neglect of writing: and it might be useless to attempt apology. Mrs. K. and myself especially, and the missionaries generally, are deeply sensible of the privilege conferred on us, by your generous donation, for the support of two children in our family. We have not yet taken any measures on this subject, as we wish for more definite instructions on several points. I write while absent from home, and cannot recur to your letter; but, if my memory serves me, you did not mention the names or the ages of the children you wished to have selected; or whether you would prefer to have them full blooded Choctaws, or half breeds.

One cause of my delaying to write was a wish to see such scholars in the school, as it would be suitable to select for such an object. That time has now arrived. We have many lovely children in our school, but most of the parents are able to contribute towards the support of their children. I have been looking for the children of poverty, to be beneficiaries of your bounty. Such are now in the school, both male and female.

We have a fine little boy, about 6 years old, a quarter blooded Choctaw, who, I think, very much resembles your children. You smile; but I assure you our scholars are not those filthy savages, whom you imagine. They are pretty children; and no person can help feeling an affection for them. I know yourself, Mrs. —, and the dear little ones, would love them, if they were in your family.

Please to write me by the first opportunity, and let me know whether you wish them to be full or half blooded Choctaws; of what age; what you will have them called; and other particulars.

We are greatly encouraged with our prospects of usefulness among this people. I am now on a tour through the nation, for the purpose of making arrangements for establishing another school. I have been told within a few days, that there are probably a thousand children in the Choctaw nation who would be immediately sent to school, if there were schools to receive them. We have pushed our system of industry among the scholars at Elliot, as some would think almost to an extreme. But it is no objection with the Choctaws: they like it the better. At present, we have 54 scholars. No one has left us; and I think it would be difficult to get one of them away. Seventy seven persons compose our stated family. In short, the nation is ripe for receiving Christian instruction and civilization.

As yet, we can hardly say, that the Gospel has been blessed to any soul. We have a trembling hope that one woman has been converted to the truth. I look forward with pleasure to the arrival of brother Wright. One or two more missionaries are much needed and many more pious labourers and mechanics. How much many good people are losing by restraining their benevolent feelings, and not expending them in exertions for the good of others. You, dear sir, I believe, know the rich reward of those who serve the Lord Jesus, and desire to promote the best interest of their fellow creatures.

Your brother in the Gospel.

C. KINGSBURY.

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FOREIGN.
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LONDON MISSIONARY SOCIETY

Extracts of a letter from the Rev. Samuel Marsden to the Secretary, dated Parramatta, New South Wales, June 8, 1819.

"I have just received various letters from the missionaries at the islands, though no public ones. They in general contain the most gratifying intelligence. You will learn with much real pleasure that Pomarre is going on well, and has finished his

immense building for the worship of the true God. Last month the natives were to hold a grand Penticost. Nothing like this, as I have had occasion before to remark, has occurred since the days of the Apostles. The work is all of God. The missionaries, humanly speaking, had no strength for such a work, although in the discharge of their duty, they have endured hardships and privations which will never be known in Europe. Indeed, it is probable, men of more refined education and habits could not have borne them. Had any of the great generals of the earth seen Joshua surrounding the walls Jericho, with his rams' horns, how contemptible would his conduct have appeared in their sight. Many, even sober thinking men, for years viewed the mission to the islands with sovereign contempt, and considered it as the offspring of intemperate zeal. The mouths of gainsayers must now be stopped, and infidels silenced. Facts, which are open to the examination of the bitterest enemies of the cause, cannot be contradicted. This work is evidently of God, and his foundation is sure. What less than infinite power could induce a nation to forsake its gods? The Otaheiteans, king and people, have forsaken their gods and cast them into the fire, because they were no gods. Their altars no longer stream with human gore; their infants are no longer murdered as soon as born; nor does the poor savage any longer remain without hope and without God. The blessings of Divine Revelation, even on this side the grave, can never be duly appreciated. It is impossible for those who have never seen a heathen near death, to imagine the terrible nature of his situation. He has no magnetic point by which he may steer his shattered bark through the dark and stormy seas that roll between the present and future world. A horrible darkness, a satanic dread, an anguish such as guilt alone inspires, rack the tortured mind more and more as death approaches; while the frantic friends of the poor dying heathen, yell, howl, dance, shout, and distort their features into a thousand horrid forms,

to frighten death from his trembling prey. Now, blessed be God, Jesus steps in between satan and death, and the dying Otaheitean, saying, 'Fear not, I have the keys of death and hell.' Satan has lost so much of his dominion in the islands, that he will never regain his former holds. The Otaheiteans are now furnished with the sword of the Spirit, (the word of God,) by which they will be able to defend themselves from the common enemy. They can now read for themselves the holy precepts, and precious promises of the Gospel, which will be both their guide and consolation in life and death. I do rejoice with the society. I feel thankful to Almighty God for his mercy to these poor heathens, for whom I can say, that I have often 'travailed in pain.' The 'incorruptible seed' is sown amongst them, which 'liveth and abideth for ever;' and as God has manifested his power, and taken a people to himself from amongst the heathen, he will provide for them, he will take care of them; 'because he has chosen them to be his people.' God has blessed the society's exertions far beyond all our hopes. He has been on our side, and has done much. As workers together with God, much still remains for the christian world to do. The weakness of the instruments employed in forwarding this great work, must not discourage us, we must look beyond all second causes to the *great First Cause*, and while we do this, we must use such means as are within our reach to follow closely the openings of Providence.

'Considerable supplies of agricultural implements will now be wanted to enable the natives to subdue the soil, and to unite the comforts of civil life with the blessings of the Gospel. These will mutually strengthen each other. The Christian world must not be sparing of their money, nor do I think they will in such a cause. Something more will now be necessary than merely what will supply the wants of the missionaries, at least for a time, till the cultivated grateful soil returns a joyful harvest. In this

country, the government supplies the new settler, when he enters upon his land, with the implements of agriculture and provisions for a time, till his first crop is ripe. Though he brings with him from England the knowledge of agriculture, and habits of industry, yet the wisdom of government deems it necessary to give further aid. The Otaheitean has neither knowledge nor habits of industry, nor the means of acquiring them without implements. The directors will take into their favourable consideration the civil and political state of the islands, and, no doubt, will adopt such measures as will conduce to the permanent establish of christianity and the arts of civilization therein. With my earnest prayers for the Divine blessing upon all the labours of the society, I remain, Rev. Sir, yours affectionately,

(Signed) SAM. MARSDEN."

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SANDWICH MISSION.

Mr. *Charles Sherman* acknowledges the receipt of a number of valuable articles of hardware, books, &c. together with \$118,05 in money, which were forwarded to the treasurer of the Board of Foreign Missions, by *Thomas Hopoo*.

Amongst the donations was "a widow's mite, six cents," accompanied with a hammer. The donor said she had no money to give, but she could do without the hammer. Perhaps it will be needed ere long, in erecting a temple in *Owhyhee*, to the living God.—*Religious Intelligencer*.

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Good Devised and Effected.

Several persons in *Norfolk, Connecticut*. are affording aid to a young man designed for the ministry, by giving him board in their families, while he is prosecuting his studies preparatory to entering the sophomore class in college. He has now been thus accommodated the greater part of a year; and many find it convenient to do twice, if not four times as much in this way, to aid the church in raising up a well educated ministry, as they would feel able to do by contributions in money. The same

thing may now be done in some other towns, but if it were generally practised in all those places where a student could be accommodated with the requisite instruction, it is obvious that much good would be done in the cheapest way, and the resources of our Education Societies might be extensively devoted to the aid of those already in college.

A country parish in Connecticut, containing but about 50 families, has within 16 months built an elegant meeting-house, at an expense of 5000 dollars; raised a fund of more than 5000 dollars, and settled a minister with a competent salary. Let men any where feel the value of religious institutions and realize the hazards to which they are exposed, from prevailing licentiousness, and all difficulties in the way of supporting the gospel will vanish.

AFRICAN EXPEDITION.

The African Expedition, consisting of the United States' ship *Cyane*, and the ship *Elizabeth*, sailed from this port the 6th inst. in the afternoon. The *Elizabeth*, chartered by government, proceeds to the western coast of Africa, for the purpose of carrying into effect the act of 1819, agreeable to the views of the President, as expressed in his late message on that subject. She carries out the United States' agents and artisans, mechanics and labourers, for the purpose of negotiating with the local authorities of the country, for permission to land and provide for recaptured or liberated Africans; and to build houses and cultivate land for their use. About 50 adults, people of colour, go out as mechanics and labourers, provided with utensils, tools, implements, and stores. Those whose services are valuable on account of their trades, and who could not be prevailed on otherwise to go, are permitted to take their families with them. This expedition, we are informed, has no direct or necessary connexion with colonization. The Colonization Society, it is understood, will soon send a vessel out from the

south with colonists. The U. States take no part in the affair of colonization.— But if its operations for liberated Africans are carried on in the same place where the Colonization Society conducts its colony, a mutual help will necessarily be felt by each other's efforts.— These two communities ought not to be connected in the public mind, as they are not in fact; yet they may be viewed as two individuals carrying on, each its benevolent purpose, upon the same theatre of action.

The *Cyane* proceeds on a cruize on the western coast of Africa, against the slave traders.

RUSSIAN BIBLE SOCIETY.

Extract of a letter from a gentleman in London, to his Correspondent in this City, dated

December 25, 1819.

“An account of the annual meeting of the Russian Bible Society has been lately received, which presents a very pleasing view of the progress of this valuable work in that vast empire, and of the general interest which it continues to excite amongst all classes of society. The last year's income somewhat exceeded 380,000 roubles. The number of auxiliary societies is now 170. New translations have been completed in the course of the past year in *twelve* different languages, and others are going on in *seven* additional languages, making the total number *thirty three* in which the Scriptures have been published, or are preparing for publication by the Russian Bible Society; and she has promoted the circulation altogether in *forty-six* languages. 77,000 copies have been printed the past year.

When it is considered that this Society is only now as it were beginning her career, we may well exclaim ‘what has God wrought already, and what may we not anticipate as the glorious result?’ Surely the work is the Lord's, and the fulfilment of his gracious promise is hastening on, when “the whole earth shall be full of the knowledge of the Lord.”

Religious Remembrancer.

OBITUARY NOTICE.

[We are really sorry that this obituary notice should have been delayed so long. It was by some accident mislaid, and has just been recovered. The solemn lesson which it teaches, however, cannot be obsolete. The warning is as appropriate as when first given. The memory too of the lovely young woman whose death is here recorded, is fresh in the hearts of her friends,—Indeed, can they ever forget her !]

Died on the 13th Dec. Mrs. ELIZA F. S. BELL, in the 19th year of her age.—The death of this young lady is another instance of the vanity of life, and, we trust, another proof of the power of grace. And seldom, indeed, has a child of earth been called away from our world, under circumstances more affecting and instructive.

Mrs. B. was the daughter of Dr. Alexander Whitehead, of this place, and wife of Lieut. John H. Bell, of the navy. She was now in the bloom of life, young, beautiful, and engaging. She possessed a fine understanding, which she had improved with no little care, by reading and reflection. She had also a lively fancy that embellished every thing it touched, with graces of its own. Of course, her conversation was always sensible and pleasing, in no common degree. She had besides, a more than usual share of those accomplishments, which are so graceful and becoming in the season of youth. And over all, she had a soft and gentle spirit, that stole around our hearts, with a charm which we cannot explain. With these advantages, she was naturally an object of interest to all who saw her. She was indeed the soul of the little circle in which she moved, esteemed by her associates, loved by her friends, and warmly cherished by her relations. To crown the whole, she was married, but a few months before, to the man of her choice; and she was happy in his love. Here was a picture of earthly pleasure. But, as she used to sing,

Our "love and joy, and beauty's bloom,
Are blossoms gather'd for the tomb."

And this she was to prove by her death! Alas! she is no more! She has faded away like a *flower of the field—the wind passeth over it, and it is gone.*

But while we grieve for her death, we thank God that we do not grieve without hope. Indeed, we rather praise Him for his goodness in preparing her for her end, by the training of his providence, and, at last, by the call of his grace.

Our young friend was born of Christian parents, (members of the Presbyterian Church,) and brought up by them in the fear of the Lord: From her childhood too, she was the darling of an aged grandmother, who took care of her religious instruction. She was accordingly, soon taught to read the word of God, and to pray for his blessing. She was also duly led to the house of worship, and the prayer meetings of the church. And she often enjoyed the conversation of the pious friends, who visited her father's house. In this manner she was instructed betimes in the principles of piety, and *trained up in the way in which she should go.* There is even reason to believe, that in an early year of her life, she was the subject of some gracious impressions—tho' they were not effectual at the time.

And now as she came to the season of youth, all the pleasures and allurements of the world were displayed before her eyes. She was of course often invited to share in the amusements of her young compani-

ons, and did not always resist the bent of nature. Still she had more than usual discretion, and was always separated from the mere votaries of pleasure around her. She still read her bible, loved the sanctuary, and listened to the admonitions of her friends. She was also for some time a member of the Bible class, in which she waited upon the instructions of her Pastor with zeal and care.

Soon after entering her 17th year, she became acquainted with her future husband, and began gradually to withdraw from the world. In a few months more, she was married; and shortly afterwards retired to the little circle of her private friends. At the same time, the sickness of her father, and the absence of her husband who was called away upon duty, gave her frequent occasion for reflection; and she conversed much with her own heart. Indeed her time was now chiefly occupied in reading the scriptures, and other books of devotion. And thus was she unconsciously preparing herself for the last event—and it was at hand.

About nine weeks ago, she caught a severe cold, which soon turned into a fever, and confined her to her room. At first indeed, and for some time, her sickness did not threaten to be fatal, tho' it naturally disposed her to be more serious than ever. Accordingly, she gave herself to self-examination, and prayer. Happily for her too, she still enjoyed the instructions of her aged grandmother, and her mother, who watched by her bed; (her father was confined to his room by a painful disease.) She had the Bible read to her, often at her own request, or read it herself when she was able, and drank its words with a dying thirst. She soon became concerned about the salvation of her soul, and often anxiously enquired what she should do to be saved. And here she recalled her former gaieties with the most poignant regret. She saw now that the amusements of pleasure, are but the illusions of sin, & the follies of youth are offences against God. She saw too, amiable as she

was, that her heart was not right towards her Creator. Of course she felt that a mere reformation was not all that was required of a sinful creature like ~~himself~~. And in a word, she felt that she must be *born again*. The trial of her soul was long and painful, and such as often led her to despair of mercy. Still her constant supplication was for a *new heart*—and we trust, it was heard at last.

From this moment she was meek, and resigned to the will of God. And she was also affectionately grateful for all his kindness. In particular, she often acknowledged his goodness in having her friends around her, and especially her husband, who had now returned to sooth her last moments with his love. At times, indeed, she expressed a desire to live, (mingled with hopes that she should recover;) but only that she might live for her friends, and chiefly for her Redeemer. Still she was habitually composed, and ready to depart. Accordingly she often spoke gently, but firmly, of her hope in Christ; and strove to comfort her friends in the view of her death. At the same time, she frequently exhorted them all, and especially her husband, to seek the favour of God. On these occasions, her voice seemed to have a more than human sweetness in its tones, and her words were imbued with the spirit of grace. Her prayers too, often spoken aloud, were ardent and sincere, the breathings of a soul that longed to *be at rest*. And still she drooped—languished—then suddenly declined—till she felt that *to die is gain*. In the grave her *flesh* now rests in hope, while her spirit, we trust, is in the bosom of God. Lov'd and wept by all who knew her, her image is fresh in our hearts, and nothing consoles us for her loss, but remembering the faith in which she died.

And thus, ELIZA, hast thou fled,
From friends as dear, and true as we:
Yet vain are all the tears we shed,
(The first that ever flow'd for thee.)
For thou art all that we would be;
And happy in her radiant sphere,
Thy angel spirit smiles to see,
How fondly we are weeping here.
Norfolk, Dec. 16, 1819. * *