

THE
VIRGINIA
EVANGELICAL AND LITERARY
MAGAZINE.

VOL. III.

MARCH, 1820.

No. III.

ESSAYS ON DIVINITY.

Objections to Christianity.

IT is, we believe, generally expected, that an advocate for the Christian faith, will furnish a satisfactory reply to the most plausible objections, which infidel writers have thought proper to raise against that faith. It is, however, only a few pages that our limits will allow us to devote to this important object.

As truth must always be consistent with itself, a charge has been brought against the authors of our gospel history on the ground of *inconsistency*.—But in what respects are these authors supposed to be at variance with one another? While one evangelist gives us a circumstantial account of the life, and death, and resurrection, and ascension of Jesus of Nazareth, does another obtrude upon the world a Temporal Messiah, in accordance with the carnal taste, and romantic expectations of the Jewish nation? No: it is the same great personage, and the same man of sorrows; it is the same humbled and exalted Redeemer, whose Life and transactions they all record. Is there, then, any essential difference in the doctrines, or moral precepts, which these affectionate disciples ascribe to their Lord and Master? No: not in a single instance.

It will however be readily acknowledged, that one evangelist not unfrequently relates, and that very circumstantially, facts and events which the others have entirely omitted. Nor is the order which the several evangelists have observed in their respective narratives, uniformly the same. But such diversities do not necessarily imply the least contradiction, or even the least shadow of an inconsistency. Every biographer must certainly be allowed the privilege of selecting

such facts and events as will, in his opinion, give the justest view of the character which he has undertaken to delineate. Every biographer must also have a right to arrange the materials of his history in that order which shall appear to him the most easy and natural. Nor is it to be imagined, that any two men would be disposed to write the same Life, exactly in the same manner.

Had each evangelist recorded exactly the same facts and events, the most inconsiderable circumstances not excepted, and that precisely in the same order, what would infidels have said? Would they not have ascribed this uniformity to collusion and concert? Most unquestionably. But now, all just ground for every suspicion of this nature is entirely removed. The diversities which distinguish the several books of our gospel history, are certainly too numerous and too characteristical to leave the least plausible pretext for any such apprehensions.

That there was, originally, the smallest error or mistake in any of the books of our gospel history, is a position which we can by no means admit. But these books have often been transcribed; and that by un-inspired men. Should it then be conceded that in our present copies there may, possibly, be some real inconsistencies with respect to some immaterial circumstances, would this concession shake the foundation of the Christian hope? Not in the least. For by no various reading or alledged inconsistency, is the gospel itself, or any of its doctrines, or moral precepts materially affected.

These observations will, it is hoped, be abundantly sufficient to show, that the charge of inconsistency, which has often been urged with so much confidence against the gospel history, does by no means constitute any real objection to its truth.

But there are some passages in the Bible it will, perhaps, be said, which we would not have expected to have found in a Divine revelation.—And are there no lines in the great Book of nature which we would not have expected to find in that volume?

Let any man retire into his closet, and form an idea of such a world as he would have expected from a Being of infinite perfections; and he will, if we mistake not, find his ideal world to differ as much from that which we inhabit, as does the revelation which Deists have thought proper to require, from the scriptures of the Old and New Testament.

What a mere disciple of the light of nature would have expected in a Divine revelation, it is hard to say. His ideas upon this subject would, undoubtedly, have been erroneous as

well as defective. In estimating the force of this objection, however, the professed design of the christian scriptures must be taken into the account. It was not, let it be attentively observed, to furnish us with a complete epitome of ancient history, or to instruct us in the principles of astronomy, chronology, geology, or any other human science; but to make us wise unto salvation that the bible has been professedly put into our hands. Now a proper attention to this too much neglected book will, we doubt not, satisfy every candid reader, that none of the passages objected to, oppose or obscure any doctrine necessary to be believed, or any moral precept necessary to be observed, in order to salvation; and if not, the passages which the mere disciple of the light of nature, would not have expected to find in a Divine revelation, cannot justly be considered as any real objection to the truth of the gospel.

Nor does the charge of obscurity, which has often been brought against the bible, seem to rest upon a better foundation. There are, it will be readily acknowledged, some things hard to be understood in the bible; but there is much also that is plain and obvious. In a word, every thing essential to salvation is so plainly revealed in our scriptures, as to be perfectly intelligible to every reader, disposed to pay a proper attention to this great concern. And is not this enough? It ought not, surely, to be thought strange, that a book which professes to teach us the knowledge of God our maker, as well as to open up to our view the great interests of eternity, should be, in some instances, hard to be understood by us in our present imperfect state.

The scripture account of the origin of moral evil in the world may, perhaps, appear, at first view, to be a more serious objection. But moral evil, let its origin be what it may, is certainly in the world. Will unbelievers, then, furnish us with a less exceptionable account of this disastrous event? This they cannot do. Might not the first parents of the human race, fall into a state of great apostasy, in consequence of their own voluntary disobedience to the law of their great and good creator? This cannot, surely, be an incredible supposition. And have we any reason to imagine that, in an event of this nature, constant miracles would be wrought to prevent their offspring from resembling themselves; and that in a moral as well as in a natural acceptation—in the disposition of their minds, as well as in their bodily organization? We think not.

Great objections have been made to the gospel method of salvation through a suffering Redeemer, ever since its first

publication to the world. But is a benighted transgressor, a guilty wanderer from the God who made him, a competent judge in this case? We think not.

That the innocent often suffer on account of the guilty, in the ordinary course of Divine providence, we do know. But under what variety of circumstances this may be proper, or what important purposes may in this way be accomplished, we cannot tell. Nor is it possible for us to ascertain, by the mere light of nature, what measures it becomes the God of heaven to employ for the support of his moral government, at the same time that mercy is extended to the transgressor. One thing, however, we do most assuredly know, that virtue—genuine virtue, is eminently conducive to the happiness of men on earth.—And where shall we go to find the sublimest virtue, as well the most exalted piety?—To the shrines of Pagan idolatry and superstition, or to the temples of Jesus Christ? This cannot, surely, be a doubtful case. We may safely venture to appeal to every impartial man, let his religious sentiments be what they may, whether a cordial belief in the justice and the mercy of God our maker, as these attributes are exhibited to us in the gospel of Jesus Christ, must not have a salutary influence upon the morals of the world.

In this dispensation of astonishing mercy to our guilty race, there is, indeed, much that we cannot comprehend. But the evidence which assures us, that such, in fact, is the measure which the great sovereign of the universe has been pleased to adopt for our salvation, is not incomprehensible: No: it is plain and obvious. Shall we then, venture to reject a gospel supported by such evidence, because it includes in its vast comprehension some things which escape the grasp of our feeble reason? We dare not do it.

But is it not very unreasonable to suppose that the great Creator, who has so many other worlds to superintend, should be disposed to pay so much attention to the disaffected inhabitants of a single province of his extensive dominions? This is, we believe, a very popular objection. It appears to us, however, to originate in the most erroneous, or, at least, in very defective ideas of the Divine perfections. It must certainly be as easy for a being of infinite perfections, to pay every requisite attention to the happiness and comfort of any number of worlds, as it is for him to superintend the interests of a single individual. No multiplicity of objects can embarrass, no multiplicity of operations, can weary him. Nor are we permitted to imagine, that the Divine beneficence is at all diminished by its most extensive diffusion.—Ask the

father of a numerous offspring, whether he would willingly suffer any one of his children, to be in affliction, or to die, because he has a numerous offspring dependent upon his care.

The limited extent of the gospel, seems to be another popular objection to its truth. We do not, however, consider it any objection to the useful arts and sciences, that they are unknown to the numerous nations still in a state of miserable barbarism. We need only open our eyes upon the present state of the world to be convinced, that some nations are distinguished from other nations, and some individuals from other individuals of the same nation, by a great variety of superior advantages. And it ought not, surely, to be thought strange, that the God of religion should be, and appear to be, the same with the God of nature.

The unbelief of the Jews is another objection, upon which no inconsiderable stress has been laid. But has it never occurred to the authors of this objection, that the bulk of mankind are in the constant habit of believing or disbelieving—not uniformly according to the nature of the evidence presented to their view;—but very often in fatal correspondence with the dictates of a misguided heart. We do not consider the arguments commonly adduced in proof of the existence of a God, as either defective or obscure, because there have been and no doubt still are, no inconsiderable number of Atheists in the world. Why then should the blindness or unbelief of the Jews, be regarded as any objection to the truth of the gospel?

While these descendants of Abraham, were anxiously expecting a temporal Messiah, to deliver them from the galling yoke of Roman bondage, is it strange that a Messiah, whose kingdom is not of this world, should not meet their approbation? We think not. They saw, it is true, or, at least, they might have seen his glorious works—works which it must have been utterly impossible for any impostor to have performed. But the unbelieving Jews shut their eyes against the light; and so deeply rooted were their prejudices against a suffering Messiah, that they seem to have been, for the most part, disposed to ascribe all the miracles of our Jesus, the most splendid and incontestible not excepted, to infernal agency, rather than acknowledge his Divine mission.

It must not, however, be imagined that he was thus despised and rejected by the whole Jewish nation. No: Many of that highly favoured people, and what is singularly remarkable, a considerable number of the Jewish priesthood, embraced the christian faith. And this we may be sure, they would not have done without the most convincing evidence of its truth. But that a Jew, under the influence of all his most

inveterate prejudices, should continue in unbelief is, certainly, a very conceivable case.

As the miracles of the gospel may justly be considered, as affording conclusive evidence of its truth, the objections of unbelievers to this species of evidence, seem to require a more particular attention.

Between a miracle and a system of religious truth there is, it has been alleged, no natural or necessary connexion. Be it so. The case, however, which we are called upon to decide is—not whether there is, or is not, any natural or necessary connexion between a miracle and a system of religious truth—no; it is simply this: Whether the miracles ascribed to Jesus Christ in the gospel history are, if genuine, to be considered satisfactory evidence of his Divine mission. And this cannot, surely, be a doubtful case. Nothing can be more unreasonable than the supposition, that a beneficent Deity would arm an impostor with miraculous powers, for the purpose of imposing a spurious religion upon the world.

But a miracle is, Mr. Hume affirms “A violation of the laws of nature.” And on this ground he attempts to show, that a miracle must be utterly incredible.

And what are we to understand by a law of nature?—Any thing different from the Divine will or the Divine agency? We think not. The supposition that nature is invested with the powers of self-government, must be as unphilosophical, as it is atheistical. Have we then any satisfactory evidence to prove, that the same unvaried agency in the system which we inhabit, would uniformly accomplish all the various purposes of its original destination. We have not. And if not, no well authenticated account of occasional deviations from the ordinary course of nature, in order to effect some great, some important purpose, ought to be considered incredible.

That the apostolic testimony in favor of the miracles ascribed to Jesus Christ in the gospel history, should be very perplexing to Mr. Hume, as well as to all his fellow labourers in the field of infidelity, is nothing more than might have been expected. For it is well authenticated, it is solemn testimony. It is *testimony sealed with blood*.

We must, however, do this author the justice to acknowledge, that there is something ingenious at least, if not original, in the device which he has thought proper to employ, with a view of bringing this testimonial into disrepute. 'Tis experience only, he alleges, which gives authority to human testimony—Indeed! We should rather have thought, that it is experience which induces us to call in question uncertain

testimony. The aged and experienced are certainly less credulous, than the young and inexperienced.—“Tis experience only which gives authority to human testimony; and 'tis the same experience which assures us of the laws of nature. When, therefore, these two kinds of experience are contrary, we have nothing to do but to subtract one from the other, and to embrace an opinion either on the one side or the other, with that assurance which arises from the remainder.”

Now mark the address of the philosopher. By way of preparation for his metaphysical subtraction—an operation which, in his opinion, *amounts to the annihilation of all popular religions*—He endeavours to reduce the authority of the apostolic testimony to that of experience; ordinary experience it would seem; and then exultingly introduces the course of nature as furnishing contradictory experience.—But when? and under what circumstances? Was it at that ever memorable period when nature is said to have been paying the justly indebted homage to our Lord, and our Saviour, in the city of Bethlehem—on the banks of Jordan—at the pool of Bethesda—at the grave of Lazarus—by the bier of a disconsolate widow's only son, or on the tragical eminence of Calvary? No: but in our own times, it would seem, when such instances of unusual obeisance can be no longer necessary; in times and under circumstances, at least, which would, as far as we can judge, render such homage not only useless but worse than useless!—Is this candid? Is it honest?—Is this the man who has misled thousands!!

What is there, we must be permitted to demand, in our experience of the course of nature at variance with those sublime and hallowed scenes?

We have not, it will readily be acknowledged, ever witnessed such miracles as the apostles ascribe to their Lord and Master.—On no baptismal occasion have we observed a single miraculous deviation from the ordinary course of nature; nor have we ever seen the dead restored to life again. The apostles may, nevertheless, have been the highly favored witnesses of such illustrious scenes. Yes, at the baptism of him who had no guilt of his own to wash away, they may have seen the heavens opened, and heard the approving voice from heaven saying, “This is my beloved Son, in whom I am well pleased.” And as a most expressive token of this beloved Son's supreme dominion over death and the grave, they may also have seen Lazarus arise from his grave. It seems hardly necessary to add that similar observations might be made with respect to every other miracle to which these chosen witnesses have given their attestation. Thus we may see

how illogical, as well as vain, it must be, to introduce our own experience in opposition to the apostolic testimony.

Nor would the case be essentially varied, though it should be the experience of all ages and nations, the alleged witnesses of the gospel miracles excepted,* that Mr. Hume had in view.

What reason have we to suppose that miracles, the object of which was the establishment of christianity in the world, would be repeated in all succeeding ages, or in any instance, after that great design was accomplished? None at all that we can perceive. A miracle is a deviation from the established and ordinary course of nature. Should such deviations, then, become so frequent as to be, in our opinion, identified with that course, they would cease to be miracles to us. Were it as common for a dead body to rise from the grave, a few days after its interment, as it is for a grain of wheat to vegetate, and make its way through the incumbent earth, the resurrection of Lazarus, would never have constituted any unequivocal evidence of the Divine mission of his Lord and Master. Shall we, then, with Mr. Hume, call in question the reality of miracles, at a time when, and upon occasions in which, they were calculated to answer a most important purpose, because they have not been repeated under circumstances which would, as far as we can ascertain, have rendered them not only useless but worse than useless? Nothing can be more absurd.

Why should the miracles of the gospel be considered incredible? It was, undoubtedly, in subserviency to the moral world, that the course of nature was instituted. And can it be incredible, that this course should be made to answer the purpose for which it was, originally, intended!

That we need, greatly need much religious information which the dim light of nature cannot furnish, has, already, if we are not greatly deceived, been made very manifest. And can it be credible that our beneficent creator should be graciously pleased to grant us what we so much need? We think not. And if not, miracles cannot be incredible. For a Divine revelation, such as we need, in whatever way it may be communicated to us, must be itself a miracle.

It must, however, by no means be imagined, that we decline the test of experience. No: we *invite it: we appeal to it: WE WILL ABIDE BY IT.* That the apostles could not,

* In our reply to this boasted objection to the apostolic testimony we have taken it for granted that it was not the experience of all the earth, that Mr. Hume undertook to set in array against the miracles of the gospel. For this would be to assume the subject of the controversy.

possibly, be in any essential error, with respect to the subject of their testimony has, if we mistake not, been already demonstrated. And we know, assuredly, and that from experience as well as from reason, that these men would not have made the sacrifices which they did actually make, and undergo the suffering which they actually underwent, for the base purpose of imposing a false religion on their fellow men.

But we have, perhaps, dwelt too long upon this subject. If Mr. Hume may be considered as expressing the sentiments of the party, Infidels themselves seem to be very far from reposing with entire confidence upon this objection to the miracles of the gospel. For notwithstanding all he has said against miraculous events, he frankly acknowledges that "There may, possibly, be miracles of such a kind as to admit of proof from human testimony." He does more: he affirms that they who "seek particular flaws in the testimony (testimony advanced in behalf of miracles) are almost sure to be confounded." Nor is this all. Well aware, it would seem, of the almost resistless influence of well attested religious miracles, by way of precaution against that influence, he advises his readers to form a resolution "never to lend any attention to any testimony in their favour; with whatever specious pretexts it may be covered."

This resolution he appears himself not only to have formed, but also to have observed, invariably, until his last, or at least, until near his last hour. He had, however, little or no reason to expect, that all his unbelieving readers could be induced to observe the same caution. On the contrary, he had much reason to apprehend the reverse—that some of them would be so very incautious as to examine for themselves, the apostolic testimony in behalf of the miracles of the gospel. To this case, however, Mr. Hume has not been inattentive. No: he has providently furnished us with a maxim, which he seems to have considered no inconsiderable security in so perilous an adventure. "And 'tis, he affirms, a general maxim worthy of our attention." It is this. "That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous than the fact it endeavours to establish."

And what does Mr. Hume mean by a miraculous falsehood? A violation of the laws which govern the mind? The apostolic testimony just alluded to would, indeed, if false, be a violation of this nature. But we cannot allow it to be miraculous. A miracle must always be a possible event. But it is utterly impossible for any man deliberately to prefer misery to happiness. For the doctrine of absolute fatalism we

never have been an advocate. But in avoiding this we must beware that we do not go to the opposite extreme—that we do not arm the mind with a very dangerous, as well as useless power—a power which no motives could influence, no law restrain—a power which, if it did really exist, might lay waste the moral universe. In a word, for twelve men in the sober exercise of their reason, to have witnessed the confession ascribed to the apostles in the gospel history—a confession which, if false, could promise them nothing but disappointment, and persecution and death; and that in direct opposition to all the most powerful motives, which can actuate the heart of man—this, surely, must have been more than miraculous—this must have been an *absolute impossibility*.

HORE BIBLICE.

Of the multiplication of Copies of the New Testament; and first of Manuscripts.

THE art of printing is comparatively of recent date. For ages after the use of letters, books were multiplied by the slow process of transcribing. Hence, they were by no means so numerous and cheap as they are now; and the elements of learning were by no means so generally diffused. Yet such was the value placed on the canonical writings of the New Testament, and so eagerly were they sought by the primitive christians, that copies were multiplied to a great extent in early times.

The autographs of the apostolical writings have long ago been lost. It is obvious, however, that an exact copy is of the same authority with the original. This is true of an accurate transcript of that copy—And so without end. The following observations will show what reason we have to believe that great care was taken in copying, and that great accuracy was attained.

1. The books of the New Testament were, from the beginning, regarded as the productions of inspired men. The primitive christians received them as authoritative communications of the will of God; and depended on them for instruction in the way of salvation. They founded their best hopes on the gospel, as revealed by Christ and his apostles, and derived from it all their best consolations. They would

then naturally adopt every measure in their power, to guard against any mistakes in their copies, and in general to preserve the integrity of the sacred text.

2. At an early age, there sprung up heretics in the bosom of the church, who, while they differed widely in some respects from the orthodox, referred to the same scriptures as of decisive authority in matters of doctrine and faith. There were many and sharp controversies, on these points of difference. This evil was productive of good; for it insured the purity and integrity of the sacred text. There was no opportunity to add to the writings of the apostles, or detract from them. An appeal to a spurious text would be utterly unsafe and impolitic, when detection was inevitable.

3. Heathens and Jews were bitter enemies of the christian name; and would take advantage of any alterations attempted in the scriptures to bring reproach on the professors of that faith—In truth, there was every motive to induce the utmost care and circumspection, in making copies of the sacred records. And we have reason to be thankful, that the volume which contains the principles of our religion, has come to us the most perfect and entire of any, that antiquity has bequeathed to modern times.

There are known to be in existence at this time several hundred manuscripts of different parts of the New Testament, of which a great many have been collated, for the purpose of rendering the text of the New Testament as perfect as possible.

In discussions, in which we expect hereafter to be engaged, we shall have to refer to some of the principal manuscripts of the New Testament; it therefore may be well here to give a brief account of them, that these references may be intelligible to our readers. We present it as it is drawn up by the learned Dr. Clarke, in his Commentary. Our readers will see, in the progress of this Journal, the reason for the insertion of this account.

But we must previously state, that the Greek manuscripts, according to Wetstein's account, are written either on parchment or vellum, or upon paper. The parchment or vellum is either purple coloured, or of its natural colour; and either thin or thick. The paper is either silken, or of the common sort; and either glazed, or of the ordinary roughness. The letters are either capital (generally called uncial,) or small. The capital letters are either unadorned and simple, and the strokes of them very thin and straight; or they are of a thicker kind, uneven and angulous. Some of them are supported on something like a base, others are ornamented, or rather

burthened with a top. Letters of the first description are of the kind generally found on the antient monuments of Greece; those of the last resemble the paintings of half-barbarous times. Manuscripts, therefore, written in the first kind of letter, are generally supposed to be of the sixth century at the latest; those written in the second kind of letter are generally supposed to be of the tenth century. The manuscripts written in the small letters are of a still later age. But the Greek manuscripts, copied by the Latins, after the reign of Charlemagne, are in another kind of Alphabet, the α , the ϵ , and the γ , in them, are inflected, in the form of the letters of the Latin alphabet.

“A. The *Codex Alexandrinus*, now in the British Museum, sent in 1628, from *Cyris Lucaris*, Patriarch of Constantinople, by Sir Thomas Roe, as a present to Charles I. It is one of the most reputable MSS. known to exist; and is stated to have been written so early as the fourth century; though others assign it a much later date, and bring so low as the seventh. Besides the New Testament, it contains the Septuagint Version of the Old, formerly edited by Dr. Grabe. A fac simile of the New Testament part has been published by Dr. Woide: London, 1786, fol. And lately a fac simile of the Psalms, by the Rev. H. H. Baber, of the British Museum, fol. 1812, who is now preparing the Pentateuch for the Press.

B. The *Codex Vaticanus*, No. 1209, containing the Greek Version of the Septuagint, which was published at Rome by Cardinal Caraffa, fol. 1587. The second volume of this MS. contains the New Testament. It is a most ancient and valuable MS. and is supposed to be older than the *Codex Alexandrinus*; and to have been written some time in the fourth century, and before the time of St. Jerome: others refer it to the fifth or sixth century. It is now in the royal library at Paris. There is a remarkable agreement between this MS. and the Codices D. and L. and it is supposed as a *whole*, to be the most correct MS. we have. Michaelis prefers it greatly to the *Codex Alexandrinus*.

C. The *Codex Ephraim*. A MS. in the Royal Library in Paris, numbered formerly 1905, at present 9. The first part of it contains some of the smallest Greek works of St. Ephraim Syrus, under which was originally written the whole of the Greek Bible. In the New Testament part, it is mutilated in a great variety of places which may be seen in Michaelis's Lectures, Vol. II. p. 258. The Greek Version of the Bible which occupied the first part of this MS. has been, as far as was possible, wiped out with a sponge, to make way for

Ephraim's works: a frequent custom where parchment was scarce and dear. It is supposed by Wetstein to have been written early in the sixth century. It is an invaluable MS. but is, through its great age and bad preservation almost illegible. See P.

D. The *Codex Bezae*, or *Codex Cantabrigiensis*. It contains the Greek text of the four Gospels and Acts of the Apostles, with the old Itala, or Antehieronymian Latin Version. Wetstein thinks that it is the very copy from which Thomas Charkel, or Heraclius, under the auspices of Philoxenus, formed the *later Syriac Version*, commonly called the *Philoxenian*; but this is a groundless supposition. This MS. is supposed by Wetstein to be of the fifth century: others think it two centuries earlier. A splendid and correct fac simile of the MS. has been printed at Cambridge, by Dr. Kipling, 1793, 2 vols. royal fol.

The readings in this MS. frequently agree with the Latin Version before the time of St. Jerome, and with the Vulgate. Some have argued that it has been altered from those Latin Versions: but Semler, Michaelis, Griesbach and Dr. Herbert Marsh, have amply refuted all those arguments. It is one of the oldest MSS. extant; many of the *readings* by which it is distinguished are found in the Syriac, Coptic, Sahidic, and margin of the Philoxenian Syriac Version. In the main, this is the most important MS. we have of the Gospels and Acts; and though it has been written at different times, by different hands, yet the original parts may be safely supposed to exhibit the genuine readings of the evangelic and apostolic text, in a larger proportion than in any other MS. extant. I have myself examined this MS. in the public library, at Cambridge; and am convinced not only of its very high antiquity, but of its great excellency. Every where in my Notes, I have endeavoured to pay particular attention to the Readings of this MS. Whiston, in his primitive New Testament, Stamford and London, 8vo. 1745, has translated the four Gospels and Acts literally from the *Codex Bezae*.

(D.) In St. Paul's Epistles, signifies the famous *Codex Claromontanus*; it was written in the sixth or seventh century, and has the Itala Version, as well as the Greek text.

E. *Codex Basiliensis*, Num. B. VI. A MS. of the ninth century: It contains the four Gospels.

(E) In the Acts of Apostles, signifies the famous *Laud MS.* No. 3, preserved in the Bodleian Library. It has both the Greek and Latin text; the Latin evidently altered to make it correspond to the Greek. This MS. was printed by Hearne, 8vo. Oxon. 1715. Wetstein supposed it to have been written

in Sardinia, about the seventh century. The MS. is written in two columns; the Latin text first: each line is composed of *one* word, very rarely of *two*; and the Latin and Greek words are always opposite to each other, which shews that it was written for the use of a person little skilled in either language.

F. *Codex Boreeli*. This MS. which contains the four Gospels, formerly belonged to Sir John Boreel, Dutch Ambassador at the court of King James I. Where it now is cannot be ascertained.

(F) Is one of the *Coislinian* MSS. No. I. It contains the Septuagint Version of the Octateuch; and verses 24 and 25, of Acts, chap. ix. It was written in the eighth century.

F. In the Epistles of St. Paul, denotes the *Codex Augiensis*, written about the ninth century, and now in the library of Trinity College, Cambridge.

G. *Codex Wolfius A*. This is *now* one of the Harleian MSS. in the British Museum; and is marked 5684. It contains the four Evangelists, and was probably written before the tenth century. It is a correct and valuable MSS.

G. *Codex Boernerianus* in the Electoral library at Dresden.—It has the Itala Version interlined with the Greek text.

(G) In the Acts, &c. signifies a MS. in the library of the Augustin Friars at Rome. It has been only partially collated by Blanchini and Birch.

H. *Codex Wolfius B*. This MS. is very similar to the preceding; and was probably written in the same century. It also contain the four Evangelists.

H. *Codex Coslinianus*, No. CCII. consists only of fifteen leaves, containing some fragments of St. Paul's Epistles. It was written in the fifth or sixth century.

I. *Codex Cottonianus*. This MS. contains only four leaves, in which a few fragments of Matthew and John are found. It is written on Egyptian paper of a purple colour; and is among the Cotton MSS. in the British Museum, and is marked Titus C. 15.

K. *Codex Cyprius*, so called because brought from the island of Cyprus. It is at present in the Royal library at Paris. It contains the four Evangelists; agrees in its various readings with A. B. C. D. Montfaucon supposed it to be of the eighth century; Father Simon, of the ninth.

L. *Codex Regius*, 62. This very valuable MS. was one of those used by R. Stephens, for his edition of the Greek Testament, fol. 1550, in which it is marked η. It is in the Royal library at Paris, No. 62, and was probably written in the eighth or ninth century. The various readings of this MS.

are of great importance; and it is judged by Michaelis to be one of the most valuable MSS. we possess.

M. *Codex Regius*. This MS. contains the four Gospels; belongs to the Royal library, Paris, numbered 48, and was written in the tenth century.

N. *Codex Vindobonensis*, 2. One of the Vienna MSS. It contains only fragments of the book of Genesis, and of Luke, chap. xxiv. v. 13—21, 39—49, and was written in the seventh century.

O. A small fragment of some other MS. and contains the parable of the Pharisee and Publican.

P. *Codex Guelpherbytanus*, A. One of the Duke of Wolfenbuttle's MSS. It is what is called a *Codex Rescriptus*, i. e. a book the original writing of which has been spunged out, to make way for some other works; which in this case happen to be the works of *Isidorus Hispalensis*. It contains fragments of the four Evangelists, and was written about the sixth century. See under C.

Q. *Codex Guelpherbytanus*, B. Another of the Wolfenbuttle MSS. containing fragments of Luke and John, written in the sixth century. It is a *Codex Rescriptus*, like the former; the original writing being spunged out, to make way for the works of *Isidorus Hispalensis*, as in Codex P.

R. *Tubinginse Fragmentum*.—This MS. which is preserved at Tubing, contains only a fragment of the first chapter of John.

S. *Codex Vaticanus*, No. 354—One of the Vatican MSS. written in the year 949.

T. *Fragmentum Borgianum*.—It consists of about twelve leaves; begins with John vi. 28. and ends with vii. 23. It is divided into two columns; the first contains the Greek text, the second the Coptic or Sahidic; and is supposed, by Georgi, who has published a large quarto volume on it, to have been written in the fourth century. This fragment is a valuable specimen of the *Alexandrian* edition.

U. *Codex Equitis Nunii Venetiis*.—This is one of the MSS. collated by Birch, for his edition of the Greek Testament. It was written in the tenth or eleventh century.

X. A MS. in the public library of Ingolstad; this is in uncial characters, and has a commentary in small letters. It appears to have been written in the eleventh century.

These are all the Greek MSS. in *square* or *uncial* characters, which are referred to in Westein and Griesbach. The MSS. marked A. B. C. D. E. F. G. K. and L. are probably, upon the whole, the best; and their readings most authentic of all the uncial MSS.

There are many other MSS. written in small letters, and quoted by Griesbach and others, by Arabic numerals, viz. 1, 2, 3, &c. which, though not equally ancient with several of those in uncial characters, are of great value and importance, and exhibit readings of equal worth with those in the preceding MSS. It is necessary just to state that both Wetstein and Griesbach, by quoting *different* MSS. by the *same* letter, in the four parts into which they have divided the New Testament: viz. the *four Gospels, the Acts and Catholic Epistles, the Epistles of St. Paul, and the Apocalypse*, have produced strange and needless confusion: in each of those parts we find a distinct notation of MSS. On this subject Michaelis has justly observed, that “Wetstein has made it very difficult to remember his notation of MSS: by not retaining the same marks throughout the whole work; for his letters and figures have a different meaning in the Epistles of St. Paul from that which they have in the four Evangelists; a still different meaning in the Catholic Epistles, and Acts of the Apostles; and, lastly, they are taken in a fourth sense, in the book of the Revelation.”—Lectures, Vol. II. p. 185—6. This perplexity may appear evident, even in the *uncial* MSS. and much more in the others, *e. g.* D. which means the *Codex Bezae* in the *Gospels and Acts*, means the *Clermont MS.* in the *Epistles of St Paul*; and B. the *Codex Vaticanus* 1209 in the *Gospels, Acts, and Epistles*, is the *Codex Monachorum, Sti. Basilii*, No. 105, in the *Apocalypse*; and so of others.

Farther information on this subject belongs, more properly, to the editor of a Greek Testament, than to the province of a commentator. Those who wish to examine this branch of Biblical criticism at large, must consult Mill, Wetstein, Griesbach, Michaelis, and Dr. Herbert Marsh.”

WISHES RESPECTING A TREATISE ON EDUCATION.

THE important subject of education has, more than once, been touched on in this Journal. There has, however, been nothing like an ample discussion of it. We do, therefore, most earnestly wish that some of our friends would take it up, and treat it according to the value of the interests which it involves. No doubt, the best system any where pursued admits of improvements. In this country, the subject has

been greatly neglected; and is, of course, but little understood. Strange, and, we fear, very obstinate prejudices exist in relation to it. Many suppose that nothing more is necessary than those elementary parts of learning, which enable a man to transact the ordinary business of life, to read his newspaper and settle his accounts. This is the mistake of the illiterate—Others, of higher pretension, require nothing but the cultivation of the intellectual powers, and imagine that man only wants improvement of this sort to ensure his earnest pursuit of truth, and his faithful discharge of duty. All attempts to exert a direct influence on the *moral and religious principle*, in a course of education, meet from many the most decided opposition, and are spoken of in terms of deepest reprobation. Sentiments of this sort, are founded on utterly mistaken views of human nature; and are, we verily believe, exerting a most disastrous influence on society. In the present time of trial, through which our country is passing, we have had, and we shall still farther have decisive evidences of the want of the mighty and uncontrollable influences of religion. The faults which have been committed by many, and which have called forth alternately expressions of sorrow and indignation, were not committed in ignorance. This is too obvious to require proof. In fact, one need only open his eyes, and he will every day see men sinning against knowledge. Very few of our transgressions are committed in ignorance. Is it not strange, then, that against the general tenor of experience, against all sound philosophical reasoning, men will maintain that the mere communication of knowledge is sufficient to ensure public and private virtue? But it was said above, that sentiments of this sort are founded on mistaken views of human nature. Man is as much, by the constitution of his nature, a *moral and religious*, as he is a *rational being*. Why then is it right and necessary to cultivate and improve in the best manner our *intellectual* powers, while our *moral and religious* faculties must be left to take any direction that may be given to them, by humour, caprice, passion, or any adventitious circumstances whatever? Surely, it would be just as reasonable to say, ‘Let them alone,’ in one case as in the other.

But this subject will appear in a clearer light, when it is recollected, that it is not reason which prompts men to act in ordinary cases—it is feeling, it is passion, it is affection, or habit. Surely, then, it is in the highest degree important that men should be taught to cultivate right feelings and affections, to mortify bad passions, and to form good habits. Certainly instructions of this kind cannot be communicated

without affording the knowledge of truth. But men may hold the truth in unrighteousness; may possess knowledge without its having any practical influence. To teach the truth concerning God and man; and bring this truth home to the heart and conscience, is giving a moral and religious education. And how men, in a christian country, can bring themselves to oppose this, and to oppose it with the bitterness and obstinacy of prejudice, we cannot well understand.

We, by no means, would have a religious education in a Seminary, to extend to the minutiae of discordant sects; and that professors should be turned into polemical divines—Far from it—But we do think that a course of public instruction should embrace those great truths of religion in which all, who *fully* receive the gospel as a system of divine truth, do agree. And here we think education in our country, particularly defective. The ill consequences of this deficiency, are now staring us in the face. We shall see and feel more of them, as our population encreases, and the number of those who suffer the pressure of narrow circumstances is enlarged; or as wealth shall afford facilities for the unrestrained indulgence of the passions.

Viewing the matter as we do, we cannot but repeat our wishes that some man, who has ability and leisure, would write on the subject of education; treating it as becomes both a christian and a philosopher. We would, however, humbly suggest, that he who undertakes this, must consider well the present condition of human nature; must ascertain precisely the moral state of man, as he now exists, and propose a course of instruction adapted to the reality of the case. He must also take into view *all* of man's relations, and the duties which result from them. Otherwise, his system will be meagre and imperfect; and his pupils will not come out prepared to discharge faithfully and honourably all the duties of life. And by all means he must look to the bible for instruction. That book contains the profoundest and best philosophy. The study of it enables us to search with the greatest accuracy, the *interior* of ourselves. It exposes, with most wonderful fidelity, the real condition of man. And while it tells us what we are, it shows us what we ought to be. Indeed we have no hope of any improvement in the most important part of education, except from the humble and diligent study of the bible.

To these hasty remarks we would subjoin a brief notice of a work republished in this country in the year 1818. The

title is, "*A practical view of Christian Education, in its earliest stages.* By T. Babington, Esq. member of the British Parliament." 12mo. pp. 190. Boston.

We have neither time nor room for a review of this work at present. It has been highly recommended by some very competent judges; and we think that our readers will not be displeased with the following extract from the first chapter, on "*Inadequate attention to Religion in Education.*"

"Most persons have occasionally met with a new mansion, showy in its appearance, and commanding a fine prospect, but destitute of that first of all requisites, good water. Captivated by the beauties of a favourite spot, and anticipating a long and happy residence in the midst of attractive domains, the gentlemen who build houses sometimes forget that there are certain necessaries of life, for the want of which none of its embellishments or honours can compensate. A similar disappointment, but of a more affecting nature, very frequently awaits the builders of that figurative house—a family of children. Their parents have taken the greatest pains to enable them to make a figure in the world; but they have neglected to use the proper means for furnishing their minds with certain items in the catalogue of qualifications for a useful, respectable, and happy life—namely, religious principles and habits. The house is erected; but alas, there is no water!—That those who despise religion should not wish the minds of their children to be imbued with it, is natural and to be expected;—and that those, who, while they ostensibly acknowledge the value of religion, yet hold that the heart of man is naturally good; and that the evils which abound in the world may be ascribed to the prejudices of nurses, the reveries of enthusiasts, the craft of priests, and the tyranny of rulers; should deem religious education almost superfluous, is by no means surprising. However, such characters would slight all my admonitions, and therefore it is in vain to address them. Those, whose attention I would solicit, are decent and respectable parents, who wish to entertain those views of human nature, and of the duties of man, which the holy Scriptures exhibit. That such persons should venture to hope that their children will perform, in subsequent life, the duties they owe to God and their fellow-creatures, when little care has been taken to prepare them for this great work, is perfectly astonishing. Do we form such absurd expectations in other things? Does any man suppose that his son will be fit for any profession, or business, without substantial and persevering instruction? Does he venture to send him out into the world as a lawyer, a surgeon, or a tradesman, without a long preparation, expressly calculated to qualify him for the line of life to which he is destined? And yet how many fathers expect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural alienation from God, and to become new creatures under Christ their Saviour! God does not treat man in this manner, but furnishes him, in the Scriptures, with the most august and persuasive teachers, and the greatest variety of instruction and exhortation, calculated to turn him from darkness to light, and to induce him to crucify the flesh with its affections and lusts. But man, deaf to the divine voice, which says, "Go and do thou likewise;" and deaf also to the call even of parental affection, not seldom suffers the early years of his offspring to pass without any systematic and adequate plan of instruction and discipline, expressly calculated for the attainment of those great ends.

But let us view this subject a little more narrowly. Is a son intended for a learned profession? He is sent to school. The father is earnest that the master should ground him well in grammar, give him a taste for classical literature, and call forth his powers in composition. Afterwards, when the youth is removed to the university, a college and tutor are selected with

anxious care to promote his intellectual improvement. An earnest solicitude is felt that he should become a sound and elegant scholar; and enquiring friends are told what progress he makes in his literary pursuits.—Again: suppose that a more humble walk in life is chosen by the parent, and that his boy is to be a tradesman: with what care does he select a master who perfectly understands his business, and will be likely to make the boy thoroughly acquainted with it. And as the years of apprenticeship draw towards their close, he is solicitous that his son should be instructed in all the higher parts of the trade, that he may be in no respect deficient, when he becomes his own master, and is to establish himself in life. Let any one who allows these to be just pictures of parental care in providing for the worldly interests of children, say how seldom their spiritual interests are the object of equal solicitude. Are masters chosen with the same care for the promotion of *these* interests? In fixing on schools and colleges for boys destined to the higher professions, and on masters and counting-houses for those who are to move in a more humble line, is it a matter of *prime* consideration to select those which are known to be favourable to true religion? During education, is the progress of the boy in religion watched with unremitting solicitude, and promoted by all those measures which solicitude suggests? Are pains anxiously taken to remove all the obstacles in the way? And finally, is the boy himself removed (when that is possible) to a more favourable situation, if those obstacles are such as essentially to counteract his advancement in religious attainments? In most cases, I fear, even where better things might be hoped, these questions must be answered in the negative. The efforts made in favour of the religious improvement of youth are partial and unsystematic, and generally cold and languid. But, even when accompanied by a considerable degree of earnestness, they very seldom evince a care and thought, at all proportioned to the greatness of the object. An attention to the externals of religion is enforced, and glaring sins are forbidden and punished; and perhaps also the leading principles of the gospel are occasionally inculcated;—but are the temper, the taste and the habits narrowly watched? Is evil counteracted, not only in its commencement, but even before it appears, by guarding against dispositions and practices, which, though not wrong in themselves, are dangerous from their natural alliance with those which are so? Are the dawnings of good early descried and carefully cherished? Above all, is the youthful mind continually taught to raise itself to the only source of safety and strength; to be diligent in self-examination, penitence, prayer, and praise? I fear it can seldom be said that a plan of this kind is followed earnestly, assiduously, and, with due allowance for casual interruptions, daily from youth to manhood? And yet earnestly, assiduously, and daily, is the child taught his reading and spelling; the school boy his grammar and classics; the academician his Euclid, Locke, and Newton; and the clerk or apprentice his master's business. Can we consult our experience on these points without exclaiming—What prudent care in human things! What negligence in divine! The result of such negligence may easily be anticipated, and is lamentably apparent in the character and habits of our young men.

Is this negligence to be accounted for from any peculiar facility with which Christian truths are imbibed, and Christian habits formed? Is the path of true religion so easily discovered, and so inviting, that the young scarcely want a monitor to point it out and recommend it to their choice; while that of human science is thorny, and arduous, and disgusting, and never willingly chosen? Let the word of God and human experience answer. In fact, truth requires that this picture should be almost reversed. Religion is that which is, beyond all things, repulsive to the nature of man; while human science has many charms for him, and meets with little opposition from his native propensities. In inculcating religion we are rolling stone up hill, which must be watched every moment, or it will soon bound down again; nor can we hope to make any progress in our work, without continued and painful efforts.

To those who acknowledge the natural propensity of man to evil, and yet take so little pains to correct it in his education, I cannot refrain from addressing a few expostulations.—Do you act in a similar manner with respect to any corporeal deformity to which your children may be subject? Do you not take the best medical advice, and persevere, perhaps for many years, and at a great expense, and with very serious inconveniences both to yourselves and your child, in the use of such means as may be recommended to you for his recovery? And yet the evil you labour to correct probably effects only one part of his frame; or the efforts of unassisted nature may remove it; and even if he should carry it with him to his grave, it may not be fatal to his present welfare, much less to his future happiness. But the disease to which his soul is subject is universal, pervading all its faculties and dispositions. Nature, instead of affording a remedy, is its source, and, if not counteracted, will infallibly render it more and more desperate; and the evils it threatens are of infinite magnitude, and of eternal duration. What, then, can you think of your negligence? Are you not most cruelly deficient in your care of your offspring? And how will you render an account to that Being who has given you a sacred charge to act as his viceregents in their education?

EXTRACT FROM THE LETTERS OF THE LATE JOHN NEWTON
TO THE REV. MR. BARLASS.

[The Rev. Mr. Barlass was a Scotchman, belonging to the Secession. He removed from his native country to New York. Since his death a volume of his sermons has been published. To this is subjoined a number of extracts from the correspondence between him and the late Mr. Newton. No one can read the letters of Newton without lively interest.—We give the following as a specimen of his excellent spirit, and of the temper which ought to be cultivated by all christians. It is truly pleasant to read the friendly correspondence carried on between this member of the English establishment and a *Scotch Seceder*. Let the time be hastened on, when all who belong to the church of Christ shall be of one spirit, and pure fervent brotherly love shall prevail!]

“I wish I had more zeal myself, if I could regulate and fix it to its proper object. Oh, there are subjects and causes almost sufficient to make a stone speak. If I had a due sense of what is implied in the words sin and grace, of what passed at Golgotha, and of the states in the unseen world, surely I could not be the cold dull creature I now am? But when zeal spends itself about the less essential matters of forms and names, about points in which the wisest and the best have always differed, I would, if I could, lull it fast asleep. I there think it preposterous and hurtful, mistimed and misemployed. Like the industry of a man who should be busied and engrossed in painting and adorning his house when the house itself was on fire. Let the safety of the building be first consulted. Is it not strange, that when we profess to receive the New Testament as our rule, and to form our plans upon

it, some of the plainest and most obvious precepts should be so generally overlooked? How plain is *that* in Romans xv. 7. Now, how does Christ receive us? Does he wait till we are all exactly of a mind? Does he continue his regards, his grace, his presence, within the walls of a party? Is he the God of the Presbyterians, or the Independents only? Do not some amongst you, and some amongst us, know with equal certainty, that he has received them? Do not they, and do not we, know what it is to taste that he is gracious? Does he not smile upon your ordinances, and upon ours? Are not the fruits of truth the same on both sides of the Tweed, and in every corner of the land? And shall zeal presume to come in with its ifs and its buts, and to build up walls of separation between those who are joined to the Lord by one Spirit, in direct contradiction to the tenor of the whole? Rom. xiv. And think it has a right to despise and censure, to judge and condemn, when it is expressly forbidden to interfere? see Rom. xiv. 3, 4, 10, 13. The Lord by his apostle says, Let every one be persuaded in his own mind. And how dares zeal say otherwise? Yet many true believers are so much under the spirit of self and prejudice, that they verily mean to do the Lord service, by substituting their own commands in the room of his. And they see no harm in saying, You must think and act as I do, subscribe my paper, and worship in my way; or else, though I hope the Lord has received you, I think it my duty to keep my distance from you. This assuming dictating spirit, appears to me to be Popery, though amongst us in a Protestant form; indeed the root and source from whence most of the Popish abominations have sprung. It is pretty much the same to me, whether the Scriptures are locked up from me or not, if I must read them with another person's eyes. I think we have all an equal right to judge for ourselves, and that we are no more bound to follow implicitly the sic volumus, sic jubemus, or the sic arbitramur of a bench of Bishops, or a board of Independents, or a General Assembly, than of a conclave of Cardinals. What an unexpected digression have I run into! I will not apologize for it, for I did not intend a word of this when I took up my pen; and now it is done, I cannot give you a better proof of my esteem and good opinion, than by sending it to you. It is a sign I do not think all Seceders are alike. Some people would think I talk like a Socinian. But I have nothing to do with those that are without: I think only of those who are awakened, enlightened, and taught of God, and are expressly warned not to call any man master upon earth. Had my providential call been clear, I think I could have joined with almost any party that hold the Head, provided they would

have allowed me the peaceable exercise of my private judgment, and not expect me to fight for the peculiarities of the party, as though they were *De Jure Divino*. For as I claim a right of thinking for myself, my conscience obliges me to allow the same to others.

MEDITATION.

Therefore to him that knoweth to do good, and doeth it not, to him it is a sin.—James iv. 17.

Though the apostle wrote this verse with reference to a particular sin, viz. a confidence in our own ability to ensure worldly success; yet it is no doubt applicable to every kind of known transgression, whether of commission or omission; whether seen by the world, or manifest to the transgressor only. To feel the whole force of this declaration requires an acquaintance with the heart, and a strictness in judging of moral actions, which men in general do not possess. But the considerate Christian, who properly weighs the numberless motives of gratitude and love which press upon him, will find it profitable to meditate upon so fertile a subject. Not to mention some of the most obvious calls of duty, he will see occasion to ask himself such questions as the following.

Do I show by the general tenor of my conversation and conduct, that I consider the soul as the principal part of man? Is it not justly expected of me, that I should bear this silent though explicit testimony to the value of religion? Does not a contrary course look like cowardice in the best of causes? like indifference to things of everlasting moment? like insincerity in the most solemn professions?

Do I seek, by every means in my power, to promote the everlasting salvation of my family, my friends, my enemies, my countrymen, and the whole human race? Are my prayers ascending for this object continually? Do they partake of that fervor which the importance of the subject demands; of that importunity which the Son of God, when on earth, approved and commanded; and of that faith which is the necessary attendant of all acceptable prayer?

To my supplications for my fellow men do I add those exertions and sacrifices in their behalf, which are indispensable to prove my sincerity? The present is a day when disinterested services to the church of God are greatly needed, and when they promise great success. Do I seize every opportunity of directing my influence, small as it may be, to the most promising benevolent purposes? Do I strive to promote the observance of the Sabbath, and the regular an-

solemn worship of God, as far as my example and authority extend? Do I feel the importance of having the rising generation *brought up in the nurture and admonition of the Lord*? In order to promote so desirable an end, do I use all my efforts to regulate schools in a proper manner, and to place them under the care of pious instructors? Do I examine all the plans of charity to which I might be able to contribute; and when fully convinced of the utility of any object, do I give it all the support in my power, so far as it may be consistent with my own duties? In particular, do I patronize all the attempts to send the Bible and a preached Gospel into the destitute places of our own country, and the benighted regions of the earth? If able to do nothing else, do I rejoice in the beneficence of others, and take a deep interest in the success of their labours?

All these things, as well as many more, are among the duties of Christians at the present time. They are duties which ought to be known by all; and if they are known, and not performed, by the decision of the Apostle, *they are accounted sin.*

Panoplist.

[We here present our readers with a curious document. It was taken verbatim from a copy in the Library now belonging to Congress; but formerly the property of Mr. Jefferson. It was published some years ago in the Richmond Enquirer; but it is now out of print. Who the author is we cannot discover. He was certainly a man of much cleverness, and wrote well. But our readers will judge for themselves. We have given the whole narrative in this number, because we did not wish to destroy its interest, by breaking it into parts. The name of Bacon is very little known to our citizens in general; and this part of our history has been veiled in great obscurity. There are two remembrances of this extraordinary man in the neighbourhood of Richmond. A brook on the north-west of the city, which bears the name of "*Bacon-Quarter Branch*," is said to have received its name from the fact that on that brook, Bacon had his quarters. Burk says that he owned a plantation on Shockoe creek; of which the stream just mentioned, is a branch. One of the finest springs in Richmond or its vicinity, is on the east of the city, and is called *Bloody-run spring*. Its name is said to be derived from a sanguinary conflict which Bacon had with the Indians, on the margin of the streamlet which flows from this spring.]

*collected from the original in
the Historical Society, 1828.*

ACCOUNT OF THE ORIGINAL FROM WHICH THIS WAS
TAKEN—BY MR. JEFFERSON.

THE original manuscript, of which the following is a copy, was communicated to me by Mr. King, our late Minister Plenipotentiary at the court of London, in a letter of Dec. 20, 1803. The transaction which it records, although of little extent or consequence, is yet marked on the history of Virginia as having been the only rebellion or insurrection which took place in the colony during the 168 years of its existence preceding the American revolution; and one hundred years exactly before that event: in the contest with the house of Stuart, it only accompanied the steps of the mother country. The rebellion of Bacon has been little understood, its cause and course being imperfectly explained by any authentic materials hitherto possessed; this renders the present narrative of real value. It appears to have been written by a person intimately acquainted with its origin, progress and conclusion, thirty years after it took place, when the passions of the day had subsided, and reason might take a cool and deliberate review of the transaction. It was written too not for the public eye but to satisfy the desire of minister Lord Oxford; and the candor and the simplicity of the narration cannot fail to command belief. On the outside of the cover of the manuscript is the No. 3947 in one place, and 5781 in another. Very possibly the one may indicate the place it held in Lord Oxford's library, and the other its number in the catalogue of the bookseller, to whose hands it came afterwards; for it was at the sale of the stock of a bookseller that Mr. King purchased it.

To bring the authenticity of this copy as near to that of the original as I could, I have most carefully copied it with my own hand. The pages and lines of the copy correspond exactly with those of the original; the orthography, abbreviations, punctuations, interlineations, and incorrectnesses are preserved, so that it is a *fac simile* except as to the form of the letters. The orthography and abbreviations are evidences of the age of the writing.

The author says of himself that he was a planter; that he lived in Northumberland, but was elected a member of the assembly of 1676 for the county of Stafford, colonel Mason being his colleague, of which assembly Col Warner was Speaker; that it was the first and should be the last time of his meddling with public affairs; and he subscribes the initi-

*9620 per reading page.
* See also Jefferson's Collection. King.
1770. 1064. 49. 1064. 2000.
J. G. 1756. 76.*

als of his name T. M. Whether the records of the time, (if they still exist) with the aid of these circumstances, will shew what his name was, remains for farther enquiry.

*To the right hono'ble Robert Harley esq'r. her Mag'ties Princi-
pal Secretary of State, and one of her most Hono'ble Privy
Council.*

S'R.

THE great honor of your command obliging my pen to step aside from its habituall element of figures into this little treatise of history; which having never before experienced, I am like *Sutor ultra crepidam*, and therefore dare pretend no more than (nakedly) to recount matters of fact.

Beseeching yo'r hono'r will vouchsafe to allow, that in 30 years, diverse occurrences are laps'd out of mind, and others imperfectly retained.

So as the most solemn obedience can be now paid, is to pursue the track of barefac'd truths, as close as my memory can recollect, to have seen, or believed, from credible friends with concurring circumstances;

And whatsoever yo'r celebrated wisdom shall finde amisse in the composure, my intire dependance is upon yo'r candour favourably to accept these most sincere endeavo'rs of

Yo'r Hono'rs

Most devoted humble serv't.

T. M.

The 13th July 1705.

THE BEGINNING PROGRESS AND CONCLUSION OF BACON'S
REBELLION IN VIRGINIA IN THE YEARS 1675 & 1676.

ABOUT the year 1675. appear'd three prodigies in that country, which from th' attending disasters were look'd upon as ominous presages.

The one was a large comet every evening for a week, or more at South-west; thirty five degrees high streaming like a horse taile westwards, untill it reach'd (almost) the horison, and setting towards the Northwest.

Another was, flights of pigeons in breadth nigh a quarter of the mid-hemisphere, and of their length was no visible

end; whose weights brake down the limbs of large trees whereon these rested at nights, of which the fflowlers shot abundance and eat 'em; this sight put the old planters under the more portentous apprehensions, because the like was seen (as they said) in the year 1640 when th' Indians comitted the last massacre, but not after, untill that present year 1675.

The third strange appearance was swarms of flyes about an inch long, and big as the top of a man's little finger, rising out of spigot holes in the earth, which eat the new sprouted leaves from the tops of the trees without other harm, and in a month left us.

My dwelling was in Northumberland, the lowest county on Potomack river, Stafford being the upmost, where having also a plantation, servants, cattle &c. my overseer there had agreed with one Rob't. Hen to come thither, and be my herdsman, who then lived ten miles above it; but on a sabbath day morning in the sumer anno 1675. people in their way to church, saw this Hen lying thwart his threshold, and an Indian without the door, both chopt on their heads, arms & other parts, as if done with Indian hatchetts, th' Indian was dead, but Hen when ask'd who did that? answered Doegs Doegs, and soon died, then a boy came out from under a bed, where he had hid himself, and told them, Indians had come at break of day & done those murders.

ffrom this Englisman's blood did (by degrees) arise Bacon's rebellion with the following mischiefs which overspread all Virginia & twice endangered Maryland, as by the ensuing account is evident.

Of this horrid action Coll: Mason who comanded the militia regiment of ffoot & Capt. Brent the troop of horse in that county (both dwelling six or eight miles downwards) having speedy notice raised 30, or more men, & pursu'd those Indians 20 miles up & 4 miles over that river into Maryland, where landing at dawn of day, they found two small paths each leader with his party took a seperate path and in less than a furlong, either found a cabin, which they (silently) surrounded. Capt. Brent went to the Doegs cabin (as it proved to be) who speaking the Indian tongue called to have a "Matchacomicha wæwhio" i. e. a councill called presently such being the usuall manner with Indians (the king came trembling forth, and wou'd have fled, when Capt. Brent, catching hold of his twisted lock (which was all the hair he wore) told him he was come for the murderer of Rob't Hen, the king pleaded ignorance and slipt loos, whom Brent shot dead with his pistoli, th' Indians shot two or three guns out of the cabin, th' English shot into it, th' Indians

throng'd out at the door and fled, the English shot as many as they cou'd, so that they killed ten, as Capt. Brent told me, and brought away the kings son of about 8 years old, concerning whom is an observable passage, at the end of this expedition; the noise of this shooting awaken'd th' Indians in the cabin, which Coll: Mason had encompassed, who likewise rush'd out & fled, of whom his company (supposing from that noise of shooting Brent's party to be engaged) shot (as the Coll: informed me) ffourteen before an Indian came, who with both hands shook him (friendly) by one arm saying Susquehanoughs netoughs i. e. Susquehanough friends and fled, whereupon he ran amongst his men, crying out " ffor the Lords sake shoot no more, these are our friends the Susquehanoughs

This unhappy scene ended;—Collo. Mason took the king of the Doegs son home with him, who lay ten dayes in bed, as one dead, with eyes & mouth shutt, no breath discern'd, but his body continuing warm, they believed him yett alive; th' aforenamed Capt. Brent (a papist) coming thither on a visit, and seeing his little prisoner thus languishing said " perhaps he is pawewawd i. e. bewitch'd, and that he had heard baptism was an effectuall remedy against witchcraft wherefore advis'd to baptise him Collo. Mason answered, no minister cou'd be had in many miles; Brent replied yo'r clerk Mr. Dobson may do that office, which was done by the church of England liturgy; Coll: Mason with Capt. Brent god fathers and Mrs. Mason godmother, my overseer Mr. Pimet being present from whom I first heard it, and which all th' other persons (afterwards) affirm'd to me; the ffour men returned to drinking punch, but Mrs. Mason staying & looking on the child, it open'd the eyes, and breath'd, whereat she ran for a cordial, which he took from a spoon, gaping for more and so (by degrees) recovered, tho' before his baptism, they had often tryed the same meanes but cou'd not by no endeavours wrench open his teeth.

This was taken for a convincing prooffe against infidelity.

But to return from this digression, the Susquehanoughs were newly driven from their habitations, at the head of Chesepiack bay, by the Cinela-Indians, down to the head of Potomack, where they sought protection under the Pascataway Indians, who had a fort near the head of that river, and also were our ffrinds.

After this unfortunate exploit of Mason & Brent, one or two being kill'd in Stafford, boats of war were equipt to prevent excursions over the river, and at the same time murders being likewise comitted in Maryland, by whom not known,

on either side the river, both countrys raised their quota's of a thousand men, upon whose coming before the ffort, th' Indians sent out 4 of their great men, who ask'd the reason of that hostile appearance, what they said more or offered I do not remember to have heard; but our two comanders caused them to be (instantly) slaine, after which the Indians made an obstinate resistance shooting many of our men, and making frequent, fierce and bloody sallyes; and when they were call'd to, or offerd parley, gave no other answer, than "where are our four Cockarouses, i. e. great men?"

At the end of six weeks, march'd out seventy five Indians with their women children &c. who by moon light past our guards hollowing & firing att them without opposition having 3 or 4 decrepits in the ffort.

The next morning th' English followed, but could not, or (for fear of ambuscades) would not overtake these desperate fugitives the number we lost in that seige I did not hear was published.

The walls of this ffort were high banks of earth, with flankers having many loop-holes, and a ditch round all, and without this a row of tall trees fastened 3. foot deep in the earth, their bodies from 5. to 8. inches diameter, wated 6. inches apart to shoot through with the tops twisted together, and also artificially wrought, as our men could make no breach to storm it, nor (being low land) could they undermine it by reason of water neither had they cannon to batter itt, so that 'twas not taken, untill ffamine drove the Indians out of it.

These escap'd Indians (forsaking Maryland) took their rout over the head of that river, and thence over the heads of Rappahanock & York rivers, killing whom they found of the upmost plantations untill they came to the head of James river, where (with Bacon and others) they slew Mr. Bacon's overseer whom he much loved, and one of his servants, whose bloud hee vowed to revenge if possible.

In these frightfull times the most exposed small families withdrew into our houses of better numbers, which we fortified with palisadocs & redoubts, neighbours in bodys joined their labours from each plantation to others alternately, taking their arms into the ffields, and setting centinels; no man stirrd out of door unarm'd, Indians were (ever & anon) espied, three 4. 5. or 6. in a party lurking throughout the whole land, yet [what was remarkable] I rarely heard of any houses burnt, tho' abundance was forsaken, nor ever, of any corn or tobacco cut up, or other injury done, besides murders, except the killing a very few cattle and swine.

Frequent complaints of bloudsheds were sent to Sr. Wm. Berkeley (then Govern'r) from the heads of the rivers, which were as often answered with promises of assistance.

These at the heads of James and York rivers (having now most people destroyed by the Indians flight thither from Potomack) grew impatient at the many slaughters of their neighbours and rose for their own defence, who chusing Mr. Bacon for their leader, sent oftentimes to the Govern'r, humbly beseeching a comission to go against those Indians at their own charge which his hono'r as often promised but did not send; the misteryes of these delays, were wondred at and which I ne'er heard could penetrate into, other than the effects of his passion, and a new (not to be mentioned) occasion of avarice, to both, which he was (by the comon vogue) more than a little addicted; whatever were the popular surmizes & murmurings viz't.

“that no bullets would pierce bever skins.

“rebells forfeitures woud be loyall inheritances &c.

During these protractions and people often slaine, most or all the officers, civill & military with as many dwellers next the heads of the rivers as made up 300. men taking Mr. Bacon for their comand'r met, and concerted together, the danger of going without a comiss'n on the one part, and the continuall murders of their neighbors on the other part (not knowing whose or how many of their own turns might be next) and came to this resolution viz't. to prepare themselves with necessaries for a march, but interim to send again for a comission, which if could or could not be obtayned by a certaine day, they woud proceed comission or no comission,

This day lapsing & no com'n come, they marched into the wilderness in quest of these Indians after whom the Govern'r sent his proclamation, denouncing all rebells, who shoud not return within a limited day, whereupon those of estates obey'd; but Mr. Bacon with 57. men proceeded untill their provisions were near spent, without finding enemy's when coming nigh a ffort of ffriend Indians, on th' other side a branch of James river, they disired reliefe offering paym't. which these Indians kindly promised to help them with on the morrow, but put them off with promises untill the third day, so as having then eaten their last morsells they could not return, but must have starved in the way homeward and now 'twas suspected, these Indians had received private messages from the Govern'r & those to be the causes of these delusive procrastinations; whereupon the English waded shoulder deep thro' that branch to the ffort palisado's still intreating and tendering pay, for victuals; but that evening

a shot from the place they left on th' other side of that branch kill'd one of Mr. Bacon's men, which made them believe, those in the ffort had sent for other Indians to come behind 'em & cut 'em off.

Hereupon they fired the palisado's, storm'd & burnt the ffort & cabins, and (with the losse of three English) slew 150 Indians. The circumstances of this expedic'n Mr. Bacon entertain'd me with, at his own chamber, on a visit I made him, the occasion whereof is hereafter mentioned.

ffrom hence they return'd home where writts were come up to elect members for an assembly, when Mr. Bacon was unanimously chosen for one, who coming down the river was comanded by a ship with guns to come on board, where waited Major Houe the high sheriff of James town ready to seize him, by whom he was carried down to the Govern'r & by him receiv'd with a surprizing civility in the following words "Mr. Bacon had you forgot to be a gentleman." No, may it please yo'r hono'r answer'd Mr. Bacon; then replyed the Goven'r I'll take yo'r parol, and gave him his liberty; in March 1675—6 writts came up to Stafford to choose their two members for an assembly to meet in May; when Collo. Mason Capt. Brent and other gentlemen of that county, invited me to stand a candidate; a matter I little dreamt of, having never had inclinac'ons to tamper in the precarious intrigues of Govern't. and my hands being full of my own business: they press't severall cogent argum'ts. and I having considerable debts in that county, besides my plantation concerns, where (in one & th' other) I had much more severely suffered, than any of themselves by th' Indian disturbances in the sumer & winter foregoing I held it not [then] discreet to disoblige the rulers of it, so Coll: Mason with myself were elected without objection, he at time convenient went on horse back; I took my sloop & the morning I arriv'd to James town after a weeks voyage, was welcom'd with the strange acclamations of *All's Over* Bacon is taken, having not heard at home of these Southern com'otions, other than rumours like idle tales, of one Bacon risen up in rebellion, no body knew for what, concerning the Indians.

The next forenoon, th' Assembly being met in a chamber over the Generall court & our Speaker chosen, the Govern'r sent for us down, where his hono'r with a pathetic emphasis made a short abrupt speech wherein were these words.

"If they had killed my grandfather and my grandmother,
 "my father and mother and all my friends, yet if they had
 "come to treat of peace, they ought to have gone in peace,
 "and sat down.

The two chief comanders at the forementioned seige, who slew the ffour Indian great men, being present and part of our assemly.

The Govern'r stood up againe and said "if there be joy "in the presence of the Angels over one sinner that repent-
"eth, there is joy now, for we have a penitent sinner come
"before us, call Mr. Bacon; then did Mr. Bacon upon one
knee at the bar deliver a sheet of paper confessing his crimes,
and begging pardon of god the king and the Govern'r where-
to [after a short pause] he answered "God forgive you, I
forgive you, thrice repeating the same words; when Collo.
Cole [one of councill] said, "and all that were with him,
Yea, said the Governor & all that were with him, twenty or
more persons being then in irons who were taken coming
down in the same & other vessels with Mr. Bacon.

About a minute after this the Govern'r starting up from
his chair a third time said "Mr. Bacon! if you will live ci-
villy but till next Quarter court [doubling the words] but till
next Quarter court, He promise to restore you againe to yo'r
place, there pointing with his hand to Mr. Bacons seat, he
having been of the Councill before these troubles, tho' he
had been a very short time in Virginia but was deposed by
the foresaid proclamac'on, and in the afternoon passing by
the court door, in my way up to our chamber, I saw Mr.
Bacon on his quondam seat with the Govern'r & coun-
cill, which seemed a marveilous indulgence to one whom he
he had so lately proscribed as a rebell.

The Govern'r had directed us to consider of means for se-
curity from th' Indian insults and to defray the charge &c.
advising us to beware of two rogues amongst us, naming
Laurence and Drumond both dwelling at James town & who
were not at the Pascataway siege.

But at our entrance upon businesse, some gentlemen took
this opportunity to endeavour the redressing severall griev-
ances the country then labour'd under, motions were made
for inspecting the publick revenues, the Collectors accompts
&c. and so far was proceeded as to name part of a comittee
whereof Mr. Bristol [now in London] was and myself another,
when we were interrupted by pressing messages from the
Govern'r to medle with nothing untill the Indian business
was dispatch't.

This debate rose high, but was overruled and I have not
heard that these inspections have since then been insisted
upon, tho such of that indigent people as had no benefits
from the taxes groaned under our being thus overborn.

The next thing was a Co'mittee for the Indian affaires, whereof in appointing members, myself was unwillingly nominated having no knowledge in martiall preparations, and after our names were taken, some of the house moved for sending 2. of our members to intreat the Govern'r wou'd please to assign two of his councill to sit with, and assist us in our debates, as had been usuall.

When seeing all silent looking each, at other with many discontented faces, I adventur'd to offer my humble opinion to the Speaker "for the co'mittee to form methods as agree-able to the sense of the house as we could, and report 'em whereby they woud more clearly see, on what points to give the Govern'r and Councill that trouble if perhaps it might be needfull."

These few words rais'd an uproar; one party urging hard "it had been customary and ought not to be omitted;" where-to Mr. Presley my neighbour an old assembly man, sitting next me, rose up, and [in a blundering manner replied] "tis true, it has been customary, but if we have any bad customs amongst us, we are come here to mend 'em" which set the house in a laughter.

This was huddl'd off without coming to a vote, and so the Co'mittee must submit to be overaw'd, and have every carpt at expression carried streight to the Governor.

Our co'mittee being sat, the Queen of Pamunky [descended from Oppechankenough a former Emperour of Virginia] was introduced, who entred the chamber with a comportment gracefull to admiration, bringing on her right hand an Englishman interpreter, and on the left her son a stripling twenty years of age, she having round her head a plat of black & white wampam peague three inches broad in imitation of a crown, and was cloathed in a mantle of dress't deerskins with the hair outwards & the edge cut round 6 inches deep which made strings resembling twisted fringe from the shoulders to the feet; thus with grave courtlike gestures and a majestick air in her face, she walk'd up our long room to the lower end of the table, where after a few intreaties she sat down; th' interpreter and her son standing by her on either side as they had walk'd up, our chairman asked her what men she would lend us for guides in the wilderness and to assist us against our enemy Indians, she spake to th' interpreter to inform her what the chairman said, [tho we believed she understood him] he told us she bid him ask her son to whom the English tongue was familiar, & who was reputed the son of an English Colonel, yet neither wou'd he speak to or seem to understand the Chairman but th' interpreter told us

he referred all to his mother, who being againe urged she after a little musing with an earnest passionate countenance as if tears were ready to gush out and a fervent sort of expression made a harangue about a quarter of an hour, often interlacing [with a high shrill voice & vehement passion] these words "Tatapatomoi Chepiack, i. e. Totapatomoi dead: Coll: Hill being next ~~me~~ shook his head, I ask'd him what was the matter, he all me all she said was too true to our shame, and that his father was generall in that battle, where diverse years before Tatapatamoi her husband had led a hundred of his Indians in help to th' English against our former enemy Indians, and was there slaine with most of his men; for which no compensation [at all] had been to that day rendered to her wherewith she ~~now~~ upbraided us.

Her discourse ending and over morose Chairman not advancing one cold word towards asswaging the anger and grief her speech and demeanour manifested under her oppression, nor taking any notice of all she had said, neither considering that we (then) were in our great exigency, supplicants to her for a favour of the same kind as the former, for which we did not deny the having been so ingrate he rudely push'd againe the same question "what Indians will you now contribute &c.? of this disregard she signified her resentment by a disdainfull aspect, and turning her head half aside, sate mute till that same question being press't a third time, she not returning her face to the board, answered with a low slighting voice in her own language "six, but being further importun'd she sitting a little while sullen, without uttering a word between said "twelve, tho she then had a hundred and fifty Indian men, in her town, and so rose up and gravely walked away, as not pleased with her treatment.

Whilst some daies past in settling the Quota's of men arms and amunic'on provisions &c. each county was to furnish, one morning early a bruit ran about the town Bacon is fled Bacon is fled, whereupon I went straight to Mr. Laurence, who (formerly) was of Oxford university, and for wit learning and sobriety was equall'd there by few, and who some years before [as Col: Lee tho one of the councill & a friend of the Govern'rs inform'd me] had been partially treated at law, for a considerable estate on behalf of a corrupt favourite; which Laurence complaining loudly of, the Govern'r bore him a grudge and now shaking his head, said, "old treacherous villain, and that his house was searcht that morning, "at day break, but Bacon was escaped into the country, "having intimation that the Govern'rs generosity in pardoning him and his followers and restoring him to his seat

“ in council, were no other than previous wheadles to amuse
 “ him & his adherents & to circumvent them by stratagem,
 “ forasmuch as the taking Mr. Bacon again into the council
 “ was first to keep him out of the assembly, and in the next
 “ place the Govern’r knew the country people were hastning
 “ down with dreadfull threatnings to double revenge all
 “ wrongs shou’d be done to Mr. Bacon or his men, or who
 “ ever shou’d have had the least hand in ’em.”

And so much was true that this Mr. young Nathaniel Bacon [not yet arrived to 30 years] had a nigh relation namely Colo. Nathaniel Bacon of long standing in the council a very rich politick man, and childless, designing this kinsman for his heir, who [not without much paines] had prevailed with his uneasy cousin to deliver the forementioned written recantation at the bar, having compiled it ready to his hand & by whose meanes ’twas supposed that timely intimation was convey’d to the young gentleman to flee for his life, and also in 3. or four daies after Mr. Bacon was first seiz’d I saw abundance of men in town come thither from the heads of the rivers, who finding him restored & his men at liberty, return’d home satisfied; a few daies after which, the Govern’r seeing all quiet, gave out private warrants to take him againe, intending as was thought to raise the militia and so to dispose things as to prevent his friends from gathering any more into a like numerous body and coming down a second time to save him.

In three or ffour daies after this escape, upon news that Mr. Bacon was 50. miles up the river, at the head of four hundred men, the Govern’r sent to the parts adjacent, on both sides James river for the militia and all the men that could be gotten to come and defend the town, expres’s came almost hourly of th’ army’s approaches, who in less than four daies after the first account of ’em att 2. of the clock entred the town, without being withstood, and form’d a body upon a green, not a flight shot from the end of the State house of horse and ffoot, as well regular as veteran troops, who forthwith possesst themselves of all the avenues, disarming all in the town, and coming thither in boats or by land.

In half an hour after this the drum beat for the house to meet, and in less than an hour more Mr. Bacon came with a file of fusileers on either hand near the corner of the State-house where the Govern’r. and council went forth to him; we saw from the window the Govern’r. open his breast, and Bacon strutting betwixt his two files of men with his left arm on Kenbow flinging his right arm every way both like men distracted; and if in this moment of fury, that enraged

multitude had fallen upon the Govern'r & council we of the assembly expected the same immediate fate; I stepped down and amongst the crowd of Spectators found the seamen of my sloop, who pray'd me not to stir from them, when in two minutes, the Govern'r walk'd towards his private apartm't. a Coits cast distant at th' other end of the Statehouse, the gentlemen of the council following him, and after them walked Mr. Bacon with outrageous postures of his head arms body & leggs, often tossing his hand from his sword to his hat and after him came a detachment of fusileers (muskets not being there in use) who with their cocks bent presented their fusils at a window of the assembly chamber filled with faces, repeating with menacing voices "we will have it, we will have it," half a minute when as one of our house a person known to many of them, shook his handkercher out at the window, "saying you shall have it, you shall have it," 3 or 4 times; at these words they sate down their fusils unbent their locks and stood still untill Bacon coming back, they followed him to their main body; in this hubub a servant of mine got so nigh as to hear the Govern'r's words, and also followed Mr. Bacon, and heard what he said, who came & told me, that when the Govern'r opened his breast he said "here! shoot me, foregod fair mark, shoot; often rehearsing the same, without any other words; whereto Mr. Bacon answer'd "No may it please yo'r "hono'r we will not hurt a hair of yo'r head, nor of any "other mans, we are come for a Co'mission to save our lives "from th' Indians, which you have so often promised, and "now we will have it before we go."

But when Mr. Bacon followed the Govern'r & Council with the forementioned impetuous (like delirious) actions whil'st that party presented their fusils at the window full of faces, he said "Dam my blood I'll kill Govern'r council "assembly & all, and then I'll sheath my sword in my own "heart's blood;" and afterwards 'twas said Bacon had given a signal to his men who presented their fusils at those gasing out at the window, that if he should draw his sword, they were on sight of it to fire, and slay us, so near was the massacre of us all that very minute, had Bacon in that paroxism of phrentick fury but drawn his sword, before the pacifick handkercher was shaken out at window.

In an hour or more after these violent concussions Mr. Bacon came up to our chamber and desired a co'mission from us to go against the Indians; our Speaker sat silent, when one Mr. Blayton a neighbor to Mr. Bacon & elected with him a member of assembly for the same county (who therefore durst speak to him) made answer, "'twas not in our province,

“ or power, nor of any other, save the king’s viceregent our Govern’r, he press’d hard nigh half an hours harangue on the preserving our lives from the Indians, inspecting the publick revenues, th’ exorbitant taxes and redressing the grievances and calamities of that deplorable country, where-to having no other answer he went away dissatisfied.

Next day there was a rumour the Govern’r & council had agreed Mr. Bacon shou’d have a co’mmission to go Generall of the fforces, we then were raising, whereupon I being a member for Stafford, the most nothern frontier, and where the war begun, considering that Mr. Bacon dwelling in the most Southern ffrontier, county, might the less regard the parts I represented, I went to Coll: Cole (an active member of the council) desiring his advice, if applicac’ons to Mr. Bacon on that subject were then seasonable and safe, which he approving and earnestly advising, I went to Mr Laurence who was esteemed Mr. Bacon’s principall consultant, to whom he took me with him, and there left me where I was entertained 2 or 3 hours with the particular relac’ons of diverse before recited transactions; and as to the matter I spake of, he told me, the Govern’r had indeed promised him the command of the forces, and if his hono’r shou’d keep his word (which he doubted) he assured me “ the like care shou’d be “ taken of the remotest corners in the land, as of his own “ dwelling-house, and pray’d me to advise him what persons “ in those parts were most fit to bear commands” I frankly gave him my opinion that the most satisfactory gentlemen to govern’r & people, wou’d be co’manders of the militia, where-with he was well pleased, and himself wrote a list of those nominated.

That evening I made known what had past with Mr. Bacon to my colleague Coll: Mason [whose bottle attendance doubted my task] the matter he liked well, but questioned the Govern’rs approbation of it.

I confess’d the case required sedate thoughts, reasoning, that he and such like gentlemen must either co’mand or be co’manded, and if on their denials Mr. Bacon shoud take distaste, and be constrained to appoint co’manders out of the rabble, the Govern’r himself with the persons & estates of all in the land woud be at their dispose, whereby their own ruine might be owing to themselves; in this he agreed & said “ If “ the Govern’r woud give his own co’mmission he woud be content to serve under General Bacon [as now he began to be “ intituled] but first would consult other gentlemen in the “ same circumstances; who all concurr’d ’twas the most safe barrier in view against pernicious designes, if such

should be put in practice; with this I acquainted Mr. Lawrence who went [rejoicing] to Mr. Bacon with the good tidings, that the militia com'anders were inclined to serve under him, as their Generall, in case the Governor would please to give them his own co'missions.

Wee of the house proceeded to finish the bill for the war, which by the assent of the Govern'r and councill being past into an act, the Govern'r sent us a letter directed to his majesty, wherein were these words "I have above 30 years governed the most flourishing country the sun ever shone over, but am now encompassed with rebellion like waters in every respect like to that of Massanello except their leader, and of like import was the substance of that letter, But we did not believe his hono'r sent us all he wrote his Majesty.

Some judicious gentlemen of our house likewise penn'd a letter or remonstrance to be sent his Maj'tie, setting forth the gradations of those erup'ons, and two or three of them with Mr. Minge our clerk brought it me to compile a few lines for the conclusion of it, which I did [tho' not without regret in those watchfull times, when every man had eyes on him, but what I wrote was with all possible deferrence to the Govern'r and in the most soft terms my pen cou'd find the case to admit.

Col. Spencer being my neighbour & intimate friend, and a prevalent member in the council I pray'd him to intreat the Govern'r we might be dissolved, for that was my first and should be my last going astray from my wonted sphere of merchandize & other my private concernments into the dark and slippery meanders of court embarrasments, he told me the Govern'r had not [then] determin'd his intention, but he wou'd move his hono'r about itt, and in ~~two~~ ~~or~~ ~~three~~ ~~dayes~~ ~~we~~ ~~were~~ dissolved, which I was most heartily glad of, because of my getting loose againe from being hampered amongst those pernicious entanglem'ts in the labyrinths & snares of state ambiguities, & which untill then I had not seen the practice nor the dangers of, for it was observ'd that severall of the members had secret badges of distinction fixt upon 'em, as not docill enough to gallop the future races, that court seem'd dispos'd to lead 'em, whose maxims I had oft times heard whisper'd before, and then found confirm'd by diverse considerate gentlem'n viz't. "that the wise & the rich were prone to ffaction & sedition but the fools & poor were easy to be governed."

Many members being met one evening nigh sunsett, to take our leaves each of other, in order next day to return

homewards, came Gen^l. Bacon with his handfull of unfolded papers & overlooking us round, walking in the room said “which of these Gentlemⁿ shall I interest to write a few “words for me, where every one looking aside as not willing to meddle; Mr. Lawrence pointed at me saying “that gentleman writes very well which I endeavouring to excuse Mr. Bacon came stooping to the ground and said “pray S^r Do “me the ho^r to write a line for me.

This surprising accostm^t shockt me into a melancholy consternation, dreading upon one hand, that Stafford county woud feel the smart of his resentment, if I should refuse him whose favour I had so lately sought and been generously promis^d on their behalf; and on th^other hand fearing the Govern^rs displeasure who I knew woud soon hear of it; what seem^d most prudent at this hazardous dilemma, was to obviate the present impending peril; So Mr. Bacon made me sit the whole night by him filling up those papers, which I then saw were blank com^{issions} sign^d by the Govern^r incerting such names & writing other matters as he dictated, which I took to be the happy effects of the consult before mentioned, with the com^{anders} of the militia because he gave me the names of very few others to put into these com^{issions}, and in the morning he left me with an hours worke or more to finish, when came to me Capt. Carver, and said he had been to wait on the Generall for a com^{ission}, and that he was resolved to adventure his old bones against the Indian rogues with other the like discourse, and at length told me that I was in mighty favour—and he was bid to tell me, that whatever I desired in the Generals power, was at my service, I pray^d him humbly to thank his hon^r and to acquaint him I had no other boon to crave, than his promis^d kindnesse to Stafford county, for beside the not being worthy, I never had been conversant in military matters, and also having lived tenderly, my service cou^d be of no benefit because the hardships and fatigues of a wilderness campagne woud put a speedy period to my daies: little expecting to hear of more intestine broiles, I went home to Patomack, where reports were afterwards various; we had account that Generall Bacon was march^d with a thousand men into the florest to seek the enemy Indians, and in a few daies after our next news was, that the Govern^r had sum^{oned} together the militia of Gloucester & Middlesex counties to the number of twelve hundred men, and proposed to them to follow & suppress that rebell Bacon, whereupon arose a murmuring before his face “Bacon Bacon Bacon, and all walked out of the field, muttering as they went “Bacon Bacon Bacon, leaving the Governor and those that came with him to

themselves, who being thus abandon'd wafted over Chesapeake bay 30 miles to Accomack where are two counties of Virginia.

Mr. Bacon hearing of this came back part of the way, and sent out parties of horse patrolling through every county, carrying away prisoners all whom he distrusted might any more molest his Indian prosecu^ron yet giving liberty to such as pledg'd him their oaths to return home & live quiet; the copies or contents of which oaths I never saw, but heard were very strict, tho' little observed.

About this time was a spie detected pretending himself a deserter who had twice or thrice come and gone from party to party and was by councill of warr sentenced to death, after which Bacon declared openly to him, "that if any one in the army wou'd speak a word to save him, he shou'd not suffer," which no man appearing to do, he was executed, upon this manifestation of clemency Bacon was applauded for a mercifull man, not willing to spill Christian blood, nor indeed was it is said, that he put any other man to death in cold blood, or plunder any house; nigh the same time came Maj'r Langston with his troop of horse and quartered two nights at my house who [after high compliments from the Generall] told me I was desired "to accept the Licutenancy for preserving the peace in the 5. Northern counties betwixt Potomack & Rappahanock rivers, I humbly thank'd his hono'r excusing myself, as I had done before on that invitation of the like nature at James town, but did hear he was mightily offended at my evasions and threatened to remember me.

The Govern'r made a 2d. attempt coming over from Accomack with what men he could procure in sloops and boats, forty miles up the river to James town, which Bacon hearing of, came againe down from his fforest pursuit, and finding a bank not a flight shot long, cast up thwart the neck of the peninsula there in James town, he stormed it, and took the town, in which attack were 12. men slaine & wounded but the Govern'r with most of his followers fled back, down the river in their vessells.

Here resting a few daies they concerted the burning of the town, wherein Mr. Laurence and Mr. Drumond owning the two best houses save one, sat fire each to his own house, which example the souldiers following laid the whole town with church and State house in ashes, saying, the rogues shoud harbour no more there.

On these reiterated molestac'ons Bacon calls a convention at Midle plantation 15. miles from James town in the month of August 1676, where an oath with one or more proclamations

were formed, and writts by him issued for an Assembly; the oaths or writts I never saw, but one proclamation com'anded all men in the land on pain of death to joine him, and retire into the wilderness upon arrival of the forces expected from England, and oppose them untill they should propose or accept to treat of an accomodation, which we who lived comfortably could not have undergone, so as the whole land must have become an Aceldama if gods exceeding mercy had not timely removed him.

During these tumults in Virginia a 2d. danger menaced Maryland by an insurrection in that province, complaining of their heavy taxes &c. where 2 or 3 of the leading malcontents [men otherwise of laudable characters] were put to death, which stifled the farther spreading of that flame. Mr. Bacon, [at this time] press't the best ship in James river carrying 20 guns and putting into her his Lieutenant General Mr. Bland [a gentleman newly come thither from England to possess the estate of his deceased uncle late of the council] and under him the forementioned Capt. Carver formerly a com'ander of Merch'ts ships with men & all necessaries, he sent her to ride before Accomack to curb and intercept all small vessels of war com'ission'd by the Govern'r com'ing often over and making depredations on the Western shoar, as if we had been fforreign enemies, which gives occasion in this place to digresse a few words.

Att first assembly after the peace came a message to them from the Govern'r for some marks of distinction to be set on his loyal friends of Accomack, who received him in his adversity which when came to be consider'd Col. Warner [then Speaker] told the house "Ye know that what mark of distinction his hono'r could have sett on those of Accomack unlesse to give them ear marks or burnt marks for robbing & ravaging honest people, who stay'd at home and preserv'd the estates of those who ran away, when none intended to hurt 'em.

Now returning to Capt. Carver the Govern'r sent for him to come on shoar, promising his peaceable return, who answer'd, he could not trust his word, but if he wou'd send his hand & seal, he wou'd adventure to wait upon his hono'r which was done, and Carver went in his sloop well arm'd & man'd with the most trusty of his men where he was caress'd with wine &c. and large promises, if he would forsake Bacon, resigne his ship or joine with him, to all which he answer'd that "if he served the Devill he woud be true to his trust, "but that he was resolved to go home and live quiet.

T

In the mean time of this recepc'on and parley, an armed boat was prepared with many oars in a creek not far off, but out of sight, which when Carver sail'd, row'd out of the creek, and it being almost calm the boat out went the sloop whilst all on board the ship were upon the deck, staring at both, thinking the boats company coming on board by Carvers invitation to be civilly entertained in requitall of the kindness they supposed he had received on shoar, untill coming under the stern, those in the boat slipt nimbly in at the gun room ports with pistolls &c. when one courageous gentleman ran up to the deck, & clapt a pistoll to Blands breast, saying you are my prisoner, the boats company suddainly following with pistolls swords &c. and after Capt. Larimore (the com'ander of the ship before she was presst) having from the highest and hindmost part of the stern interchang'd a signal from the shoar, by flirting his handkercher about his nose, his own former crew had laid handspikes ready, which they [at that instant] caught up &c. so as Bland & Carvers men were amazed and yielded.

Carver seeing a hurly burly on the ships deck, woud have gone away with his sloop, but having little wind & the ship threat'ning to sink him, he tamely came on board, where Bland & he with their party were laid in irons, and in 3. or 4 daies Carver was hang'd on shoar, which S'r Henry Chichelly the first of the councill then a prisoner, [with diverse other gentlemen] to Mr. Bacon, did afterwards exclaime against as a most rash & wicked act of the Govern'r he in particular expecting to have been treated by way of reprizall, as Bacons friend Carver had been by the Govern'r. Mr. Bacon now returns from his last expedic'on sick of a flux; without finding any enemy Indians, having not gone far by reason of the vexations behind him, nor had he one dry day in all his marches to and fro in the fforest whilst the plantations [not 50. miles distant] had a sum'er so dry as stinted the Indian corn and tobacco &c. which the people ascribed to the Pawawings i. e. the sorceries of the Indians, in a while Bacon dyes & was succeeded by his Lieuten't Gen'll Ingram, who had one Wakelet next in com'and under him, whereupon hasten'd over the Govern'r to York river, and with whom they articed for themselves, and whom else they could, and so all submitted and were pardoned exempting those nominated and otherwise proscribed, in a proclamac'on of indemnity, the principall of whom were Laurence and Drum'ond.

Mr. Bland was then a prisoner having been taken with Carver, as before is noted, and in a few daies Mr. Drumond

was brought in, when the Govern'r being on board a ship came im'ediately on shore and complimented him with the ironical sarcasm of a low bend, saying "Mr. Drumond! you are very unwelcome, I am more glad to see you, than any man in Virginia, Mr. Drumond you shall be hang'd in half an hour;" who answered What yo'r hono'r pleases, and as soon as a council of war cou'd meet, his sentence be dispatcht & a gibbet erected [which took up near two houres] he was executed.

This Mr. Drumond was a sober Scotch gentleman of good repute with whome I had not a particular acquaintance, nor do I know the cause of that rancour his hono'r had against him other than his pretensions in com'on for the publick but meeting him by accident the morning I left the town, I advis'd him to be very wary, for he saw the Govern'r had put a brand upon him, he [gravely expressing my name] answered "I am in over shoes, I will be over boots," which I was sorry to heare & left him.

The last account of Mr. Laurence was from an uppermost plantation, where he and ffour others desperado's with horses pistolls &c. march'd away in a snow ancle deep, who were thought to have cast themselves into a branch of some river, rather than to be treated like Drum'ond.

Bacons body was so made away, as his bones were never found to be exposed on a gibbet as was purpos'd, stones being laid in his coffin, supposed to be done by Laurence.

Near this time arriv'd a small fleet with a regiment from England S'r John Berry admirall, Col: Herbert Jefferies com'ander of the land forces and Collo: Morrison who had one year been a former Govern'r there, all three joined in a com'ission with or to S'r William Barclay, soon after when a generall court, and also an assembly were held, where some of our former assembly [with so many others] were put to death, diverse whereof were persons of honest reputations & handsome estates, as that the Assembly petitioned the Govern'r to spill no more bloud, and Mr. Presly at his coming home told me, he believed the Govern'r would have hang'd half the country, if they had let him alone, the first was Mr. Bland whose friends in England had procured his pardon to be sent over with the fleet, which he pleaded at his tryall, was in the Govern'rs pocket [tho' whether 'twas so, or how it came there, I know not, yet did not hear 'twas opealy contradicted] but he was answered by Collo. Morrison that he pleaded his pardon at swords point, which was look'd upon an odd sort of reply, and he was executed; [as was talked] by private instructions from England the Duke of York having sworn "by god, Bacon & Bland shoud dye.

The Govern'r went in the fleet to London [whether by com'and from his Majesty or spontaneous I did not hear] leaving Col: Jefferyes in his place, and by next shipping came back a person who waited on his hono'r in his voyage, and untill his death, from whom a report was whisper'd about, that the king did say "that old fool had hang'd more men in "that naked country, then he had done for the murther of "his ffather, whereof the Govern'r hearing dyed soon after without having seen his majesty; which shuts up this tragedy.

APPENDIX.

To avoid incumbering the body of the foregoing little discourse, I have not therein mentioned the received opinion in Virginia, which very much attributed the promoting these perturbac'ions to Mr. Laurence, & Mr. Bacon with his other adherents, were esteemed, as but wheels agitated by the weight of his former & present resentments, after their choler was raised up to a very high pitch, at having been [so long & often] trifled with on their humble supplications to the Govern'r for his im'ediate taking in hand the most speedy meanes towards stopping the continued effusions of so much English blood, from time to time by the Indians; which com'on sentim'ts I have the more reason to believe were not altogether groundlesse, because my self have heard him [in his familiar discourse] insinuate as if his fancy gave him prospect of finding (at one time or other) some expedient not only to repair his great losse, but therewith to see those abuses rectified that the country was oppressed with through (as he said) the forwardness avarice & french despotick methods of the Govern'r and likewise I know him to be a thinking man, and tho' nicely honest, affable, & without blemish, in his conversation and dealings, yet did he manifest abundance of uneasiness in the sense of his hard usages, which might prompt him to improve that Indian quarrel to the service of his animosities, and for this the more fair & frequent opportunities offered themselves to him by his dwelling at James town, where was the concourse from all parts to the Govern'r and besides that he had married a wealthy widow who kept a large house of public entertainm't unto which resorted those of the best quality and such others as businesse called to that town, and his parts with his even temper made his converse coveted by persons of all ranks; so that being subtile, and having these advantages he might with lesse difficulty discover mens inclinations, and instill his notions where he found those would be imbib'd with greatest satisfaction.

As for Mr. Bacon fame did lay to his charge the having run out his patrimony in England except what he brought to Virginia, and for that the most part to be exhausted, which together made him suspecting of casting an eye to search for retrieval in the troubled waters of popular discontents, wanting patience to wait the death of his oppulent cousin, old Collo. Bacon, whose estate he expected to inherit.

But he was too young, too much a stranger there, and of a disposition too precipitate, to manage things to that length those were carried, had not thoughtfull Mr. Laurence been at the bottom.

RELIGIOUS INTELLIGENCE.

INDIA.

A letter from Mr. *I. D. Pearson*, a missionary in the employ of the London Missionary Society, who succeeded the late Rev. Robert May, in the superintendance of the schools in Chinsura, near Calcutta, to *Divie Bethune*, esq. of this city.

*Chinsura, Near Calcutta, }
August 11, 1819. }*

MY DEAR SIR,

I sit down in haste to acknowledge the receipt of your letter, dated 27th November, last year, addressed to our late lamented friend, my fellow-labourer, the Rev. Mr. May; and inclosing, or accompanied by, 180 dollars, particulars as below. It would doubtless, be a sudden and unexpected grief to you, to hear of our loss in the death of our dear friend, removed from the scene of action in the midst of his days. Since then, the superintendance of the native schools, and the other duties attached to the station, have devolved on me. May the Lord afford me grace and strength, long as my days last, suitably to fulfil them! I, and the rest of my brethren in the mission, cannot but be exceedingly moved at the ac-

tive and liberal zeal displayed by yourself and others, our dear fellow-christians in America, in behalf of the native youth of India. Doubtless their case loudly calls for compassion, immersed as they are at present in the darkness of heathenism! I have already acknowledged, and should I be in time, will again acknowledge, from Capt. Bromley, 60 dollrs received for like purposes from R. Ralston, esq. Philadelphia, and 30 from Rev. T. Read's Society, Delaware.

I was in hopes of having it in my power to say that we had actually commenced operations, to the full extent of the benevolent intentions of the donors; but I find that to fulfil them *in the letter*, would require a lapse of time, if at all to be accomplished, such is the peculiar and vastly different state of the heathen here compared with those bordering upon you. At present, among them is scarcely to be found any willing to give up their children, though unable themselves to support them, if the condition be they are to be brought up as christians. In the mean

time it appears to us, the destitute children, of native Christians, of which there are some few in this part, have at least an equal claim to Christian benevolence; and that on several accounts, the proposed end is more likely to be accomplished through them than by the children of idolaters. Trusting, therefore, it will entirely meet the wishes of the donors, I am looking out for such; and when I have prepared a suitable school house, &c. which will be when the rains have ceased, have little doubt shortly of completing the number. Several weighty reasons, arising from the peculiar state of the natives in this country, lead me to suggest also, that the *christian names* be dispensed with, as likely to prove a bar to the reception and success of those who should go forth to instruct their countrymen. Thus far at present. I hope to write more fully in a short time, and to continue, long as life is spared, a correspondence relative to our missionary work in general. My hands are indeed full. Our last Report—schools 27—2650 children—great exertions are making here in this department.

With other publications I send first productions of the Chinsura press, of which I beg your acceptance; also a copy of Rev. R. May's lectures, published since his death. I acknowledge, also, letters to the late Mr. May, from Mr. Caldwell, Mr. W. Stafford, and the Juvenile Hindoo Society.

Received by Captain Bromley.
 From New-York Sunday School,
 for education of one boy—
 name, Edward Gilbert, § 30
 From six teachers of Sunday
 School, Falmouth, Virginia,
 one boy—name, Samuel B.
 Wilson, 30
 From Hindoo Mite Society, Fe-
 male Sabbath School No. 2,
 New-York, one girl—name,
 Mary Ludlow, 30
 From No. 3, do. one do. Joanna
 Bethune, 30
 From Juvenile Hindoo Society,
 one boy—name. John Edwards
 Caldwell, 30

From Eliza L. Oakey, weekly as-
 sociation in Albany, one boy—
 William James. 30

[*Christian Herald.*

ACCOUNT OF THE SAUDS.

We noticed in our last, the incidental assistance which is now afforded to the spread of the gospel in India, by the novel exertions of resident Europeans. There are various other encouraging considerations which have occurred to our minds with deep interest, as we have pursued the train of our reflections, which we propose, as time and space shall permit, to present to the attention of our readers; sure that we can never write to better purpose, than when endeavouring to animate their prayers, and exertions, and hopes, for an *hundred millions* of perishing heathen.

We shall, in the present number, confine our remarks to that preparation for the reception of the true religion, which exists among the natives themselves, in which we see the traces of that Providence which always leads on the progress of the church.

Accounts have, of late, frequently been published, of the discovery of sects among the Hindoos;* who, like those described in the extracts at the close of these remarks. "utterly reject and abhor all kinds of idolary." These sects are evidently prepared to receive, and to hear the Christian missionary; and, as they are approached, they will doubtless often be found "anxious to become acquainted with the Christian religion." In the rise of these sects, however, there appears another encouragement which may not at first strike the mind; for, whence is it, that amid nations given to idolatry there arise such sects? Is it not, that after all their madness and folly, there is still an inward dissatisfaction with the absurdities and wickedness of their own degrading worship? an inward impression that there is one only living and true God? Indeed, we are credibly informed, that the heathen of India, debased as they are in all their

* See *Christian Herald*, p. 215, Vol. VI.

sentiments respecting Him, do generally acknowledge, that their idols were only deities, occupying for a season the place of the great Supreme; do generally admit, that idolatry is suited only to an age of corruption and baseness.

This, in our opinion, is the fact that accounts for the increase of the sects devoted to the worship of the one God; and it more than justifies the assertion of the report of the Church Missionary Society, published in our last, that "*Hindoo deists are shaking to the foundation the religion of their country.*" It justifies the assertion which we think we may venture to make, that the light of nature, and the power of conscience, are made more and more in the course of divine providence, to prepare the way for the approaching light of revelation.

The extract referred to, gives an account of the *Sauds*, a religious sect in the upper provinces, and it is taken by the "*Oriental Star*," from the second report of the "*Calcutta Committee.*"

1. "In March, 1816, I went with two other gentlemen from Futteh-gurh, on the invitation of the principal persons of the *Saud* sect, to witness an assembly of them, for the purpose of religious worship, in the city of Furrukhabad, the general meeting of the sect being that year in that city.

2. "The assembly took place within the court-yard, (*Dalan*) of a large house. The number of men, women, and children, was considerable; we were received with great attention, and chairs were placed for us in front of the *Deurhee* or hall. After some time; when the place was quite full of people, the worship commenced. It consisted solely in the chaunting of a hymn, this being the only mode of public worship used by the *Sauds*.

3. "At subsequent periods, I made particular enquiries relative to the religious opinions and practices of this sect, and was frequently visited by Bhuwanee Dos, the principal person of the sect, in the city of Furrukhabad.

4. "The following is the substance of the account given by Bhuwanee Dos, of the origin of his sect.

5. "About the Sumbut year 1600, or 177 years ago, a person named Beer,bh,an, inhabitant of Beej, hasur near Narnoul, in the province of Delhi, received a miraculous communication from Ooda Dos, teaching him the particulars of the religion now professed by the *Sauds*—Ooda Dos, at the same time gave to Beer,bh,an marks by which he might know him on his re-appearance: 1st That whatever he foretold should happen. 2d. That no shadow be cast from his figure. 3d. That he would tell him his thoughts. 4th. That he would be suspended between heaven and earth. 5th. That he would bring the dead to life.

6. "Bhuwanee Dos presented me with a copy of the *Pot,hee*, or religious book of the *Sauds*, written in a kind of verse, in the *Thent-h* Hindee dialect, and he fully explained to me the leading points of their religion.

7. "The *Sauds* utterly reject and abhor all kinds of idolatry, and the Ganges is considered by them with no greater veneration than by Christians, although the converts are made chiefly, if not entirely, from among the Hindoos, whom they resemble in outward appearance. Their name for God is *Sutgur*; and *Saud*, the appellation of the sect, means servant of God. They are pure deists, and their form of worship is most simple, as I have already stated.

8. "The *Sauds* resemble the Quakers in their customs, in a remarkable degree.

9. "Ornaments, and gay apparel of every kind, are strictly prohibited; their dress is always white.

10. "They never make any obeisance or sulam.

11. "They will not take an oath, and they are exempted in the courts of justice; their asseveration as that of the Quakers, being considered equivalent.

12. "The *Sauds* profess to abstain from all luxuries, such as tobacco, paun, opium, and wine. They never have nauches or dancing.

13. "All attack on man or beast is forbidden; but in self-defence, resistance is allowable.

14. "Industry is strongly enjoined. The Sauds, like the Quakers, take great care of their poor and infirm people. To receive assistance out of the *punt* or tribe, would be reckoned disgraceful, and render the offender liable to excommunication.

15. "All parade of worship is forbidden. Secret prayer is commended; alms should be unostentatious; they are not to be done that they should be seen of men.

16. "The due regulation of the tongue is a principal duty.

17. "The chief seats of the Saud sect, are Delhi, Agra, Jypoor, and Furrukhabad; but there are several of the sect scattered over the country. An annual meeting takes place at one or other of the cities above mentioned, at which the concerns of the sect are settled.

18. "The magistrate of Furrukhabad informed me, that he had found the Sauds an orderly and well conducted people: they are chiefly engaged in trade.

19. "Bhuwanee Dos was anxious to become acquainted with the Christian religion, and I gave him some copies of the New Testament, in Persian and Hindoostanee, which he said he had read and shown to his people, and much approved. I had no copy of the Old Testament in any language which he understood well, but as he expressed a strong desire to know the account of the creation as given in it, I explained it to him from an Arabic version, of which he knew a little. I promised to procure him a Persian or Hindoostanee Old Testament, if possible.

20. "I am of opinion, that the Sauds are a very interesting people, and that an intelligent and zealous missionary, would find great facility in communicating with them." [*Ib.*]

ANECDOTE.

The following interesting story was related a short time ago, at the

Brighton Bible Meeting, by a stranger, who requested permission to address the company: "The child of a drunken sailor asked him for bread. Irritated by his request, the dissolute father spurned him from him with his foot, and the child fell into the sea from the beach. Nothing could be done from the shore, and the child soon disappeared; but the arm of Providence was extended over him, and by clinging to an oar or raft, that he came near, he floated till picked up by a vessel then under weigh. The child would only tell them his name was Jack, but the humanity of the crew led them to take care of him. *Poor Jack*, as he grew up, was promoted to wait on the officers, received instructions easily, was quick and steady, and served in some actions. In the last he had obtained so much promotion that he was appointed to the care of the wounded seamen. He observed one with a Bible under his head, and shewed him so much attention, that the man, when he was near dying, requested Jack to accept this Bible, which had been the means of reclaiming him from the ways of sin. *By some circumstance poor Jack recognized his father in the penitent sailor.*" Thus far the tale excited so much interest, that when the speaker saw the effect it had produced, he, with a modest bow, added, "Ladies, and gentlemen, *I am poor Jack.*"

GOOD WORKS.

It is a matter of admiration to me how any one, that pretends to the use of reason, can imagine that he should be accepted before God for what comes from himself! For how is it possible that I should be justified by good works, when I can do no good works at all before I be first justified? My works cannot be accepted as good, until my person be so; nor can my person be accepted by God, until first engrafted into Christ.

Bishop Beveridge.