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REMARKS ON MELANCTHON.

MR. EDITOR,

I HAVE read, in your Number for June, an essay 'on the origin of souls,' by a writer who subscribes himself, Melancthon; and by your permission, I will offer a few remarks on the subject, rather in the way of humble inquiry, than with any expectation of elucidating so dark a subject.

This writer acknowledges that his opinion is uncommon and almost singular, for "the prevailing and almost universal opinion, among philosophers and divines says he, is, that in the formation of each human being God produces the soul by an act of immediate creation &c." But Melancthon is not in the least shaken in his opinion by this overwhelming weight of authority. He goes on to say, "In opposition to this, I believe that there is no creation according to the strict and proper sense of the word." Here we have one against thousands; but the one may be right and the thousands wrong:—before examination however, the thing is not very probable. This confidence of the writer seems to increase as he proceeds, for after going through his arguments there is a

sentence which has much the air of boasting, he says, "And now, if I do not deceive myself, my proposition is confirmed by an accumulation of proof which it will be no practicable task to overthrow." But this notwithstanding—he overthrows the whole himself in the next paragraph: and if his arguments were a thousand times more in number, and a thousand times more cogent than they are, this first objection would be sufficient to overthrow them all. The objection is, that Melancthon's doctrine 'of souls producing souls, is absolutely inconceivable, unless he means to represent man as a creator in the highest sense.' To which I would add, that the doctrine of souls producing souls, is absolutely impossible; just as much so, as for a feeble creature to become Almighty God. The soul is a substance, according to this writer's acknowledgment in his first sentence, and therefore unless it has existed from eternity, or has come into being without being created, it must be the work of God, or of the parents: he asserts that it is not from the creating hand of God, but is derived from the first pair of sinners. The question is as simple as ever was proposed, and stands thus, Human souls begin to exist, and must therefore be created. And is not God the creator of every substance? If any creature could produce a soul, then we might believe that the heavens and the earth were the work of some creature. But does Melancthon mean that God in creating the first pair virtually created all their offspring, by giving them, by a law of nature, power to produce not only bodies but souls? If he would maintain, as some have done, that all souls were created at once, and were all, with the germ of the bodies also contained in the loins of Adam, this would do; and I am surprised that being dissatisfied with the common theory, he did not prefer this, for then he would have had no difficulty about the work of creation going on after the six days; and as to connexion with parents, this would have placed the soul and body, at least on an equal footing. But to suppose the first pair to be endued with the power of producing other souls is indeed to delegate to them the power of creation; and if this may be communicated all divine attributes may be. But how does Melancthon dispose of this troublesome objection? Strangely enough. He solemnly disavows the intention of "insinuating that man is a creator in any other than a very low and figurative sense;" and illustrates his meaning by the figurative language applied to the farmer, when we say, "he has created an *Eden in the wilderness*, or to a masterly poet, that he has created an *Iliad*, &c." Now, how

this illustration applies to the objection, does not appear. What analogy is there between the labour of the hands directed by skill, or the works of genius the fruits of a fertile imagination; and the bringing into being a rational and immortal spirit which had no existence before? There is no figure here, unless it were a figure to create the universe; for I aver, and it needs no proof, that one soul requires to be created as much as another; the one which begins to exist to day must have a creator as certainly as the soul of Adam; and if God does not produce it man must, and is therefore, by this doctrine constituted a creator. There can be no evasion of this conclusion, unless by an attempt to set up a distinction between begetting a soul and creating a soul. (I beg the reader's pardon for the strangeness of this language but it is unavoidable.) Melancthon affirms that it descends from parents,—is derived from the first pair; and it is clear enough from his method of answering the second objection, that this is his idea; for he asks the objector, “whether he knows so much of the nature of spirits, which are substances totally different from matter, as to decide peremptorily that they cannot produce their like without any loss or diminution of their powers?” Now I beg permission to answer this question; we do know so much of spirits as to be assured that a soul is *one and indivisible*, and therefore cannot multiply itself by giving off any portions of its own substance: very well; this Melancthon admits. Then I proceed to say, that if one soul produces another, it must be by what I call an act of creation; for it causes a substance to begin to exist which had no being before. How it does this, it seems we are not permitted to inquire, for it is admitted to be ‘inexplicable and incomprehensible.’ It was well to cut off all occasion of curious and unnecessary questions; yet it does not fully appear that some might not be pertinent, although they should prove somewhat perplexing—*e.g.* How can a corporeal act be the means of producing an immaterial spirit? Or if the soul be produced by a mental act, is the soul of the parents conscious of this exertion of mighty power? Is it an intelligent act, in which the end accomplished is designed? And how can this be, if the effect be in a great measure unknown? And if our souls be the production of the souls of both parents, how do they concur in exerting a simultaneous energy? And how can one simple indivisible substance have two distinct substances for the cause of its existence? It may perhaps be useful for Melancthon to ponder these, and such like questions, but I mean not to urge them, or to dwell upon

them, except to say that before I embrace the *new doctrine*, I must at least see that an answer is possible.

But, perhaps, some may think, that all the difficulty attending this doctrine may be removed by referring the effects in question to 'a law of nature appointed by God.' Writers of a certain school have been very fond of attributing every thing to *nature*, or *the laws of nature*; but I am persuaded Melancthon is not of this school. But still there seems to rest an obscurity on the subject of power communicated through a long chain of causes; such as we see in the production of animals, and vegetables, by the original creation of one pair, or one tree, or plant. These go on to propagate their kind from the beginning of the world. On this subject I shall make but one observation. As every effect must have in operation when it is produced an adequate cause, it is evident, that the whole power necessary to give existence to each succeeding effect must be communicated through the whole chain, or the original cause which produced the first effect must operate at every step of the progress; now as the whole power necessary to produce a fruit is certainly not in the tree; nor the whole power necessary to produce an animal in the immediate progenitors, therefore, the original cause operates at every step, and is as energetic in the production of every fresh individual of the species as in the creation of the first; and laws of nature are nothing else than the uniform, fixed order, according to which, this first cause operates.

The argument derived from the analogy of the body seems to have great weight with your correspondent. He seems to think it reasonable that our souls should be as near of kin to our parents as our bodies: but would it not have been well to examine this analogy a little more carefully? Are our parents the authors of one particle which goes to form the body of their child? If they could produce the least material substance, which had no existence before, then I would admit that they might give being to a spiritual substance; for although the latter is much more noble, yet if we grant to any being a power to produce any new substance, we invest him with omnipotence; for the mind of man can form no higher conception of omnipotence, than the bringing something out of nothing. But even the organization of our bodies is not performed by the skill and power of parents. They are feeble and blind instruments, but the power is of God: and in the formation of every new body, Almighty power is as necessary as in the creation of the body of Adam. The analogy then is strongly against this new opinion. Shall we

deny that parents can give existence to a single particle of matter, and yet attribute to them the power of producing a soul?' But GOD IS THE MAKER OF OUR BODIES AND THE FATHER OF OUR SPIRITS.

SIMPLICIUS.

BIOGRAPHICAL.

A MEMOIR OF REV. WILLIAM GRAHAM.

(Continued from page 263, Vol. IV.)

It would far exceed the bounds of this short memoir, to enter into a detail of the events which followed. Suffice it to say, that immediately after his return home an awakening took place among his people; and things, as to religion, assumed a new aspect. A considerable proportion of the young people with whom he was most intimately acquainted, and in whose welfare he felt the greatest interest, became hopefully pious. He took an active part in this work, and watched over it with great solicitude. Sometime after the work had commenced he said to a friend "when this revival began I thought that if three young men (naming them) would become pious ministers of the gospel I should be satisfied. Now those three have become hopefully pious and have turned their views to the ministry, and I feel as far from being satisfied as ever. I believe I shall never be satisfied while there is one left behind."

Mr. Graham had now an additional occupation to engage his attention—one in which he much delighted, and for which he was peculiarly well qualified. This was the instruction of young men in Theology. Several, who had been subjects of the late revival, had turned their views to the ministry, and were receiving instruction under his care. As he had examined every subject for himself, and had his own peculiar way of treating it, and of expressing himself on it, his instructions had in them, in addition to their solidity, something of the fascination of novelty and originality. When he had been sometime engaged in this occupation, he introduced, what he had been long thinking of, a regular set of lectures on the "Philosophy of the Human Mind." In those lectures

it was his object to give a concise and perspicuous view of the operations and affections of the mind and heart; and to shew their connexion with christian experience. He adapted his preaching to his lectures, and his sermons, on this plan, may fairly be considered as perfect originals; at least as much so, as sermons clearly and unequivocally expressing the orthodox, evangelical doctrines, could well be. This new manner of preaching was highly acceptable, not only to the young, who might be supposed to be fond of novelty; but also to the aged and experienced christian. His manner of tracing and explaining christian experience was so simple and perspicuous, that all were delighted. It is however remarkable that this mode of preaching was never adopted by any of his pupils, although apparently delighted with it themselves. Whether they thought there was something in it too difficult for them properly to manage; or, that there was something in the plan itself objectionable, is not known; but so it was, that as with him it originated, so with him it died. It is to be regretted that he left no written specimens of this peculiar manner of sermonizing; but none have been found amongst his papers. Indeed he wrote but little on any subject. His early habits of life were unfavourable for acquiring a ready use of the *pen*; but in addition to this, he had a tremor in his hand and fingers, which made it very inconvenient and difficult for him to write. His various occupations also left him but little leisure for writing; and it was moreover no easy matter for him to bring his thoughts to wait for his pen.

The study of human nature, in a philosophical point of view, was one to which his thoughts had been frequently turned ever since he left college. While there, he was very much delighted with the study of natural philosophy. He saw that the Newtonian plan of Philosophising must be right; and the certainty which in this way had been attained, was highly gratifying to his mind. But when he came to the study of Moral philosophy he found the case considerably different. Dr. Witherspoon's lectures on the subject, though in many respects excellent, left some things involved in great obscurity. Mr. Graham endeavoured, but ineffectually, to penetrate the mist, until the state of his mind became painful and distressing. Dr. Witherspoon, in an address to his class at the close of his lectures, observed that in moral philosophy there were difficulties which the present state of human knowledge did not enable us to solve; but he had no doubt the time would arrive and perhaps at no distant day, when

these difficulties would be removed, and we enjoy as much certainty and perspicuity in moral as in natural philosophy. Mr. Graham immediately, as he expressed it, "Felt his heart burn within him." "Oh," said he to himself, "that I might live to see that day! But alas I shall not! Difficulties so great as those which rest on this subject cannot be removed in so short a time!" A gleam of hope however arose within him, and he devoted much of his thoughts afterwards to the subject. He soon found that man himself was not understood, and that to this source was to be traced much of the obscurity which spread over moral subjects. The first books from which he derived aid on the subject were Bishop Butler's sermons, and some of the writings of Lord Kaimes. Although he was of opinion that the latter had not turned his attention to the most important parts of the subject, yet, so far as he had gone, he had taken the right track. Reid's *Essays on the Mind*, afterwards fell into his hands, where he found the subject treated much at large, and with great ability; but, as an accurate observer of human nature, he thought him inferior to Kaimes, so far as Kaimes had attended to the subject. But although he obtained considerable aid from the books just mentioned, his system and opinions were chiefly formed from his own original reflections and observations; for originality of thought was one of his distinguishing characteristics. When he had progressed so far in the philosophy of the human mind as to have formed a system satisfactory to himself, he began to examine its conformity to christian experience, and to the representations of human nature given in the scriptures; and their exact conformity gave him great pleasure, and satisfied him of the truth of his system. The active principles of human nature he found to be very accurately distinguished by the apostle Paul, when he denominates them the "*Desires of the flesh and of the mind.*" Although several divines had adopted modes of expression not very consistent with a philosophical view of human nature, yet they were found not to be authorised by scripture.

In the Autumn of the year 1791, the Synod of Virginia, which then comprehended not only the whole state, including Kentucky, but also the Presbytery of Red-stone in the western parts of Pennsylvania, turned their attention to establishing and patronizing Seminaries for the education of youth intended for the gospel ministry. They resolved there should be one in Virginia, and one in the bounds of the Red-stone Presbytery, and recommended to the Transylvania,

(Kentucky,) Presbytery to establish one in their bounds. It was determined that the Virginia Seminary should be in Rockbridge county, under the care of Mr. Graham as President. As the late revival had been more extensive in Prince Edward and the adjoining counties, than in Rockbridge, and the people more wealthy, it was very natural for them to suppose that Prince Edward would be a more eligible place for the proposed Seminary than Rockbridge. Accordingly the trustees of Hampden Sydney, through the Hanover Presbytery, prepared a petition to be presented to Synod at their next meeting, praying that the Seminary should be established at Hampden Sydney, and that Mr. Graham should remove to Prince Edward to take upon him the presidency. The trustees of Liberty-Hall being informed of this, prepared a counter petition to be presented to Synod through the Lexington Presbytery. Both petitions came before Synod at their meeting in September 1792, and after due deliberation they determined that Mr. Graham's prospects of usefulness in Rockbridge and Prince Edward were so nearly equal, that they could not with propriety decide; and therefore left it to him "to do in the affair what should appear to him most conducive to the interest of the church of Christ and his own comfort and happiness." The matter being thus referred to himself, he took some time for consideration, and on the next day reported to Synod "That he did not conceive it to be his duty to remove from his present charge."

The Virginia Theological Seminary (as I suppose we may call it) being thus established in Rockbridge, the trustees of Liberty-Hall immediately turned their attention to the providing of funds for the erection of buildings more extensive than any they had provided heretofore. This was rendered necessary, not only by the probable increase of students, but because their former building had been destroyed by fire.

At a meeting of the board held in April 1793, it appeared that a committee which had been appointed at a previous meeting "to open subscriptions for the increase of the funds, and to set on foot means for preparing materials for building an Academy-house" had been so far successful that the board might venture to employ workmen to erect the necessary buildings.

The business was forwarded with so much zeal and activity, that although the workmen were obtained from a distant county, the buildings for the students and the steward were finished on the 25th December, and a steward was provided ready to enter on the duties of his office on the first of January

following. During this busy summer, Mr. Graham was one of the most active and efficient members of the board, though they generally appear to have attended to their duties with more zeal than is usual in similar bodies. The business of the Academy, however, was not intermitted in consequence of the attention paid by Mr. Graham to the erection of the public buildings. The students went on with their studies as usual during the summer session.

When the academy got into operation in the new buildings, it seemed likely to flourish more than it had done at any former period; the connection however, between it and the Synod of Virginia, was not followed by as important consequences as some had expected. It was soon discovered that the connection was likely to operate in a way inconsistent, if not with the letter, at least with the spirit of their charter, and in a way not entirely conformable to the views and expectations of some who had subscribed to its funds. Considerable care had been taken, in forming the plan to avoid difficulties of this kind; but perhaps it was impossible to establish an efficient connection which would not give the institution somewhat of a sectarian character. Whether it was discovered that there was some incongruity in the connection, or whether it arose from a want of persevering zeal, it does not appear that the Synod made any efficient efforts, and the scheme seems to have been soon neglected and forgotten.* Before the time we are now speaking of, however, some young men had been licensed by the Presbytery of Lexington who had studied divinity with Mr. Graham. It was immediately discovered that, though warm and zealous, they were not superficial declaimers; but possessed a depth and solidity not usually found in young licenciates. Much had been expected from the theological instructions of Mr. Graham, and the performances of these young men did not disappoint that expectation.

Several students were now at the academy who were professors of religion, and who, it was supposed, had the gospel ministry in view; but the number was not considerable. The academy, however, upon the whole, might be considered as flourishing, and its friends formed favorable anticipations of its approaching usefulness.

But the Rector now began to think of withdrawing himself from that laborious and responsible situation which he

* A Committee of the Lexington Presbytery attended three or four of the public examinations of the Students on behalf of the Synod.

had so long occupied. He had spent the vigour of his life in serving the public with very little pecuniary reward to himself.* Old age was now approaching and he could not expect to be long able to encounter the fatigues which he had gone through for twenty years. Moreover, as long as he continued where he now was, he would unavoidably be in the way of a successor.† He thought also it was time to provide a quiet retreat for old age, and the means of settling his family comfortably in the world.

While he was deliberating on this subject, a circumstance took place of considerable importance to the Academy.

The Virginia Assembly, many years before, had presented to Gen. Washington, one hundred shares in the James River Company, and also a number of shares in the Potomac Company. The General refused to accept these for his own private emolument, but agreed to hold them in trust to be applied to some purpose of public utility.

The Canal at Richmond being at length nearly completed, and the shares of the James River Company likely soon to become productive, the General, who was then President of the United States, referred the subject to the Legislature of Virginia, that they might appropriate those shares to the use of a seminary to be erected in such part of the State as they should deem most proper. But the Legislature finding it difficult to determine upon the place, almost every member wishing it to be in his own county, referred the subject back again to the President, requesting him to appropriate those shares to a seminary at such place in the upper country, as he should think most convenient to a majority of its inhabitants.

Mr. Graham being informed of this, called together the board of trustees on the 5th of January 1796, who appointed him and two other members of the board, a committee "To address the President in such manner as to give him a true view of the state of the Academy and of the propriety of the donation being conferred upon it."

* During the first 16 years of the Academy, tuition had been 40 shillings per session. When the new buildings began to be occupied in January 1794, tuition was raised to 50 shillings per session. The tuition money was the only fund out of which the Rector and assistant teachers were to be paid. When the latter had received their compensation, but little, sometimes nothing, was left for the Rector.

† He lived not much more than 100 yards from the Academy, and his land joined and nearly surrounded the land of the trustees on which the Academy was built. He was also pastor of the adjacent congregations

An address was accordingly prepared in a few days, containing a brief history of the Academy, and a statement of its local and other advantages. Mr. Graham also forwarded to the President a manuscript map, which was formed on the occasion, under his inspection, of that part of Virginia which lies west of the Blue-ridge, that the President might see, by inspection, the centrality of the Academy with respect to western Virginia. It is observable that though Mr. Graham had it in view shortly to withdraw from the Academy, and perhaps from the State, he entered into these measures for promoting the prosperity and permanence of the Academy with as much zeal as if it had been something which would promote his own private interest.

In the preceding autumn he had visited the State of Kentucky. On his way to that State he passed through the County of Kenhawa, and when near the mouth of Elk met with an opportunity of going down the Kenhawa river by water to Point Pleasant, while his horse should be taken to that place by land. This opportunity he readily embraced, and the gentleman who accompanied him being well acquainted with the country, landed him occasionally and shewed him the bottom lands bordering on the river. These exceeded, in extent and fertility, any thing of the kind he had ever seen.

When he arrived at Point Pleasant he was much struck with the beauty of the River Ohio, and found that the low grounds bordering on it were larger and nearly as fertile as those on the Kenhawa. His imagination ran rapidly forward to the period when the banks of that beautiful River would be occupied by a crowded population, holding easy communication with every clime from the Lakes to the Gulf of Mexico. The extent and ease of navigation of those western rivers, far exceeding any thing of the kind known elsewhere in the civilized world, struck him with great force. All these local advantages combined, made a great impression on a mind naturally too ardent, and caused him to consider the circumstances on one side of the case in their most favorable point of view; while those on the other side were but little thought of. When he reached Kentucky he was not much pleased with the country, and presently found, moreover, that if he removed to that State he would be expected to take upon him the superintendance of the Transylvania University; but he wished to avoid every thing of that kind, being desirous of spending the remainder of his days in retirement.

While he was at Point Pleasant, a gentleman informed him of a tract of land on the Ohio River, which he understood was for sale, and which he represented as being one of the most desirable surveys on the River. In the month of March 1796, Mr. Graham negociated a purchase of this tract. It contained 6000 acres, and was understood to be nearly all River low-grounds. With the advantages of the River on one side and well timbered hills on the other, which it was supposed could be easily obtained when they should be needed, he thought that 6000 acres of River low-grounds would support a population almost equal to half a county in the older settlements of Virginia. Within a few months after, he visited the land, and although he could not then ascertain its boundaries, its general appearance equalled every thing he had expected. He thought that all who should see it, would be as much fascinated with it as himself; and that he should be able to force on it a settlement of people more choice and unmixed than could be expected to be found almost any where else in the United States. He could also have a comfortable farm for each of his children, and have them all settled round him, within sight of his own dwelling, and spend the remainder of his days in peace and quietness, undisturbed by the noise and bustle or the envy or malignancy of the world. Full of these pleasing dreams he returned to Rockbridge, and sold off his possessions. Expecting to be absent on business, at the close of the summer session, when the trustees would meet of course, before he set out, he wrote them his letter of resignation, which we shall give to our readers entire.

September, 25th 1796.

GENTLEMEN,—After long and solemn deliberation, I have been compelled to come to the resolution of relinquishing the care of that infant Seminary which I have so long endeavoured to cherish. After twenty-two years of anxious toil it would have been one of the happiest events of my life to have seen the Seminary in a condition of permanent and extensive usefulness, and to have aided in its prosperity. But the impracticability of acquiring the conveniences and even the necessaries of life, for myself and my family, whilst my time was spent in discharge of the necessary duties of an office which brought me no return, has induced me to resign my office and title of Rector of Liberty-Hall.

That you gentlemen, may be more abundantly successful in your future efforts, is the desire and prayer of your humble servant."

WILLIAM GRAHAM.

*"The Trustees of Liberty-Hall."**

As Mr. Graham was abroad when this letter was presented to the Board, no reply was at that time given; but in the succeeding month of April the trustees prepared and transmitted the following answer.

"DEAR SIR,

At a meeting in October, 1796, we received your resignation. Your absence then prevented any reply. The reasons you assigned we acknowledge are weighty. We could not help lamenting that hard necessity which deprived us of our Rector, whilst, at the same, as was natural, we felt emotions of gratitude and esteem. We have long been convinced that much time, pains and expense are requisite to fit men for literary occupations; that the business of education is extremely irksome; and therefore that generous encouragement should be given to those who undertake employments of this sort.

We hoped ere now to have been able to reward liberally the officers of the Academy; but a variety of causes have hitherto conspired to render our efforts in a great measure vain. However, notwithstanding the embarrassed state of our affairs we have been happy in seeing the Seminary, for many years, eminently useful in diffusing knowledge, and thereby subserving the general interests of literature and piety. This we attribute, under Providence, to your distinguished talents, and that steady, disinterested zeal which you have uniformly discovered for the prosperity of the Academy. And although pecuniary compensation has been wanting, yet we believe you have the grateful esteem of every good man, and the approbation of him who knows all our ways.

That he may go with you through the remainder of life—that his wisdom may direct and his providence guard you—

* The letter of President Washington to the Governor of Virginia, giving him information that "the hundred shares" in the James River Company were "destined to the use of Liberty-Hall Academy," is dated just ten days before Mr. GRAHAM's letter of resignation.

that every blessing may attend you and your family, is the sincere prayer of the Trustees of Liberty-Hall."

SAMUEL HOUSTON, *Chairman.*"

"The Rev. W. Graham."

April 20th 1797.

Having thus bid farewell to the Seminary over which he had so long presided, and the connection between him and his congregations being dissolved, Mr. Graham proceeded to the banks of the Ohio, to form his settlement in the bosom of an uninhabited wilderness.

He soon found that all his anticipations of peace and comfort were vain and delusive. When the boundaries of his land came to be ascertained he found that a very considerable proportion of the tract were hills of but little present value. None of his friends and acquaintances, who he hoped would have become his neighbours, discovered any disposition to remove to the land he had purchased. As it was necessary from the bargain he had made, to make speedy payments, and as a considerable part of the money must be made from the sale of the land itself, it became necessary to sell to whomsoever would buy, and was able to pay; so that all selection as to the moral or religious characters of the purchasers became at once out of the question. It was not long however until he sold ten or a dozen small tracts, of from one to two hundred acres each, and several families were soon settled on the land. But new difficulties now occurred. The men from whom he purchased, thinking they had sold him too good a bargain, or hoping to reduce him to the necessity of making them some sacrifice to purchase peace, attempted to take advantage of some part of the contract, which was incautiously made on his part, and instituted suit in the County Court of Fairfax, within the jurisdiction of which the plaintiffs resided, for the purpose of setting it aside and repossessing themselves of the land.

Being in Alexandria with a considerable sum of money for the purpose of making a payment, he found it necessary to leave the money in the hands of an old acquaintance, who afterwards lent a considerable sum to a man who became insolvent and the money was lost.

The dispute between him and the men from whom he purchased became more and more complicated, and it seemed as if the remainder of his life was to be spent in expensive and perplexing law-suits. His family in the mean time were growing up in the wilderness without any cultivated society,

and he himself had but little scope for preaching, or the exercise of any of those talents for the promotion of literature and religion which he so eminently possessed. The small settlement he had formed was indeed progressing rapidly in clearing land, and in obtaining from the soil the necessaries and some of the comforts of life, and was likely, under his superintendance, in a few years to exceed, in these respects, almost any other settlement on the river. But these were certainly not the chief occupations for which he was formed. The men from whom he had purchased were obstinate, and it seemed uncertain when or how the dispute would end. The whole case, and the circumstances which had arisen out of it, had become very complicated and perplexing. In this state of things in the latter end of May 1799, he set out from his residence on the Ohio for Richmond on business. In passing from Greenbriar to Rockbridge, the waters being somewhat raised by previous rains, he got his feet wet, early in the morning, in one of the fordings of Dunlop's Creek. He got them wet again during the day in one of the fordings of Jackson's river; and in this state he rode during the remainder of the day, crossing the North mountain in the evening, and arrived at his place of lodging in the night. Here he sat down to a supper of cold bread and milk, and in this state went to bed. At almost any other period of his life, since he left college, this would have laid him on a bed of sickness; but during the last two or three years, his constitution, by constant exposure and exercise, had become considerably hardened, and he felt little or no present indisposition from the circumstance just mentioned. It very probably however had an effect, and predisposed him for what followed.

He made but little stay in Rockbridge, but proceeded on directly towards Richmond. When within about twenty miles of the place last mentioned, he was overtaken by a shower of rain accompanied by a strong wind. He saw a house a few hundred yards from the road and he turned in for shelter; but before he reached the house, his side next to the wind became considerably damp by the blowing rain. The shower was soon over, and he was about proceeding on his journey; but the family, who were piously disposed, suspecting from his appearance, that he was a clergyman, although entire strangers to him, insisted on his staying with them until the next morning. Their solicitations were so urgent, that at length he yielded. The evening being warm, it did not occur to the family, it seems, that a fire ought to have been made. Mr. Graham was unwilling to give them trouble,

and thinking that his constitution had become so hardy, that perhaps the dampness would not injure it, sat the remainder of the evening without drying his clothes, and in this state went to bed. Next morning he rode to Richmond, but found himself very unwell. He was able, however, to attend to business during the day, and in the evening went to Col. Robert Gamble's; whither he had been invited. Here he was seized with a violent pleurisy. The best medical aid was procured, and every attention paid him which friendly hospitality could afford; but it was all in vain. The days of his pilgrimage were over, and on the night of the eighth of June he breathed his last.

It is believed that no person conversed with him respecting the state of his mind on the approach of death. All that is known on this subject is, that he appeared calm and composed, and it is to be presumed that, in his case, it was not the calmness and composure of insensibility, but arose from a well-grounded confidence of his acceptance in the Beloved.

His body was interred in the old church-yard on Richmond Hill, and a few years after, a marble slab was placed over the grave by his eldest son; the principal part of the expense of which was defrayed by a subscription raised in Rock-bridge.

It is said that "the righteous is taken away from the evil to come." It would seem that this would apply to his case. His affairs had become so involved that it would have required many years of anxious toil to have extricated them; and it is even probable that this could not have been done. He was sensible that his business had become very difficult and precarious and he began to endeavor to look forward to the event, whatever it might be, with composure. To an old acquaintance, who travelled with him from Greenbrier to Rock-bridge in his last journey, which has already been mentioned, he expressed himself with great resignation, when conversing about the state of his affairs. What he might have done had he lived is not known, but his death put all chance of extricating his affairs completely out of the question. The result of the whole was, that his family was thrown on the world without any thing which they could call their own.

We have now brought this short memoir to a close and shall not detain the reader much longer by attempting a lengthy and elaborate character of him whose life we have thus attempted briefly to delineate. The reader has doubtless, already formed for himself an opinion on some of the most prominent parts of the character of the deceased, and to

descend to minutiae would perhaps be of little use. It may not however be improper to notice a few points of his character which the foregoing narrative has not brought forward distinctly to view. He had naturally a very strong desire for the acquisition of property. This is a desire which is certainly not wrong in itself; but it is one which a good man may easily and imperceptibly indulge to excess, without being guilty of any fraud or injustice with respect to others. It is doubtless very difficult for a man, even in his most calm and lucid moments to prescribe to himself the exact limits of duty in this respect, and say to himself "thus far thou mayest go and no farther." And even if he could, at such times thus prescribe, yet, presently, when engaged in the bustle and business of life, when circumstances arose to excite and to invigorate his desire of wealth, he would find that the limits which he had prescribed, would become more and more confused and indistinct, until, at length he might far overpass them without perceiving it himself. For it is the nature of every strong desire to darken the perception of duty, and form in the mind excuses for itself. We will not contend that the subject of our memoir was never, in this way, led too far; but although the desire of wealth in him was strong,* the desire of being useful was stronger. The great portion of his life which he devoted to the public good without any adequate reward, we consider a proof of this; but exclusive of this general and uniform devotion to the public good, various occurrences of his life furnished additional proof that this desire of being useful was a living and an abiding principle within him. Devotion to the public good was not, in him, the empty love of applause, which often assumes the name of patriotism and benevolence; but a real and sincere desire of promoting the interests of his fellow men. We do not mean to say that the love of applause never mingled itself with the motives which influenced his conduct. This would be to say that he was an angel and not a man; but we mean to say, that benevolence and a sense of duty were the prevailing motives, and the love of applause only occasional and subordinate, and which generally met with his own disapprobation. He naturally had a quick and acute perception of the ridiculous and incongruous in human conduct, and had a strong propensity to satire. Superficial pretenders to wisdom and knowledge sometimes drew from him severe re-

* The reader has seen that this desire never was gratified in any considerable degree.

marks, for which they never forgave him. A talent and propensity to satire and sarcasm may be considered as an unfortunate part of the constitutional character of most men, particularly of a minister of the gospel. If indulged, it is more likely to irritate than reform; and to restrain it is painful. Although the subject of our memoir doubtless generally restrained this propensity, yet as he sometimes indulged it, it created him enemies who occasionally had it in their power to impair his comfort and diminish his usefulness. This talent however, or talents intimately connected with it, was sometimes useful to him as Rector of the academy. When young men who had flagrantly violated the laws of the institution were brought before him, apparently determined to outbrave everything, it was sometimes astonishing to see how soon his penetrating eye, and keen sarcasms would humble them in the dust, and make them look as if they wished to sink into non-existence. But although he could thus render himself terrible to the contumacious, to the humble and intelligent student he was as a father and a friend. Few men found more delight in "teaching the young idea how to shoot," and he took a great interest in the welfare and prosperity of such of his students as promised future usefulness.

As a divine he was strictly and fully orthodox. He considered the various plans which had been fallen upon to soften and modify the orthodox doctrines, as calculated to relieve the imagination rather than the understanding, and as not removing the supposed difficulties of the system, but only withdrawing them a little out of sight: which indeed might satisfy superficial minds, but, he thought, could be of no use to men of sense.

He was not a great reader: perhaps he did not read enough. Books he said were generally of little use to him, except that they served as indexes to direct his mind to subjects to think upon, and, as to many of them, he thought reading over the table of contents, at the beginning of the book, answered this purpose as well as reading the book regularly through. Indeed thinking was his principal occupation. When a subject occurred to his thoughts which he wished to understand, his practice was to trace it as far as he could, at the time, or his leisure would permit. If he could not go through with the subject then, he would return to it again months or years after, and trace it on as much farther as he could, and thus go on from time until he got through. When he got through, if it was a subject suitable to be formed into a sermon, he would ask himself "How can

I arrange and express this subject so that my people will understand it? Can I find such terms to express the principal ideas and such illustrations as are familiar to common people and which they can easily understand? And he made it a rule, when he had fixed upon the words to express the principal ideas, to use those words, when treating on the same subject, invariably in the same sense. Some writers and speakers, he said, were unintelligible because they used their words in so many different senses that it was sometimes impossible to know what particular meaning was intended. The consequence of the practice he pursued was, that he made the most abstruse subjects so plain that scarcely any of his hearers found the least difficulty in understanding them, when explained by him.

We cannot better close this article than by a short character of the deceased extracted from a letter addressed to us some time ago by one who was several years well acquainted with the person of whom he writes. Our correspondent after some remarks on the subject of writing memoirs, proceeds thus: "Mr. Graham in my estimation, had as deep an acquaintance with the heart, and was able to trace, as he would have expressed it, *its various windings*, with as much accuracy and facility as any man I have ever seen in the sacred desk. In logical reasoning he was excelled by very few. His preaching was always interesting and instructive, often impressive in the highest degree. He excelled in directing the studies of young men preparing for the gospel ministry, and always urged the propriety of consulting divine revelation as the infallible standard of faith and practice, unshackled by the opinions of men, however they might be celebrated for their talents or piety. He was pointedly opposed to the plan of *reading* sermons, from the pulpit, and recommended that the subject to be discussed should be carefully studied, and, if time would permit, that the discourse should be written, reviewed and corrected with care, but not committed to memory; least the mind should be cramped and the speaker prevented from introducing any thing he had not written; alledging, at the same time, that the most appropriate ideas—the very best parts of a discourse, often occur to the preacher during the delivery of his sermon, when he is not confined to a discourse previously committed. This subject deserves to be considered by some of the young preachers of the present day."

"To his mother Mr. Graham considered himself much indebted in reference to his eternal interests; and always spoke

of her instructions and example with the warmest filial gratitude."

"From Butler's Analogy"* he thought he had derived more advantage than from any other book, the Bible excepted. He esteemed the works of Butler and disrelished "Boston's Four-fold State" because the first gave exercise to his mind, or, as he expressed it, "gave him something to think on"—the latter did all the thinking for him."

"That the part of the State in which Mr. Graham resided is much indebted to him as the instrument chiefly employed in producing that attention to good morals—to literature and religion, which the citizens still manifest, none of his cotemporaries will hesitate to acknowledge."

The writer of this article has nothing more to add to the memoir; but he feels unwilling to lay down his pen, until he assures his readers, that when he commenced he did it under a strong conviction that he was, in several respects, very incompetent to the task. That conviction has accompanied him through the whole execution of the work, and he certainly should never have undertaken it, if he had seen any probability of its being executed by a better hand: but as he saw no probability of this, he thought it better that the public should be furnished with even an imperfect sketch of the life of one of its most important benefactors, than not be furnished at all.

* Our Correspondent is perhaps in this a little inaccurate, It is believed that as a book of profound reasoning on human nature Mr. Graham preferred Butler's Sermons; but he thought very highly of the Analogy.

ON THE APPLICATION OF THE TITLE CHRISTIAN.

Frequent complaints are made by *Unitarians*, that they are not acknowledged by *orthodox* churches, to be christians. And they seem to think that thus an injury is done them, or a right withheld from them. In some cases, a great outcry has been made against orthodox illiberality and bigotry on this account—But with what reason? Those called orthodox never for a moment imagine that Unitarians do not possess as perfectly as any people can do, the rights of citizens; that they are not entitled to all the offices of justice and kindness to which any can lay claim. Such things are not even dreamed of by them. Still, however, they cannot honestly say that Unitarians are christians. The reason is because

they do not find that Unitarians even profess to believe that which in their judgment, is essential to true christianity. For what is the import of the *christian name*? In answer to this question, let the following passages of scripture be duly considered.

John iii. 3. Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God. See also verses 5, 6, 7. John i. 12, 13. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—Eph. ii. 1. And you hath he quickened who were dead in trespasses and sins. 1 John ii. 29.—If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, iii. 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, &c.

From these and many other passages of scripture we conclude that *regeneration* is indispensably necessary. By regeneration, we mean “that work of the Holy Spirit, by which we experience a change of heart.” Now he, and he only is a christian, who has experienced this change; and he only is to be *reputed* a christian, who, professing this change, maintains a life and conversation in some good degree consistent with his profession—Let the reader peruse *Witherspoon* and *Doddridge* on regeneration.

Again, the doctrine of justification holds a conspicuous place in the christian system. One need only read the epistles of Paul to the Romans and Galatians to be convinced of this truth. Now as to the way in which we are justified *in the sight of God*, let the following passages of scripture be well studied.—John iii. 16—18. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, &c.—Acts xiii. 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—Rom. iii. 20—28.—Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, *which is* by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference; For all have sinned, and come short of the glory of God; Being justified freely by his grace, through the redemption that is in

Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.—Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness. See also verses 24, 25, of the same chapter.—Rom. v. i. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

This is only a very small part of what the scriptures teach of the same import. And hence we conclude that the scriptures lay down this as the way, and only way of justifying a sinner in the sight of God. He then and he alone is a christian who relies on the Lord Jesus Christ for justification.

Once more—Sanctification is a work of the Holy Spirit, “by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness.” See 1 Thess. v. 23. According to the scriptures this work is indispensable, “For without holiness no man can see the Lord:”—it is carried on by a divine agency: for “It is God that worketh in us both to will and to do of his good pleasure.” And this is the doctrine of the universal church. Now he is not a christian, who is not under the sanctifying influences of the Holy Spirit; and who does not rely on the promised aid of the Spirit to accomplish this great and necessary work. It is not necessary for our purpose to pursue these remarks farther.

As a corollary we would say that he is not a christian who lives an immoral life. But one may discharge ordinary moral duties without being a christian—

A man, too, may successfully study, and forcibly state the evidences of christianity, and yet be no christian. He may be fully convinced of the great facts on which the system is founded, and yet never have felt the life giving influences of the gospel. The evidences of christianity, the history of the text, the whole range of biblical criticism, and the learning

by which the scriptures are illustrated, are either among the externals of christianity, or are employed about its out-works. Many a learned professor after having devoted a long and laborious life to these studies, has had reason to exclaim in the language of a distinguished scholar and commentator, "Heu! vitam perdidit laboriose nihil agendo;" while the humble, unlearned christian has left the world, in all the confidence of unwavering faith, and the transports of triumphant hope.

We say these things, not for the sake of undervaluing biblical learning, but of guarding, if possible, against the miserable mistake of substituting knowledge of this kind in place of vital christianity. A man's head may be filled with all the knowledge that ever adorned the learned theologian, while his heart is unchanged; and he of course is "in the gall of bitterness and the bonds of iniquity."

When one claims the title of christian then, we ask—Do you hope that you have been born again?—That you have been justified by faith in the Lord Jesus?—That you are under the sanctifying influences of the Holy Spirit—And is your life in accordance with this profession? If these questions are satisfactorily answered; without pretending to judge the heart, we think ourselves in charity bound to acknowledge him as a christian brother. But if he laughs things of this sort to scorn, and tells us of his acquaintance with the evidences of christianity and talks much of Griesbach and the various readings—why, we cannot give him the right-hand of fellowship as a *christian* brother, although ready to shew him any kindness as a fellow creature.

Do Unitarians wish us to acknowledge them as converted men, as humble penitents relying solely on the grace of God for their salvation? They would, if we know any thing of their disposition, scorn the imputation as derogatory to their understandings; and laugh at us, as fanatics, for holding these as matters of primary importance. In a word, they would utterly disown the title, in the sense in which evangelical men of every name are accustomed to use it, and yet they complain that it is not given to them!

REVIEW.

1 *Smith's Messiah.* 2 *Spark's Letters.*

[Continued from page 374, Vol. iv.]

THE second chapter of Dr. Smith's work is "On the interpretation of the Scripture." Of this we gave almost the whole in No. XII. Vol. III. and shall only here present a general outline of the chapter. The author shews, then, that the scriptures are much occupied with the great subject of the person and character of the Redeemer; and that it is not insuperably difficult to ascertain their import. He treats on the style and peculiar phraseology of the scriptures; and proves that they are admirably adapted to their purpose. In the next place he adverts to the fact that the testimony of scripture is often nullified by mistaken notions of their manner of expression; and closes the chapter with an inquiry into the source of those notions, and an exposition of their dangerous influence. These last topics are quite important in this controversy. It is obvious to every one conversant with Unitarian writers, that scriptural evidence is frequently eluded "under the pretence of its being couched in figurative language." This indeed is often true; but these figures are constructed in a regular manner, and present a meaning as definite as any abstract terms that could be employed. At any rate, if this is not true, the great body of people in every age, who have seriously studied the scriptures, have shown a marvellous agreement in the point under dispute.

Dr. S. remarks that they, who in this way, compendiously dispose of many texts strongly supporting the Deity and Atonement of Christ, use great freedom of censure, and show little modesty in their remarks on scriptural language. Of this he gives several examples from Smalcius, Priestly, and Belsham. We quote only two, "Undoubtedly Christ spoke thus on purpose, that his words *might be understood in different ways, so that wicked men, not sufficiently scrutinizing their words, might have some plausible ground of objection:* for it was Christ's usual manner to use such expressions as would, in some way, entangle wicked men."—"St. Paul can hardly be considered as entirely free from blame, he hath had too little regard to the consistency of these representations.

This proceeding could not but tend to throw confusion into our views of the end and design of the death of Christ. In a word the leaders of the Unitarian sect scruple not to attribute bad faith as well as bad reasoning to the greatest of the apostles, a man whose integrity and independence may vie with those of any other man recorded in history.

Dr. Smith does not hesitate to ascribe the *radical error*, latent under these bold declarations, to the assumption of low and degrading thoughts concerning *the blessed and holy God, his moral government, and the revelation of his grace and justice*. "Let a man," says he, "with a candid, pure, and devotional mind, turn from the frigid comments of this school to the glowing energy which warms and illuminates the apostolic pages—and will he not be compelled to acknowledge that the views and feelings of the scriptural writers, and the dictates of these modern refiners, are irreconcilably contradictory?"

In the third chapter, the author treats on the errors and faults, with respect to the present controversy, which are especially chargeable on the orthodox, but in part also on their opponents. Of these he gives the following specification. 1. *Arguing from translations as if they were originals*. Dr. Smith thinks it necessary only to mention this, to make the absurdity of the practice glare on every one. And surely where the meaning of the original is in dispute, nothing can be more foolish than to appeal to a translation. At the same time, it ought not to be imagined, that the common translation is inadequate to the purpose of affording ample instruction to the common reader, on this momentous subject.—2. *Inattention to criticism on the original text*. Negligence in this respect on the part of the orthodox preachers or writers, has sometimes given to the Unitarian party an advantage, of which they have been ready to avail themselves. This evil, we learn, is on the decline in England; and we think, in this country too. Yet among us there prevail to a very considerable extent two opposite errors. *One*, of those who regard with horror the idea that every word and letter in the sacred text is not perfectly ascertained: *the other*, of those who make too free with the received text. The former, think that any emendation is impious; the latter, because they have read Griesbach's edition of the Greek Testament, and perhaps one or two books on biblical criticism, think themselves authorized peremptorily to decide on various readings, and tell us with as much confidence what we are to reject, as though they had access to the very *autographs* of the inspired

writers. So true is it that, "a little learning is a dangerous thing."—3. *The use of inaccurate and unscriptural expressions.* Of this error, Dr. S. remarks, "many orthodox writers have been guilty, when they have used language, which applies, to the divine nature of the Redeemer, the circumstances and properties which could attach only to his humanity. Under this head are also introduced severe censures, but not too severe, on "the want of just respect to the persons of opponents, and of fair and honest representation of their arguments." For this there can be no excuse. But, while we think that the expression of Dr. Smith's liberal sentiments does him great honour, such, we think, is the general spirit of our countrymen that we judge it unnecessary to quote them.—4. *Erroneous notions and incorrect language on the use of reason in relation to divine subjects.* The observations of Dr. S. on this point are worthy of serious attention. Perhaps there is no other subject on which men are more apt to speak without having clear ideas. This happens because the term reason is employed ambiguously."

"By reason, we often intend the employment of our mental faculties in discerning the agreements and differences of things, in comparing premises and their conclusions, in perceiving the weight and appropriation of evidence, and in judging of the application of motives: at other times, we intend the sum of notions, sentiments, or opinions received by any individual, at a given time, as so certainly true that to him they do not appear to require further questioning. The former is the power of thought exercising itself for the discovery of truth: and therefore it would be absurd to say that any position is agreeable or repugnant to it; for in this acceptation reason is not a *rule* but a mere instrument. In the latter sense, however, a man commonly says that a given position is *agreeable* to his reason, or *above* it, or *contrary* to it; by which he means, or ought to mean, nothing more than that the new proposition appears to him *compatible* with that collection of previous notions which he is in the habit of regarding as indubitably certain, or that it is quite *out of the range* of his hitherto acquired mental habits, or that it is irreconcilable with what he has been accustomed to regard as unquestionable truth. Every one must perceive, that the value of such assertions as these must depend on the correctness of the mass of sentiments which the individual assumes as his standard." pp. 37-8.

Dr. S. then observes that from this latter signification of the word, another has been derived, by which it is made to stand for a certain collection of received notions which are supposed to be common to mankind. These will be more or less correct, or the common reason will be more or less perfect, according to the progress of society in experience and improvement; and the share of each individual will be identified with his own particular sum of accredited opinions. These observations will enable us to judge of the propriety or impropriety of some current phrases. *A dictate of reason, in*

the first sense, is the result of careful examination; but in the latter sense, it is the opinion which a person would look on as intuitively certain. *The light of reason* in the first sense, is a phrase without meaning: in the latter, it is the whole collection of sentiments which a person holds to be indubitably true.

Christians are often guilty of gross inaccuracy when they say that "reason must be silent when faith speaks, and that reason must be sacrificed to faith." If *reason* here means deductions formed by our own speculations; and *faith*, the dictates of a testimony by previous proofs established to be divine, the meaning is good, but the words are badly chosen. And infidels make a very bad use of such incautious language. Of this the writings of Voltaire afford many flagrant examples.

We may here very properly advert for a moment to the common saying of Unitarians concerning the doctrine of the Trinity, *that it is contrary to their reason*. Do they mean that on the best examination they could make of this doctrine by Scripture as the standard of truth, it appears to be false doctrine? It may be that they have not examined carefully and without prejudging the case. They might therefore do well to review their conclusions. Do they mean that it is contrary to *their received notions*? Their notions may be erroneous. Do they mean that it is contrary to the common reason of mankind? This is a very bold assumption for men who constitute a very small minority in the Christian world.

But is reason *the judge* in religious controversies? What does the querist mean by reason? Is it the faculty of discernment and argumentation; or a set of received notions enthroned in the mind? And what is meant by the term *judge*? Does it imply authoritative dictation? or the mind examining, distinguishing, and forming the best conclusion according to evidence? Dr. S. expresses his judgment in these words, "I venture to think that the truth of the case may be unexceptionably expressed thus: The faculty of human reason, in its most careful and conscientious employment of proper means and instruments, is appointed by God as the judge, to each individual's own mind, of the validity of evidence in every case; and for this exercise each individual is judicially accountable to God alone." p. 42. He thinks however, and we fully agree with him, that it is preferable to say "of religious truth that God is judge; that the expression of his judgment, and the rule of ours, is to be sought in the Holy Scriptures: and that the best employment and most

dignified office of human reason is to be the grateful and docile learner."

But here the author in a short paragraph adverts with great force and propriety to the deplorable effects of sin on the human understanding. This subject will, however, claim attention in another place.

This chapter is concluded with a valuable citation from bishop Stillingfleet, the substance of which is that the orthodox have no difference with Unitarians about the use of reason as to the certainty and true sense of revelation, nor as to the right use of the faculties which God hath given to us for the right understanding of such matters as are offered for our assent, nor as to the rejecting of such matters proposed to our belief, as are contradictory to the principles of sense and reason.

In the fourth chapter, Dr. Smith points out the errors and faults, in relation to this controversy, of Unitarian writers. These are 1. *Rash and ill founded criticism.* On this we shall offer no remarks at present as the subject will be fully treated in the course of this article. 2. *Illogical inferences.*—Such as this; the Scriptures bear testimony to the unity of Deity, and the real humanity of Messiah; hence Unitarians infer that the divine nature cannot imply a plurality of subsistences, and that the Messiah cannot possess any nature but that of a mortal man. This inference depends for its justness on the assumption that because Jesus Christ was a man, he was therefore a *mere* man. It is an application of our ordinary conceptions of human beings to that mysterious personage in whom was exhibited '*a miraculous fact,*' nay '*the most stupendous of miracles.*' But surely inferences of this sort cannot be expected to convince any orthodox believer of sound discriminating mind. 3. *Hasty generalizing,* and that both in criticism and argumentation.

It seems the habit of the advocates of Unitarian Theology to assume a few of the broadest facts in the scheme of Christianity, which are obvious to the most rapid glance; and, with a sweeping hand, they either crush down all the rest, and leave them unregarded; or they force them into an unnatural and disfiguring subordination to the favorite assumptions. Unlike the cautious and patient spirit of true philosophy, which is always open to the collection and careful estimation of facts, and which regards nothing as more hostile to its object than precipitate and foreclosing generalization, the Unitarian spirit rather resembles that of the old scholasticism which spurned laborious investigation and slow induction, and would force all nature into its ranks of predicaments and predicables. This may be one reason, among others, why these notions meet with so ready an exception in young minds, inexperienced, flirty and ambitious, half-learned and ill-disciplined. Here is a theology, easily acquired, discarding mysteries, treading down difficul-

ties, and answering the pleas of the orthodox with summary contempt: a theology complimentary to the pride of those who deem themselves endowed with superior discernment; and which, in practice, is not ungenerously rigid against any favourite passion or little foible that is decently compatible with the *world's* code of morals." pp. 52-3.

4. *Assumption of extreme simplicity in the system of revealed doctrine.* This assumption is utterly unsupported by analogy. The phenomena of nature are clothed with endless variety; every atom can furnish questions to silence philosophy; every blade of grass is filled with mysteries. "Such is the field of nature: and can it be believed that the world of God's moral and spiritual government, the system in which he has determined to uncover his highest glory, and from it to derive his loftiest praise, the 'things which angels desire to look into,'—is it to be imagined that these are not arrayed in the complicated and magnificent characters of his infinite intelligence?" In the scriptures, too, the gospel is represented as replete with wonders and mysteries. It is the subject of astonishment to the intelligent universe; and the highest display of the grandeur and glory, the power wisdom and love of Jehovah. How different this representation from the meagre simplicity ascribed to it by Unitarian writers! 5. *Irrational demands as to the kind of evidence, and a want of equitable regard as to that which exists.* On this subject Dr. Smith makes an appeal to candid and reflecting Unitarians, and asks whether they could devise any forms, in accordance with the characteristic phraseology of scripture, for expressing the doctrines of the Deity and atonement of Christ which might not be evaded or neutralized by their modes of interpretation. We venture to assert that by making all the use that can be made of the ambiguity of language, of figurative expressions, of new punctuation, of various readings, of transposition, and conjectural emendation of the text, we could prove by scripture almost any proposition that could be announced;—and this especially if, when sorely pressed, we were allowed to say that the apostles reasoned inconclusively, and that the blessed Saviour himself might be mistaken! On this subject we cannot now enlarge; but an occasion will be taken, hereafter, to give a full view of the manner in which the celebrated Unitarian critics treat the word of God, and the inspired messengers of his mercy. But this leads to the notice of the last fault of Unitarian writers mentioned by Dr. Smith. 6. *Denial of the complete inspiration of the apostolic writings.*—That this is made again and again, by Priestley,

Belsham, and others of their class, is notorious. We shall not, unless it be found necessary, quote passages from their writings to substantiate this fact. We cannot read them ourselves without pain and sorrow, aggravated too by the consideration that these men profess to be Christians. Yes—men who not only affirm that the apostles reasoned falsely, but insinuate that they did so knowingly; yea and who dare to assert that expressions concerning the sinless character of Christ are to be understood as meaning only that he was free from “overt acts of iniquity, something that all the world would condemn as base and wrong,” presume to call themselves after the name of Christ!!

We cannot here enter into the subject of inspiration—but for satisfaction to our readers, we refer to two very valuable treatises on this important point, which have been reprinted in this country, and, bound in one little volume, are labelled *Dick and Parry on Inspiration*. We must observe, however, that the sentiment which we now reprobate, nullifies the authority of scripture. And it is useless to enquire what the Bible means, if our reason, instead of being the judge of evidence, is to be set up as the standard of truth. What is the value of an inquiry when it is previously determined that, as to the main points, the witnesses are incompetent?

The fifth chapter of Dr. Smith's book is, *on the moral state of the mind and affections in relation to the present enquiry*. This is a point of great importance in reference to the whole subject of religion. For, disposition, habits and passions exert a powerful influence on the understanding. Controversy, too, has so often called forth intemperate feelings, that every one who touches it ought to look well to the state of his own heart. Indeed great odium is attached to religious controversy on account of the manner in which, too often, it has been conducted. An uncharitable temper in *christian polemics*, can scarcely be reprehended with too much severity—Yet malignant passions are not peculiar to theological contests. Critics, politicians, historians, and men of science frequently contend for victory, not for truth; and employ unworthy arts to accomplish their purposes. But Dr. S. well remarks that it is not public controversy alone, that places men in a situation unfavourable to the discovery of religious truth: we may study it in our privacies, in a sinister state of moral feeling. In the investigation of this subject, we may have to contend against a deep-seated aversion to the very design of real christianity, “a secret dislike of those spiritual, sublime, and holy reali-

ties which are the *seminal principles* of true piety." The indulgence of gross vices, such as sensuality and intemperance, will produce gross and vulgar prejudices. But there are vices of the understanding, which as effectually close up every avenue by which religious truth makes its approach, as any in which the debauchee allows himself to riot. There are pride, and self-confidence, and rashness, and prejudice. "I would submit the question (says Dr. Smith) to all persons who have formed habits of self-reflection, what is the class of religious doctrines into which they are most ready to slide, when levity, self-confidence, the opinion of superior talent, or unholy feelings of any kind, have the predominance; and what those are, on the other hand, which experience proves to be most congenial with all that is lowly, reverential, pure, and affectionate, in the spirit and practice of religion." p. 73.

In this way Dr. S. accounts for the fact that many men of genius and learning have either secretly or openly abetted the cause of Unitarianism. A thirst for human applause, self-confidence, and pride are not barely unfavourable, but positively inimical to the acquisition of religious truth, while reverential fear of God, implicit subjection to his authority, lowliness of spirit and self renunciation have a tendency to facilitate enquiry, and give truth an easy access to the mind. All this is in perfect accordance with the declarations of scripture. Prov. xxviii. 5. Ps. xxv. 9. 14. Is. lxvi. 2. Matt. xi. 25. 1 Cor. i. 19--21.

But if any, from the fact above stated, deduce a presumption in favour of unitarianism, let them remember that the argument will carry them farther than they wish. For, many men of noble endowments and high attainments, have been avowed and notorious infidels. Some of the most highly gifted men that ever adorned human nature, have indeed been humble disciples of the Lord Jesus, and have rejoiced in him as an Almighty Redeemer; but still there is enough to show that the gospel "stands not in the wisdom of men, but in the power of God."

"The religion of the Bible is the religion of a recovered sinner;"—"and the most essential parts of it are conviction of the unspeakable evil of sin, hatred of it, and conversion from it, lowliness of mind, a broken and a contrite spirit, habitual and conscious dependence on divine grace, a godly self-jealousy, and a constant reference to Christ in the formation of our motives and the working of our affections. "These are the elements of the Christian character—but are they ele-

ments of the Unitarian character?—Is it, when these scriptural dispositions are the most strongly felt, that the Unitarian system appears most lovely and inviting?—On the contrary, does not that system, in its most manifest and characteristic operation, shed a deadly chill upon them all? And, by the generality of those who imbibe it, are they not treated with indifference or hardened derision?" p. 78.

In the next place Dr. S. remarks on the frigid character of Unitarian ethics, when compared with the morality of the gospel, as exemplified in the works of Foster, Bourn, Enfield, Jardine, Priestley, &c. He then passes to certain fascinating employments of time and talents, which have been protested against by serious Christians of every denomination, as in flagrant opposition to the spirit and details of Christian morality, on account of the feelings and character which they panegyryze, the passions which they foment, and the accessory circumstances by which they are surrounded. And he asks, "Is it not the truth, that all the forms of gay amusement and fashionable dissipation, have generally the Unitarians of their neighbourhoods among their principle votaries, so far as station and circumstances afford opportunities?" He also appeals to their conduct on the Sabbath; and to the public declaration of an eminent Unitarian that "any employment or amusement, which is lawful on other days, is lawful on the Sunday."—Dr. Smith's remarks remind us of an anecdote of a *bon vivant* of our country, who, on hearing a distinguished Unitarian preacher, is reported to have sworn that "he never heard any thing so comfortable before in all his life—I would give (said he) five hundred dollars to be sure that *that doctrine is true*; for then I could live just as I wish, and go to heaven after all." We dare say, that not a few are much more willing to support a preacher, who shall employ his talents in quieting their consciences, while they 'walk according to the course of this world,' than one who shall endeavour to promote their conversion, cultivate in them a spirit of deep humility, sorrow for sin, and self-denial.

But however this may be, Dr. S. appeals to the clerical character of English Unitarianism; and, putting into the interrogatory form a number of affirmations made by Dr. Taylor of Norwich, (himself an efficient instrument in advancing that cause) he asks,

"Is it the ordinary character of its public teachers to be solid, affectionate, powerful, lively, awakening preachers; aiming at the advancement of real vital religion in the hearts and lives of men? Are they, particularly,

men of great devotion and eminent abilities in prayer, uttered as God enables them, from the abundance of their hearts and affections?—Men of divine eloquence in pleading at the throne of grace, raising and melting the affections of their hearers, and being happily instrumental in transfusing into their souls the same spirit and heavenly gift? Is this the ground of all their other qualifications? Are they excellent men; because excellent, instant, and fervent in prayer? Does the presence and blessing of God appear in their assemblies and attend their labours? Are many converted and built up in godliness and sobriety by their prayers, pains, doctrine, and conversations? Or, in opposition to all this, are they not pursuing measures which have a manifest tendency to extinguish the light which the primitive non-conformists kindled, to damp the spirit which they enlivened, and to dissipate and dissolve the societies which they raised and formed?"—pp. 83-4.

Dr. S. makes a painfully interesting reference on this subject to the little State of Geneva. It is well known that there has been a sad deterioration of the morals of that people. Long before the French revolution, public worship was well nigh abandoned, and family religion abolished, the scriptures were treated with contempt, and the Sabbath scandalously violated; and there prevailed an audacious libertinism, that threatened the destruction of all domestic virtue. Dr. Smith thinks that the great predisposing cause of these evils, was indifference, under the name of philosophy and liberality, to the doctrines of the Reformation, and then the relinquishment of those doctrines, and of the spirit of humility and piety by which alone they can be held. Such is the testimony of intelligent residents of Geneva, and such is the legitimate inference from facts.

A boast of English Unitarians that Geneva was in the high road of reformation, has been transferred to the pages of the Unitarian Miscellany. And it might have been added, that something very similar was said nearly seventy years ago by Voltaire. From the French *Encyclopedia*, article *Geneva*, and the correspondence of d'Alembert and Voltaire, Dr. S. collects the following information.

"Very far indeed are the ministers from thinking all alike, even on those points which are regarded elsewhere as having the most important place in religion. Many have renounced the divinity of Jesus Christ, of which their leader Calvin was so zealous a defender, and for which he brought Servetus to the stake.—They explain the least unfavorably that they can, the express passages of scripture which are contrary to their opinions. In one word; all the religion that many of the Ministers of Geneva have is a complete Socinianism, rejecting every thing called mystery, and supposing that the first principle of a true religion is to propose nothing to be received as a matter of faith which strikes against reason. Thus, when they are pressed upon the position which is so essential to Christianity, the *necessity* of revelation, many of them substitute in its place *utility*, as a softer term. If in this they are not orthodox, they are at least consistent. At Geneva, less complaint

is made than elsewhere, on the growth of infidelity; which ought to excite no surprise: religion is there reduced almost entirely to the worship of one God, at least with all above the lowest ranks; respect [yes, *respect!*] for Jesus Christ and the Bible is perhaps the only thing which distinguishes the Christianity of Geneva from pure Deism."—"The Unitarians have always been regarded as Christian divines, who had broken and torn off a few branches of the tree, but still held to the trunk; *Whereas they ought to have been looked upon as a sect of Philosophers, who, that they might not give too rude a shock to the religion and opinions, true or false, which were then received, did not choose openly to avow pure Deism, and reject formally and unequivocally every sort of revelation; but who were continually doing, with respect to the Old and New Testament, what Epicurus did to the gods; admitting them verbally but destroying them really.* In fact, the Unitarians received only so much of the scriptures as they found conformable to the natural dictates of reason, and what might serve the purpose of propping up and confirming the systems which they had embraced.—A man becomes a Protestant. Soon finding out the inconsistency of the essential principles of Protestantism, he applies to Socinianism for a solution of his doubts and difficulties; and he becomes a Socinian. *From Socinianism to Deism there is a very slight shade, and a single step to take; and he takes it.*" pp. 85, 6-7-8.

These passages gave great offence. Vernet, the professor of divinity and others, published a profession of faith, which just confirmed the statement of d'Alembert. Dr. S. gives several extracts from the correspondence between him and Voltaire, which show the alarm and agitation of the Ministers, and the ridiculous inutility of their evasive protestation; as also that "Unitarianism is a downward road, and that its progress was viewed with high delight by those desperate and malicious unbelievers."

"One of the Ministers charges me with thanks for you. I think I have told you so before. Some are vexed; and some pretend to be vexed. Vernet, who printed that *revelation is useful*, is at the head of the committee formed to consider what must be done. The great Physician, Tronchin, is the secretary to the committee, and you know how prudent a man he is. The Magistrates and Priests come to dine with me as usual. Let me and Troughin alone for this pretty business of the Socinians of Geneva. You admit them to be Christians, just as Mr. Juggle acknowledges Mrs. Lumpkin to be a *very sensible and judicious woman*. That will do. *Voltaire to d'Alembert.* January 19, 1759.

"It is impossible, that in Calvin's town, with a population of four and twenty thousand thinking persons, there should not be still a few Calvinists: but they are extremely few and well abused. All honest folks are Deists, by —! *Volt. to d'Al.* Aug. 29, 1757.

"Have you not heard the Ministers say twenty times, that they do not consider Jesus Christ as God? You have then published the truth; and we shall see whether they will have the impudence and baseness to prevaricate. *Same.* December 29, 1757.

"If they say that I have betrayed their secret and represented them as Socinians; I shall reply to them, and to all the world if necessary, that I have told the truth; and that in telling it, I thought I was doing honour to their powers of reason and judgment. *D'Al. to Volt.* January 20, 1758.

“If you visit Luke, [the King of Prussia] take us on your way. You will find that Geneva has made great progress, and that there are more philosophers than Socinians. *Volt. to d’Al.* May 1, 1763.

“For my part, my illustrious and incomparable traveller, I shall never pardon you for not having returned by Geneva. You disdain little triumphs; but you would have been delighted to see the fulfilment of your predictions. In Calvin’s own town there are none now, but a few beggarly wretches that believe in the divine nature of Jesus Christ. *Volt. to d’Al.* September 28, 1763.

So the champions of Infidelity boasted sixty years ago. And shortly after the last date given above, the city began to be agitated by intestine divisions, and, if we are rightly informed, was scarcely well quieted, until it was engulfed in the French revolution. Although in 1763 the clergy were all within a step of pure Deism, it seems that they did not venture on that step which has been celebrated as a farther progress in reformation, until about the year 1814!

Voltaire and D’Alembert thought that there was a step only between Unitarians and Deists; and Dr. Priestley has recorded his belief that one who was generally considered an unbeliever, was, *if so, not far from Unitarianism.*

The downward tendency of Unitarianism is accounted for by Dr. S. on the principle that it admits low and unscriptural ideas of the moral character of the Deity; and of course entertains unsuitable views of the divine law; of the evil of sin; of the penal consequences of transgression; of the necessity and value of redemption. And then he concludes the chapter with some sincere and affectionate advice to serious readers, for which we lament that we have no room. Because this whole subject is one of most important and awful import. It involves eternal interests.—It embraces the question, how shall man be just before his Maker? It surely then ought to be regarded with the deepest seriousness, and studied with most earnest and humble prayer.

The sixth chapter of Dr. S.’s work relates to Mr. Belsham’s preface; and is so much either a *personal* or *local* affair, that we were at first disposed to pass it over in silence. But there are some observations relative to students of Divinity, so characterised by the piety and sound judgment of the author that we cannot forbear transcribing them. After remarking on the difficulty of conducting in successful search after SACRED TRUTH, young minds of immature judgment, with no experience, scanty reading, eager conceptions, and strong self-opinion; he observes that he would demand, in the first place, certain *pre-requisites* for the study:

namely, "good intellectual power, the habit of deliberate and patient thought, a respectable acquaintance with the language, style, and idiomatical peculiarities of the inspired writers, a memory well stored with the contents of the Bible, some practice in theological reading, and, ABOVE ALL, *and without which all the rest will be nugatory*, a heart governed by genuine piety, humility, the spirit of prayer, and love to God as the God of perfect holiness." In such minds heavenly truth will find a congenial soil; but without this discipline, "the truth according to godliness" will be unwelcome and distasteful.

The seventh chapter contains observations on the introduction to the *Calm Inquiry*. These observations and the notes appended to them deserve very serious attention. Not because they touch on the evidences of the case; but because they concern principles of great value in the investigation. Mr. Belsham lays it down as a maxim that "the whole burden of proof lies on those who assert the pre-existence, the original dignity, and the divinity of Jesus Christ." On this Dr. Smith remarks, that, if this is only an assertion of the general rule, that he who advances a position is bound to support it, no objection can reasonably be made. But if it is an assumption that Unitarians are on the vantage ground; that they hold all that is clear and important, and need not trouble themselves with any condescension to the reasonings of those on whom this burden of proof is imposed, the maxim is rejected as insidious and unjust—Indeed we are persuaded that when the proposition is announced, that the Lord Jesus Christ is a Saviour, that he shall save his people from their sins, and receive them into an everlasting habitation, a presumption is created that He is more than a mere man. "In this controversy (says Mr. Belsham) *the sole concern* of the unitarian, is to show that the arguments of the Arian and Trinitarian are inconclusive." Dr. Smith replies that the sole concern of every man ought to be to know the truth. For on the supposition that the arguments of the Trinitarian are refuted, the question recurs, what think ye of Christ? It will not do to say he was a *real* man. This is admitted by all. Was he a *mere* man, and nothing more? To assume that he was, is to beg the question. The true enquiry is, what do the scriptures teach concerning a point of pure revelation,—the person and character of the moral deliverer of mankind?

Mr. Belsham, with great appearance of candor says, "If Jesus or his apostles peremptorily and unequivocally declare

the doctrine of his pre-existence and original dignity, their evidence must without hesitation be admitted. They could not be mistaken."* We have met with similar declarations made by other writers, who in other parts of their works, assume that the main point for which Trinitarians contend involves a contradiction, and therefore cannot be proved or admitted; and who, moreover, adopt such a system of philology, as assures that 'peremptory and unequivocal' declarations shall not be found in scripture. This appearance of submission to scripture, then is delusive.

After noticing several other particulars, on which we cannot dwell, Dr. S. adverts to a passage in Mr. B's work, which, while it illustrates our remark in the preceding paragraph, gives an instance of hardihood, and flippancy on a most awful subject, as far as we know entirely unexampled.

"The incarceration of the creator of the world in the body of a helpless *puling* infant, is a fact, the credit of which must rest, like that of all other facts, not upon grammatical subtilities, but upon evidence direct, presumptive or circumstantial, upon the validity of which every person of common sense is competent to decide!!!"*

We quote this passage to show how an Unitarian can express himself, when no considerations of sectarian prudence or policy restrain him. It is hard for us to suppose that Mr. B. really believed that Trinitarians hold this monstrous doctrine. A man of his intelligence and information must have known that universally, they would reject such a position with horror. It is an unworthy art of controversy to employ *profanity* like this, for the purpose of creating, in the minds of the young and thoughtless, an association of the doctrine of Christ's divinity with an inference so utterly revolting. Had Paine or Boulanger penned this paragraph, it would not be so surprising--But it was written by the *Rev. Thomas Belsham!*

The work of redemption is the work of him who made the world. Antecedently, it would be strange and on unitarian principles incredible, that the ever happy and infinite God should call from nothing into existence a harmonious and beautiful universe; that his power should be employed in creating man, and rendering his curiously built body the organ of an immortal spirit; that this same power should fix the rule and ordain the means of propagating our race in the due proportion of the different sexes; and that provision

* See the following note.

should be made, for raising in due time, by the same agency of Deity, the bodies of these creatures after they had been reduced to their primordial particles, and making them permanently glorious and happy. Yet Unitarians we suppose, believe these truths. Now let it be considered; that the *material* is in subserviency to the *moral* universe; and that the same God, who condescended to employ his workmanship on the perishable body of man, and make all those minute arrangements by which the insect's wing is clothed with gold and purple, and the lily with snowy whiteness, manifested still greater condescension for the redemption of man's immortal soul—"that he assumed a real human body and a reasonable soul, fitted for their purpose "by the indwelling energy of the divine Word, or Wisdom, or Power, or Son of God,"—that, as God accomplishes various works in various ways; in the work of redemption, the man Jesus is the *organic medium* of the divine nature;—that through this medium and this alone, the great atonement has been made, and the work of salvation is carried on to its final consummation;—and that in the same way Deity displays himself to the intelligent universe, by the fullest expansion and glory of which human nature is capable, through endless ages; let these things be considered, and we ask what is more incredible in them, than in the truths admitted concerning the work of creation, and the resurrection of the body? [See the notes appended to this chapter in Dr. S's book.] At the same time, it ought to be understood that this agency of the Deity produces no modification, no change, no limitation of the divine nature; and that while it manifested itself in the person of the Messiah, it might make innumerable other manifestations of itself, and perform infinite wonders of grace and glory, in any or every other part of an unbounded dominion. This, as far as we know or believe, is the doctrine universally held by Trinitarians, and it is supported by those declarations of our blessed Saviour, and his forerunner. John i. 18. iii. 13. "No man hath seen God at any time; the only begotten Son, *who is in the bosom of the Father*, he hath declared him. And no man hath ascended up to heaven, but he that came down from heaven, *even the Son of man who is in heaven!*" Let the reader seriously weigh all these things, and then say what ought to be thought of Mr. Belsham.

Dr. Smith notices another preliminary caution laid down by Mr. Belsham. "When a fact is contrary to the established order of nature, and the antecedent improbability is very great, the direct evidence must be proportionably strong.

The doctrine of the pre-existence and high original powers of Christ ought not to depend upon a few obscure, mystical, and ambiguous texts.* The first part of this remark applies with great propriety to the general question respecting the truth and divine authority of the scriptures. But when they are received as an authentic revelation of the will of God, the truth of a *miraculous* fact is admitted. Now the person of Jesus Christ, according to the Trinitarian doctrine, involves the *most stupendous of miracles*. There is no room then to speak of the "established order of nature." A miracle is a suspension or violation of a known law of nature; and of course cannot be brought to the standard of ordinary probabilities. Admitting a divine interposition as they certainly do who believe in revelation, the question of probabilities, essentially depends on the nature of the work which the Redeemer has to accomplish. Dr. S. excellently remarks,

* We had almost lost sight of Mr. Sparks. The most that we have to say on his book, will more properly come in hereafter. In this place we quote a passage for the sake of showing how exactly he in 1820, thought and wrote as Mr. Belsham did in 1812. After proving from scripture, what every Trinitarian holds as strongly as he does, the unity of God, he says, "My next inquiry shall be whether Christ were this supreme God. If so wonderful a fact as this be contained in the scriptures, we must expect to find it expressed in the most *unequivocal* and *positive* terms. To render it possible, that a being who was born, who had the feelings and passions of a man, who felt the pains of hunger and thirst, who was affected with joy and grief, was subject to bodily and mental sufferings, and at length died,—to render it possible, that such a being could be the eternal God, requires a weight of evidence, in comparison with which, the united testimony of every human being since the world began, would be nothing, without a full, express, and positive revelation from God himself. It is not a doctrine, which any one should venture to *collect from hints and allusions*, or to build up from a *few doubtful passages of scripture*. If it be a truth, it must be written in characters which cannot be mistaken, and shine forth as the most conspicuous object in every part of the word of God."

Let the reader compare and judge for himself whether this is any thing more than an expansion and a little softening of the words of Mr. Belsham in the passage quoted above, and *that* respecting the *puling infant*. We do not say that Mr. Sparks borrowed from Mr. B. without acknowledgment—but we do say that, on these points, he who answers Mr. B. answers Mr. S. also. Of course we need not repeat that the opinions here ascribed to Trinitarians are not their opinions.

Query.—What does Mr. S. mean by saying that *testimony renders a fact possible*? We supposed at first that he must have written *credible*. But the word is repeated in the sentence in a way to render it entirely improbable that the mistake was made by the printer. Be this as it may—while in common with Trinitarians, we utterly reject the statement made by Mr. Sparks; on the testimony of God, who understands his own nature, we do believe that the one Deity exists as Father, Son, and Holy Spirit; and that, of course, we may confidently trust the Lord Jesus Christ as a divine and almighty Redeemer. Whether indeed God has given this testimony is the great subject of inquiry in the work of Dr. Smith now under review.

“Had we just and complete views of all that is included in the ‘*great salvation*’, we should have some data on which to ground probable conclusions with regard to the powers and the nature of him who is to achieve it.” But for all that we can learn on this subject, we must be indebted to scripture. And we do say that the salvation ascribed to Christ, the dependance on him, the trust in him required in the scriptures, make it in the highest degree improbable that a *mere* man, however endowed, would be put to this work, by a being of infinite wisdom. This will appear evident to us in proportion to the correctness of our views with regard to the nature and extent of that moral ruin from which we are to be delivered.

That the evidence in support of the doctrine of Christ’s divinity ought to be strong is readily admitted. As to the form in which it shall be delivered, we have no right to prescribe. All that we can reasonably demand is, that it be sufficient. Much of it is, indeed, circumstantial. But this affords security against forgery. At the same time there is much that is direct positive, and explicit. It is too soon for a writer, in his introduction to say, as Mr. Belsham does, and as others do after him, that the doctrine which the church has received from the beginning, which every *serious* and *zealous* christian regards as the foundation of his best hopes, depends on a few mystical and ambiguous texts. Mr. Belsham and his friends speak much of impartiality. Be it so—we wish that *all* may be impartial. That every source of error may be guarded against with unslumbering vigilance:

“But let our vigilance respect not the intellect alone: let it include a serious attention to the state of our religious affections. It would have been no disparagement to the writer of the *Calm Inquiry*, had he urged the duty of cherishing impartiality, sincerity, and the love of truth, *by the means of assiduous prayer* to the author of truth, a recollection of our amenableness to his tribunal, and a holy state of our mental feelings, in reference to his presence and perfections. Without these moral cautions, can it be expected that our inquiries will be really impartial, or will terminate successfully? The principles of human nature, and the righteousness of the divine government, equally forbid the expectation. Happy will those be, who realize the devotion and the faith of him who said with **THEE** is the fountain of life; in Thy light we shall see light!” p. 135.

The attention of our readers will be directed to this important work in several successive Numbers. For the present we must pause.

RELIGIOUS INTELLIGENCE.

FOREIGN.

MISSION TO THE SANDWICH ISLANDS.

JOURNAL OF THE MISSIONARIES.

(Continued from p. 382.)

Sabbath, June 25, 1820. How amiable are thy tabernacles, O Lord of hosts. I was glad when they said unto me, let us go into the house of the Lord. This expression of the Psalmist's attachment to the public worship of God, furnished the theme of the discourse to-day.

On every Sabbath since our arrival, we have had some of our friends from America to join us in public worship.

26. Made the door and window frames of our new house, which is to be thatched to-morrow. The work proceeds slowly.

27. Our friend capt. Starbuck called again, and cheerfully, unasked, added ten dollars to his former subscription for the Orphan School Fund, making his donation to that object amount to thirty-five dollars. The whole subscription for the school fund, amounts to three hundred and thirty-four dollars; all subscribed by foreigners who reside here, or have recently visited this place. We have now the happiness to see the names

of most of the white residents enrolled upon the subscription paper, which we regard as our *treaty of peace* with foreigners.

A large schooner hove in sight early this morning; and while she has continued beating about in the bay, during the whole day, our hearts have warmed with the expectation of seeing our brethren Whitney and Ruggies, from whom we have heard nothing since they left us. But the schooner was not able to come in to-night.

Reception of George by his Father.

28. This day has been made joyful to us by the arrival of brothers W. and R. from Atooi, after an absence of eight weeks. Like Caleb and Joshua, they bring a favorable report of the good land. It was pleasant to unite our voices in Newton's "meeting of Christian friends," and then kneel down together, and give thanks to God, for his smiles on their enterprise, and for their safe and seasonable return. They were received with marked attention by the chiefs and people of Atooi. The king, Tamoree, received his long absent son with the greatest tenderness and affection. When the Thaddeus had anchored in the harbour, and the in-

telligence was communicated to the king, that his son had arrived, Capt. Blanchard gave a royal salute of 21 guns, which was returned by the same number from the fort. The brethren then accompanied George to his father. As soon as he entered the door, the king rose from his sofa, and affectionately clasped his son in his arms, saluted him after the manner of the country, and wept in silence. Both were unable to speak for several minutes. Others could not suppress their tears. The king at length observed, that the arrival of Hoomehoo (which is the real name of George,) made his heart so joyful, that he could not talk much that day. George then introduced the brethren to his father, as his friends, who had come from America to accompany him home. The king embraced them with tears of affection, calling them his "*hicanee*," (friends.) When he was made acquainted more fully with the kindness of the good people of America, in teaching George, and providing for his wants, and for his return,—and sending men and women to teach the people of these islands to work and read, and make them acquainted with the true religion, he exclaimed, "*Nooe, nooe, miti*;" and with tears of gratitude, "*Nooe roah aloha America*." [It is very good,—very great love to America.] His wife joined with him in these general expressions of interest and approbation. He engaged to be a father to us, as the good people of America had been to his much loved Hoomehoo.

During the stay of Messrs. W. and R. the king shewed a great desire to acquire useful knowledge; was highly pleased with the Bible presented to him by the American Bible Society, and anxious to know its contents.—He often requested the brethren to read and explain it to him; particularly the account of the creation of the world, and the history of the Saviour; a service which they cheerfully attempted to perform. He once said to them in broken English, "Hoomehoo tell me you love me

and my people, and wish to do us good all your days. I love him very much, more than I do my other children," (of whom he has a daughter older and a son younger:) "I thought he was dead. I cry many times because I think he was dead. Some captains tell me he live in America. I say no; he dead: he no more come back. But he live,—he come again,—my heart very glad. I want my son to help me. He speak English very well, and can do my business. But he is young. Young men sometimes wild, and want advice. I want you stay here, and help Hoomehoo; and when vessels come here, you and Hoomehoo go on board and trade; so I make you a chief." He was surprised to hear Mr. Ruggles say, that he did not wish to be a chief; neither could he do any of the king's public business: while he assured the king he was willing to advise and assist his son, so far as could be done consistently with the nature and general objects of the mission.

To Capt. Blanchard the king said, "You are a good man,—I love you much. All the captains say, they will bring my son:—but they no bring him; But you bring him; I will give you any thing you ask, if I can get it for you." He indeed gave forty or fifty large hogs, taro, sweet potatoes, yams, and sugar cane, as were wanted; promising to give another supply of such provisions, when Captain B. should return from the coast, together with a present of sandal wood worth probably one thousand dollars in Canton.

To Hoomehoo, on the first day of his arrival, he gave two large chests of clothing; on the second, the fort; on the third, the rich and fertile valley of Wymai, in which he lives; and he has committed to him, as second in command, the principal concerns of the island;—telling the chiefs that they must henceforth consider Hoomehoo as their master; charging him at the same time, to make it his care to acquire their confidence, and make them happy.

Hoomehoome is much elated with his promotion; keeps an American table separate from his father; and is considered by his countrymen as almost a "Houa" (white man.) His father says, George is "akoome," to play so well on the bass viol: (i. e. he must know a great deal in order to play so skilfully.) Hoomehoome appears to be friendly to us, and wishes to have some of us settle there, and to have other missionaries come out from America by the earliest opportunity.

Desire of Tamoree to receive Missionaries.

The king offers to furnish houses and lands sufficient for the whole mission family, if we will settle there, and to build school-houses and a church at his own expense; and have his people learn to keep the Sabbath, and sing, and pray to the God of America. The attachment of the king and queen to the brethren became strong. From a mistaken apprehension, that they had determined to go to Woahoo, and not return, both spent a sleepless night, and were much affected the next day.—When the brethren called, the king said to them with tender interest, "Why you no stay here? We like you very much;—my people all like you. We want missionaries here, as well as the other islands." Being informed that we intended to supply them with teachers, as soon as possible, they seemed satisfied, and became cheerful again. Such is their desire to learn to read, that they are willing to spend years in acquiring the art, and though their fondness for bathing and sleeping, comes in competition with the desire to learn, the brethren have often been amused to see them standing in the river, with their books in their hands, diligently repeating their lessons, b, l, a, bla, &c.

Tamoree's interpreter is an intelligent native, considerably advanced in years;—has been to the United States; is attached to Americans; and

disposed to use his influence in our favor. He speaks English tolerably well, and will probably be a good interpreter for a preacher. He once dined in New-York with general Washington; who, learning that he was a native of the island where capt. Cook was killed, gave him clothes, and showed him much kind attention. The condescension and generosity of Washington to this unlettered stranger, is worthy to be imitated by his successors, and thousands who revere his name.

Notices of the Island.

The brethren explored a considerable part of the island, and found it fertile and well watered. They sometimes rode on horse back. Brother Ruggles, attended by fifteen natives, was once pursued a considerable distance by three of the wild cattle, which are numerous in that island. Before he was overtaken, he reached the foot of a tree, which he had sought for refuge. The natives, with one voice gave a loud and frightful shout, and the pursuers fled. The next day, the brethren, attended by one of the white men, and more than twenty natives, killed a large wild cow; which afforded a good supply of beef and tallow.

The inhabitants are generally poor but hospitable. Through indolence, much of the excellent soil of that island, as well as the others, is uncultivated. Though the people have abolished their idols, they have not abandoned their vices. To the stranger, who enters their habitations of ignorance and depravity,—as a token of respect, the husband offers his wife; the father his daughter; and the brother his sister! When solemnly assured, that there is a God in heaven, who forbids and abhors such iniquity, they reply: "Other white men tell us this is right; but you are strange white men."

29. From the Atooi schooner, which anchored in the bay yesterday, and came into the harbour to-day, we received a present, principally from

Tamoree and his wife, and Hoome-hoome, consisting of about thirty mats, which are substituted for floors, carpets, ceilings, &c. One hundred *tapas*, or pieces of domestic cloth, made from the bark of a tree, and containing from six to nine square yards each, oranges, cocoa nuts, calabashes, spears, hogs, fans, fly-brushes, shells, pine apples, &c. The schooner is freighted with a royal present, similar in kind, from Tamoree to Reho-reho. The king of Atooi acknowledges the king of Owhyhee as his superior, and every year sends his schooner with a present, which has hitherto been kindly reciprocated. Tamahamaha, before his death, made some demands on Tamoree for sandal wood; and Reho-reho has sent for him to go up to Owhyhee. Still Tamoree governs Atooi and Oneehow.

Mr. Whitney sent to Owhyhee.

July 1. To-day we designated brother Whitney, as our representative to visit Owhyhee, and to comfort our brethren and sisters there by his presence and prayers, and by interesting intelligence and affectionate counsels; to consult them with regard to the expediency of taking a station at Atooi, before we can expect additional laborers from America; and to transact other important business.

Reasons for settling at Atooi.

Several reasons urge us to an early attention to the leeward islands; [that is, Atooi and Oneehow.]

1. The Atooi schooner will return soon, and the king will expect not only a definite answer, but the immediate presence of some of our number.

2. The people have opened their arms wide to receive us, and given an honorable and pressing invitation, and the king has begun to build us houses; and to prepare land for our accommodation.

3. Deference to the wishes of our patrons, particularly the benefactors of Hoomehoome, and the importance of rendering him every possible aid, at this time, seem to require it.

4. The fact that the inhabitants are now without any form of religion, and cannot long subsist without some form or other: and more than all,

5. They are ignorant of the laws of God, and perishing without the knowledge of the way of salvation. Such is the weight of these considerations, that if imperious duties do not prevent, no sacrifices on our part ought to hinder us from immediately laying the foundation of Christian institutions, and commencing the work of instruction, in Atooi.

Sabbath, 2. This morning at ten o'clock, our little congregation assembled as usual, and attended to the preaching of the Gospel from Rom. xiii, 12. "The night is far spent; the day is at hand. Let us therefore put off the works of darkness and put on the armor of light." a subject which admits of an easy application to ourselves, and those around us, in the present state of these islands.

3. *Monday*. This evening we have publicly observed the monthly concert. The Treasurer's address to the Boston Foreign Mission Society, delivered Jan. 1819, was read. The meeting was interesting to ourselves, and, we hope, will be followed with a blessing.

4. This day commemorates the birth of American Independence, which is generally celebrated here by American residents. Received a present from Mr. Allen this morning, that we might remember the day.

Happy would it be for our country-men, if they did not too often make the commemoration of their liberty the means of increasing their bondage to sin, and their rejoicing in the blessings of peace the occasion of cherishing the spirit of war. We hope ever to remember with lively gratitude the abundant blessings bestowed on our country, and to rejoice in her happiness, and her ability to

do good to the other nations of the earth.

About 500 natives have been employed to day to draw up one of their schooners upon dry land, for the purpose of coppering her. After breaking their cable repeatedly, they left her dismantled, and partly in the water, to renew the trial of their strength another day.

Regard of Joseph Banks for the Mission.

8. To-day Joseph Banks, captain of the schooner, which is now hauled up to be coppered, came to us, and said in English, "I going to live with you now. Me want to learn to read." He desires very much to acquire the art of navigation, so that he can "take the sun," as he says, "and sail out of sight of land, and go to any part of the world." He has been to China, and is fully convinced of the superior intelligence of the whites. Before the death of Tamahama, he was satisfied that the taboos were unreasonable, and that idol worship was vain; and that the priests were ignorant men and unworthy of confidence; as they could show no authority for their rites, or instructions. He declared his opinion to Krimakoo, and to some other chiefs, that to break taboo would be "miti." He seems highly pleased with our design; and is desirous to avail himself early of some of the advantages which it proposes. Our expectation of him is high. His influence in our favor, we believe, has been considerable. When any of the chiefs indulge the least apprehension, that we have come to take the islands, he is ready to interrogate them, in the language of good sense, "Where are their guns? If they come to fight for the islands, what will they do with their women?" The argument contained in these questions shows that female laborers may be useful, even in the newest missionary field.

Dance of the Natives.

This afternoon a multitude, probably composed of not less than 2000 people, was assembled to witness a dance, somewhat similar to that, which occupied the attention of an equal number at Kirooah, while we were anxiously waiting the result of our negociation. Five young females, with wreaths of green leaves upon their hands, their necks, their shoulders and ancles, with a large *tapa* curiously adjusted around their waists,—were the principal performers. Arranged in a line behind them, and decorated in a similar manner, stood fourteen men, as musicians, each drumming on a large stick of wood, held in his left hand, with a smaller held in his right;—singing and beating the time with a heavy stamp of the foot. Both the men and the women, as they played and danced, sung in concert a variety of songs, with respect to the "*Inoak*" (the man that eats with women;) "I weene," the wife of Boka, the sister of the king, &c. &c. They were all admirably exact in the time, and continued the dancing with great exertion, and almost without cessation, about two hours. One of the players was an old man, bred to this employment from his childhood. After the females had finished their dance, at the request of the governor this old man showed his dexterity in dancing a round or two. When the ring, composed of the crowd of spectators 10 or 15 in depth, sometimes becomes too small, the men and women in front are severely beaten with a heavy rod, to make them retire and enlarge the circle. This fact is worthy of notice, as it shows the disposition of the people; for they always take this indiscriminate beating in good part, and generally with a laugh.

Our desire was expressed to the governor, that the people might shortly learn better things, and employ their voices in nobler songs. He also expressed his desire, that we might

learn their language more perfectly, and be able more early to teach him and the people what they ought to know.

Docility of the Natives.

Sabbath, 9. To-day our attention has been directed to the words spoken by John. "Behold the Lamb of God, which taketh away the sin of the world." After the blessing, *Boka*, capt. J. Banks, and an officer of the guard at the fort, tarried of their own accord, desirous to be instructed more fully in the subject of the sermon, and in the religion of the Bible. Honoree assisted as interpreter in telling them, that Christ died for their sins, and in explaining the principal points of the discourse. They seemed much interested; and *Boka* said in his own language, I should like to know all about it. I must learn your language, and then I can read it." Being asked by one of us, if he wished to be instructed every day, and to have a portion of the Bible daily read and explained, he replied, "*miti*." Capt. J. Banks said, "Tamahamaha wanted to know all about it." He was present when that unenlightened heathen ruler was lying on his dying couch, and heard him very earnestly request an American gentlemen attending him, to tell him plainly about the religion of the Bible, and the Christian's God. But this young native says with tender interest, "He no say any thing about it." This is an unquestionable fact. We are ready to censure such an inexcusable neglect of a most important duty; but before we are able to speak, we see that the censure falls upon the tardy zeal of the Christian church, which has slumbered so long, since these islands have been accessible.

10. This morning presented *Boka* a copy of the Scriptures, and read to him and his train the account of the creation. They listened with great attention. We have hitherto attended less to his instruction than we meant to do, because one of the white

residents, soon after our arrival, engaged in teaching him. But now the way is open, and we intend to instruct him every day, both in the art of reading, and in the knowledge of the Scriptures. This we have the more encouragement to do, as he has already received baptism, since the death of Tamahamaha, by the chaplain of a French ship, which touched at the islands. His brother also, *Krimakoo*, or Billy Pitt, received baptism by the same hands.—It is to be noticed also, that their mother, a woman of high rank, who died before Tamahamaha, being greatly distressed on her death bed, was baptized in the name of the Lord Jesus, and died exclaiming, "*miti, miti, nooe nooe miti!*"

12. This morning the governor, and one of the residents, hearing that we expected to give ten dollars a month for the temporary use of an old house, engaged that we should have nothing to pay. Mr. Bingham read to them and others, at the governor's house, the account of Christ's first and second coming:—the first paragraph of the sermon on the mount; and the last of the 25th of Matthew, which passages were interpreted by Honoree. *Boka* was particularly interested, and when the reading was through, said "*Pauloah miti*," (it is all good.) Both he and his wife requested that Mr. and Mrs. B. should come every day and teach them to read.

Letters from Kirooah.

Put on board the *Neo*, now about to sail for Owhyhee, a packet of letters for our friends there. Shortly after, a canoe arrived with letters from these friends, accompanied by orders from Reho-reho, that they should be publicly read. The bearer first put them into the hands of *Boka*, who summoned us, and all the white residents, to assemble at his house to hear them. When the whites and the chiefs were assembled, the door being shut, and an officer of the guard standing by with a spear,

Boka very gravely put the letters into the hands of Mr. Bingham to be read, who finding them to be private letters from our friends, instead of public orders from the king, declined reading them publicly, except what related to the particular request of *Krimakoo*, to have some of us go and instruct him and his family; his engagement to furnish Dr. Holman with a house at Mowee, and his promise to support one, who should consent to live with him at Toeaigh bay, where we first set foot on land. To prevent needless offence, and groundless suspicion, it was afterwards concluded to be best to read the whole to the governor.

13. To-day the wife of the governor, and the daughter of *Nihe*, a considerable chief at Karakakooah, commenced in earnest the rudiments of the English language, under the particular instruction of Mrs. Bingham.

State of the Mission at Kirooah.

14. To-day the Atooi schooner returned from Owhyhee with Mr. Whitney and William Tennooe, passengers. Mr. Thurston teaches an interesting school, composed of the king, two of his wives, his brother a pleasant lad about eight years of age, and two young men the stewards of the king's family: he is assisted by the persevering and kind exertions of Thomas Hopoo. Both the teachers seemed to have gained the affection, and secured the confidence of their charge. Dr. Holman attends to the instruction of John Adams, and a son of Mr. Young, and another favorite native boy. The king begins to read intelligibly in the New Testament, and four of the others in the plainest reading lessons of Webster's spelling book. The king's little brother spells words of four syllables. The king objects to our teaching the common people to read, before he has himself become master of the art; but says we may teach chiefs, and the children of white men, of whom there are probably an hundred in Hanaroorah.

Thomas has received a valuable tract of land from the king, who has built for him a house near his own, where Thomas has his father and his brother, with whom he lives and prays, laboring to bring them and others to the feet of his crucified Redeemer.

Mr. Thurston usually preaches on the Sabbath to a small circle at his own house. Last Sabbath he preached in the school room at the king's sleeping house, for the particular benefit of his pupils. "I have a message from God unto thee," was the theme from which he addressed them, while Thomas Hopoo interpreted.

The seed thus diligently scattered on the different islands, and matured by the prayers of the church, will, in God's own time, spring up, and yield an exuberant harvest to his own glory.

Sabbath, 16. Public worship as usual at ten o'clock this morning.

Assignment of places to labour.

17. Spent some hours to-day in mutual consultation on the subject of dividing our labours. *Krimakoo* appears to be in earnest, that some one of us should devote our attention to him and his family. The brethren at Owhyhee are decidedly of opinion, that he ought to be gratified. He has distinguished himself by his friendship to the whites, and by his attention to the mission. He has been baptized by a French chaplain, but needs to be taught the way of Christ. The call at Atooi is so loud and impressive, "Come over and help us," that we cannot quietly turn aside from it; and yet there is work for all, and more than all, in this village. We are exceedingly pressed with the subject. We want more missionaries; and notwithstanding the groundless apprehension of the government, that missionaries may be dangerous, we would gladly hail a number equal to our own of additional labourers, if they could arrive to-morrow. We

look upward for divine guidance, and commit our way to Him who hath said, *If any man lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.* We united in a prayer meeting this evening on the subject, and defer our decision for further deliberation.

18. To-day we have resumed the subject which has for some weeks occupied much of our thoughts, and again bending the knee of supplication for divine grace to elevate our minds, to give us clear and comprehensive views of the subject, the prominent facts and probable consequences connected with it; to remove from our hearts all private feeling, which might come in competition with our duty;—we again committed ourselves to the disposal of the great Head of the Church.

After the most full and free investigation, we were all united in the opinion, that we ought to listen to the call both from Atooi and Toeaigh; and to our mutual satisfaction, painful as is the thought of such a separation; we decided that it is the duty of brothers Whitney and Ruggles and their wives to proceed to Atooi,—to labour there while the field is open,—and thus wait for additional labourers; also, that brother Loomis should go, for a season, as a teacher to Toeaigh. Nathan Chamberlain will accompany the brethren to Atooi, and Daniel Chamberlain will be placed under the care of brother Thurston at Kirooah.

19. Put on board the Atooi schr. most of Messrs. Whitney and Ruggles' baggage, to be sent to-day, with letters to Hoomehoome, announcing our prompt and cheerful compliance with the request of his father and himself; acknowledging their kind attention; explaining our design; and bespeaking the continuance of their favors.

The brethren intend to proceed in the Levant shortly; as she will touch at Atooi on her way to China and America.

Missionary Herald.

PALESTINE MISSION.

Journal of Messrs. Parsons and Fisk, during their Tour in Asia Minor.

Smyrna, Oct. 31, 1820. Called on the Greek Archbishop, and gave him 40 tracts, which he said he should distribute. Spent most of the day in preparing to set out to-morrow, on a *Tour in Asia Minor.*

Nov. 1. At half past eight left Smyrna. We took Martino* to provide food and interpret for us. Had agreed before-hand with Serkish, an Armenian, to furnish horses, and go as our guide. He provides one horse for our baggage, one for Martino, and two for us. He takes a servant to assist him in the care of the horses, so that we are, in all, five men with six horses. He defrays all expenses for himself, his servant, and his horses, and we pay him 37½ piastres (\$5) a day. We carry a trunk, and two large sacks, filled with Testaments, tracts, clothes, &c.

We took a circuitous course around the east end of the Gulf of Smyrna, left Bournabat on the right, passed along the northeastern shores of the gulf, having on our right broken mountains, apparently of granite.

At half past twelve stopped for dinner, at a Turkish coffee-house. It was built of mud and small stones; and was about 10 feet square and 10 high. The roof was of pine bushes. The ground served for a floor. The front was entirely open to the road. The furniture consisted of a sofa, pipes, and coffee-cups. The Turkish landlord sat on the sofa, with a pipe in his hand and a sword and pistols behind him. He invited us to sit down with him, and a young Arab slave brought us sweetmeats and coffee. After eating of food, which we carried with us, we obtained a watermelon of the Turk, paid 30 cents, and resumed our journey. In the course of the day passed three

* This man had lived with the missionaries at Scio, in the capacity of interpreter, &c.

similar taverns. In the afternoon, our course was nearly north. Passed in sight of a few scattered houses, and three small villages, one of which had a mosque. At half past three reached the village Menimen. Our road all day was level, passing over a rich plain, having the sea at no great distance on our left, and a range of barren mountains on our right. Met with many camels on the road, and saw some flocks of sheep and herds of cattle, feeding on the plains.

Description of Menimen.

At Menimen put up at the house of an Armenian. After resting a few moments, went out to visit the Greek priests and schools. The first school, which we found, was in a room adjoining the Greek church, and consists of 25 boys. A second school consists of 10, and a third of 5 scholars. There are five Greek priests belonging to the church. Among them and the scholars, and others who were with them, we distributed 50 tracts. We shewed the priests a Romaic Testament. They told us they had one like it, and we then spoke of reserving this for some other place; but when they told us, that five priests and 1000 people had only one, and earnestly requested this, we gave it to them.

The town is situated on the south side of the plains, through which the Hermus runs: it is about 20 miles from Smyrna, a little W. of N. and is the seat of an Aga,* who commands 20 or 30 villages in the vicinity, which are said to contain 10 or 12,000 people. The houses of Menimen are small and low, generally 8 or 10 feet high, built of mud, or of small stones and mud, with flat roofs. The public buildings are 7 mosques with minarets, (or steeples,) one Greek church, one Armenian church, and several Turkish baths. The population is estimated at 2,000; 60 of

them Armenians, the rest half Greeks and half Turks.

On the north and west is a large plain, affording rich meadows for grain and pasturage, Through this plain runs the Yediz, (the ancient Hermus.)

In the evening three or four Armenians came to our lodgings, and spent some time in conversation. They say, that they have no books, except such as belong to the church; and these they cannot understand, because the style is so ancient. We showed them a Testament printed in the Turkish language, with the Armenian letters. One young man read in it, and seemed highly delighted.

Thursday, Nov. 2. Paid about 90 cents for our supper and lodgings; left the Turco-Armenian Testament for the priest, (who is now out of town,) with a request, that, it may be read in the church, and that all, who know how to read, may have the perusal of it.

Journey from Menimen to Haivali.

At 7 o'clock commenced our journey, In three quarters of an hour, crossed the Hermus. It is now about 6 or 8 rods wide, and not above three feet deep, but sometimes, in rainy seasons, it swells into a torrent. Passed in sight of 10 small villages, one of which has a minaret. At 12 stopped at a Greek tavern: It was a small mud house, without a floor, and almost without furniture. Dined on food, which we carried with us. Left 24 tracts for a Greek school in the vicinity, which we had not time to visit. At half past four we saw, on our left hand, near the road, the ruins of a town, which, we concluded, must have been the ancient Myrina. The place is near the sea shore, at the head of a gulf. Strabo speaks of Myrina as situated here, or not far distant; and some maps insert the name in this place. Many pillars of granite 8 or 10 feet long, and a foot and a half thick, and some fragments of marble, were scattered on the ground. Among them was a large statue of white marble. The arms

* A Turkish officer, who preserves order and administers justice.

and part of the head are gone. The body is about 6 feet long and three thick. Once, perhaps, it was an object of worship; now it lies entirely neglected, as we trust all relics of idolatry will be, at some future day. No walls remain, and there is no building on the spot.

At sunset crossed the Caicus. It was about as large as the Hermus, and is now sometimes called the Rindicus.

At 6 we came to an old khan, now deserted, on account of the place being unhealthy. It is nine and a half hours north from Menimen. Like other khans, it is a quadrangular building, with a large open square in the centre. The best room we could find had been accessible to cattle, and had neither floor nor furniture; but we could hear of no better lodging place in the vicinity, and we had already been riding three hours in a heavy rain. We begin to understand what Henry Martyn meant, when he spoke of lodging in a stable. We found 3 or 4 Greeks about the khan; but all of them very stupid and unable to read, and either unable or unwilling to do much for our comfort.

Friday, Nov. 3. Resumed our journey at 7; road level and good. At 9 our attention was arrested by a smoke arising from a small pond of water in a marsh meadow. We left our attendants, and went to examine it. The pond was about three rods in diameter, and the water, near the centre, boiled in several places. At the edge it was as hot as the hand could bear without pain. The vapor was strongly impregnated with sulphur.

At 10 we fell into the road which leads from Pergamos to Haivali; 5 hours from P. and 7 from H.

At 12 we stopped at a new Greek khan. Saw several carts, the first we have seen in Asia. In Scio and in Smyrna all burdens are carried by men, or by beasts of burden, on their backs. At 2 we set out again. A heavy rain soon commenced and continued till night. At 4, we passed a small Turkish village, with two mosques; and then rode for some

miles through a complete orchard of olive trees. From the produce of these trees immense quantities of oil are made, and exported from Haivali. After leaving this place we found our way mountainous and stony. Entered Haivali at 7; that is, in 25 hours, or about 75 miles from Smyrna. With some difficulty we found our way to a tavern; and, after much delay and perplexity, obtained the use of a small apartment. A wooden platform covered one half of it, and this served us for chairs, table, and bed.

Description of Haivali.

Saturday, Nov. 4. At an early hour Martino went to the Russian consul, with a letter given us by the Russian consul in Smyrna; and he immediately sent his janizary to conduct us to his house. There we found a room ready for us, and every necessary comfort generously offered.—Such hospitality is welcome indeed, after the fatigue of our journey.

At 1 o'clock the consul accompanied us to the college. The two principal instructors are Gregory and Theophilus, to whom we had a letter from Professor Bambas. They received us very affectionately. We gave them some tracts, and proposed to distribute others among the students on Monday, to which they very readily assented. The college in its present form, was established about 20 years ago; it had previously existed, however, for a long time, on a smaller scale. Benjamin, who is now in Smyrna, was, for a long time, at the head of it. There are now four Professors; and about twenty of the older scholars assist in teaching the younger classes. The whole number of students is 300; of whom not above 100 belong to Haivali. About 70 are ecclesiastics. This circumstance is peculiarly auspicious, the Greek priests, as a body, being extremely ignorant; yet almost all the schools in the country are under their instruction. The course of study seems, from the account given us, to be about the same as in Scio. The library contains between one and two thousand volumes.

The college building forms a large square, (inclosing a garden, which the students cultivate,) and contains a library room, a philosophical laboratory, lecture rooms, apartments for the instructors, and a great number of smaller rooms for the students.—The establishment is supported by the Greek community. No pupil pays any thing for his room, or his tuition.

Lord's Day, Nov. 5. At 9, two students from the college called on us. To one of them, the only person we can hear of in town, who reads English, we gave an English Bible. He expressed a great desire to obtain the whole Bible in Greek. At 10, the Rev. Mr. Young, an English traveller, called on us; and soon after a Greek Archimandrite from Jerusalem, who now resides here. An Archimandrite is an officer in the church, above the common priests, but below the Bishops. Mr. Young has been for 15 years past in Russia. We had a long conversation about the religious state of Russia, Georgia, Greece, and Jerusalem; and about the distribution of the Scriptures and tracts and the establishment of schools. Mr. Young is going to visit Mytilene, and we gave him 50 tracts to distribute in that island.

In the afternoon, went out to distribute tracts among the priests.—Every church has some small apartment adjoining it, in which the clergy live. Went to 8 churches and distributed tracts among all the priests. There are 40 belonging to these 8 churches; they have also, at each church, a small school under their care, in which the children are taught to read the church service.—

Heard of only one other church in town, and that a very small one.—Found one of the principal priests engaged with a layman, in the settlement of an account respecting oil and olives, which had been sold for him. Had to wait half an hour before we could get an opportunity to speak with him about tracts. This shows how the Sabbath is observed in this country. Distributed, in all, 100 tracts. It is pleasant to scatter seed

in this way, and then look to God for a blessing.

In the evening, Gregory and Theophilus came to see us. Had a long and agreeable conversation about Bible Societies, schools, and religion. Afterward, conversed sometime with the family, and two or three others, who were present. They seem to have no thoughts of inward piety, or of the strictness which belongs to the Christian character; and these were points to which we found it difficult to fix their attention.

Monday, Nov 6. Went with the consul to see Paesios, the Bishop of this district. His diocese includes Pergamos, Haivali and the surrounding country. He is under the Archbishop of Ephesus. His title is Bishop of Elaia, an ancient town, which does not now exist. We gave him a Testament and some tracts, and received from him a letter of introduction to his agent in Pergamos.

Went to the college; conversed a little while with the teachers; gave them a French and an Italian Testament, and 350 tracts for the students.

Haivali is situated on the sea shore, opposite the island Musconisi, which lies between the town and the north part of Mytilene. The Turkish name is Haivali; the Greek name Kidonia; both signifying quinces. Why these names were given we do not know, as the place produces very few quinces. Olives and oil are its principal productions. The streets are narrow and very dirty, and the houses mean. You see no elegance, and very little neatness. The Bishop, the Consul and the Professors, united in stating the population at 20,000 souls, all Greeks. This estimate seemed to us very high.

Journey from Haivali to Pergamos.

We gave orders in the morning for our horses to be ready at 11 o'clock; but both the horsemen were partially intoxicated, and it was almost 2 before we were able to set out. Departed, much indebted to the Consul for his hospitality.

At half past six reached the khan where we dined on Friday. We had left some tracts here, and the landlord inquired about them. It seemed to him a new and a wonderful thing, that men should go about, giving away books for nothing.

Tuesday, Nov. 7. Left a few tracts with our landlord to be given to such as wish for them, and are able to read. Left the khan at half-past seven. At 10, we saw, at a little distance, on our right, the smoke of a boiling spring, and went out to examine it. The pond of water is smaller, but the smoke is greater, the heat more intense, and the stream more strongly impregnated with sulphur, than at the one which we saw on Friday, a few miles south of this. Several smaller springs of the same kind are in sight.

Visit to Pergamos.

At 2, we reached Pergamos, now called Bergamo. Our road from Hai-vali has been generally level; the land verdant; several flocks of cattle and sheep in sight; 2 or 3 very small villages by the way; and a few scattered houses. We put up at a public khan. The Bishop's letter, and another from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us.

Obtained a guide, (Stathi Spagnuolo,) to shew us whatever we might wish to see in the town, and its vicinity. He had 15 or 20 certificates in Italian and English, given him by travellers, whom he had served as a guide.

Went first to see the ruins of an old monastery. The walls are still standing, as high as a four story house, and perhaps 150 feet long. In it there are now several Turkish huts. In passing through the town, we found two ancient Greek inscriptions, which we copied. Passed an immensely large building, formerly a Christian church, now a Turkish mosque. This is *said* to be the church, in which the disciples met, to whom St. John wrote.

Wednesday, Nov. 8. Went up to the old castle, north of the town.— Vast walls are still standing composed principally of granite, with some fine pillars of marble. The castle includes 5 or 6 acres of ground, and about half way down the hill is a wall, which includes several times as much. Within the castle are large subterranean reservoirs which used to serve for water and provisions. Most of the walls are evidently not very ancient, and are said to be the work of the Genoese. The foundations, and a part of the wall, seem more ancient; and are said, perhaps with truth, to be the work of the ancient Greeks. Noticed several Corinthian capitals, and copied one Greek inscription.— The castle furnishes a good view of the city. North and west of it are verdant, mountainous pastures: south and east a fertile plain. Nine or ten minarets speak the power of the false prophet.

Returned from the castle, and went to the site of an ancient theatre, west of the town. It is a semicircular cavity, in the side of a hill. The semicircle measures about 600 feet. Massy walls of granite are yet standing.

Went next to the amphitheatre. It is a deep circular valley, formerly no doubt filled with rows of seats rising one above another to enable the spectators to witness the fighting of beasts, or the destruction of men, on the arena, at the bottom of it.

Passed by what is said to be the tomb of Antipas near the old monastery. See Rev. ii. 13. We next visited a building, which is called the temple of Esculapius. It is a lofty vaulted dome, the inside about 40 feet in diameter; the granite wall about 8 feet thick. We remember to have seen it somewhere stated, that Esculapius once practised physic in Pergamos; that the inhabitants erected a temple to him, and offered sacrifices and adored him as a god.

There is in Pergamos one synagogue, one Greek and one Armenian church. At the Greek church we found a school of 20 boys taught by a priest. Gave one tract to each boy,

and several to the master, which were received, as our tracts usually are, with many expressions of gratitude. The master then went with us to visit the other priests. We showed them, in the Romaic Testament, the address to the church in Pergamos, which one of them read. We then gave them a Testament, and a number of tracts. Visited 3 other schools, and supplied them with tracts. One contained 25 scholars, another 20, and the third a smaller number. Gave one of the teachers a Testament, in consequence of his earnest solicitations. A young Greek came to our lodgings and bought two Testaments.

The population of Pergamos is said to be about 15,000; viz. 1,500 Greeks, 2 or 300 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than any we have before seen in Asia.

As we are about to leave town, a man to whom we had a letter from Smyrna, brought us three fowls for our journey, and a letter of introduction to Immanuel, a friend of his, 3 hours on our way to Thyatira.

Missionary Herald.

(To be continued.)

THE AFRICAN COLONY.

Norfolk, August 14th, 1821

Mr. BACON, who arrived here this morning (by way of the west Indies) from Sierra Leone, which he left on the 16th of July last, brings very pleasing accounts of the state and prospects of our little colony in that country.

According to our last advices by the Nautilus, it will be remembered, Mr. Bacon and Mr. Andrus, had gone down the coast, to purchase a place of settlement for the people left at Goura Bay. They proceeded accordingly, to the country of Grand Bassa, (recommended to them by the English missionaries who had visited it some time before, and designed to make it one of their stations;) taking with them two captured Africans from Regent's Town, for interpre-

ters. They arrived there about the first of April, and went ashore with their presents for the king, Jack Ben, who received them graciously, and called a palaver of the chiefs. The meeting was held, with intervals, for five days from Monday till Friday inclusive, during which time, the debates were lively and interesting. On the last day, the king announced to them, that the chiefs had yielded to the wishes of the society, and would grant the land according to their request. The agents in return stipulated to make them an annual present of rum, manufactured tobacco, pipes, knives, and a few other articles, worth about three hundred dollars. The deed of gift was thereupon drawn up in form, and signed by the agents, and the chiefs, the last making their marks.

The land thus obtained, is a part of the territory called Grand Bassa, supposed to be from 30 to 40 miles square, and lies about three hundred miles to leeward of Sierra Leone, between 5 and 6 degrees of North latitude. It is situated on a fine bay about five miles wide, and three or four deep, between St. John's and Grand Bassa rivers, which fall into the bay. On the east, it is high and level, and furnishes a good site for a city. The water in the bay is deep enough to take a ship of war within two or three miles, and a vessel of 100 tons within less than half a mile of the shore. The St. John's river too, is navigable for small vessels for about twenty miles from its mouth, to the Falls, where there is a fine seat for mills. The country back is hilly and mountainous. The whole is well provided with good water, and very fertile. It produces rice of an excellent quality, corn, and all kinds of tropical vegetables and fruits. It yields also camwood, ivory, palm-oil, and wine, in any quantity, and is stocked with sheep, goats, and herds of cattle and swine. The river furnishes the best fish and oysters in great abundance.

The free people of colour were to be removed to this place of settle-

1. Your particular designation is to endeavour the religious instruction and conversion of the ignorant, pagan, and neglected black and coloured population of the island, or station, to which you may be appointed, and of all others who may be willing to hear you.

2. Where Societies are already formed, you are required to watch over them with the fidelity of those who must give up their account to Him who hath purchased them with his blood, and in whose Providence they are placed under your care. Your labours must be constantly directed to improve them in the knowledge of Christianity, and to enforce upon them the experience and practice of its doctrines and duties, without intermingling doubtful controversies, in your administrations, being mainly anxious, that those over whom you have pastoral care, should clearly understand the principal doctrines of the Scriptures, feel their renovating influence upon their hearts, and become "holy in all manner of conversation and godliness." And in order to this, we recommend that your Sermons should consist chiefly of clear expositions of the most important truths of Holy Writ, enforced with affection and fervour on the consciences and conduct of them that hear you; that you frequently and familiarly explain portions of the Scriptures; and that, as extensively as you possibly can, you introduce the method of teaching children, and the less instructed of the adult slaves and others, by the excellent catechisms with which you are furnished.

3. It is enforced upon you, that you continue no person a member of your Societies, whose "conversation is not as becometh the Gospel of Christ."—That any member of Society who may relapse into his former habits, and become a polygamist, an adulterer, or an unclean person; who shall be idle and disorderly; disobedient to his owner, (if a slave;) who shall steal, or be in any other way immoral or irreligious, shall be put away, after due admonition, and proper attempts

to reclaim him from the "error of his way."

4. Before you receive any person into Society, you shall be satisfied of his desire to become acquainted with the religion of Christ, and to obey it; and if he has not previously been under Christian instruction, nor baptized you are, before his admission as a member, diligently to teach him the Christian faith, and the obligations which he takes upon himself by baptism; so as to be assured of his having obtained such knowledge of the principles of religion, and such belief of them as to warrant you to administer to him that ordinance. Beside this, no person is to be admitted into Society, without being placed first on trial, for such time as shall be sufficient to prove whether his conduct has been reformed, and that he has wholly renounced all those vices to which he may have been before addicted.

5. You are to consider the children of the negroes and coloured people of your Societies and Congregations as a part of your charge; and it is recommended to you, wherever it is practicable and prudent, to establish Sunday or other Schools for their instruction. It is to be considered by you as a very important part of your duty as a Missionary, to catechise them as often as you conveniently can, at stated periods; and to give your utmost aid to their being brought up in Christian knowledge, and in industrious and moral habits.

6. Requires attention only to the *moral* not the civil condition of slaves; and the enforcement of the apostolic injunctions. Eph. vi. 5. 8. Col. iii. 22-25.

7. Forbids going to a plantation without the owner's permission; or in any way interfering with services required by him.

8. Forbids receiving into society any who live in polygamy or concubinage. 9.—Entering into civil or political disputes. 10.—Enjoins meekness under opposition of whatever kind.

ERRATA.

Page 420 line 5 from bottom	for exception read acceptance.
424 20	for principle read principal.
426 16	for Troughin read Tronchin.