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Literary & evang. mag.

THE

EVANGELICAL AND LITERARY

MAGAZINE.

Because of the house of the Lord our God that is in thee, I will seek thy good.
Psalm cxxii. 4.

44

VOL. V.

Monthly Jan. - dec. 1822

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Richmond:
PUBLISHED BY N. POLLARD, SIGN OF FRANKLIN'S HEAD.
MARKET-BRIDGE.
1822.

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Wm. Green. 1859.

PREFACE.

At the close of the fifth year of the Evangelical and Literary Magazine, the task, of addressing a few remarks to its patrons, in the absence of the Editor, has been assigned to another.

A periodical religious work, calculated for general usefulness, but particularly adapted to the situation of our Southern and South-Western country, was an important addition to the means of improvement, previously enjoyed. It was no unreasonable presumption, that a well conducted work of this sort, would exert, to much extent, a salutary influence. That similar publications, the claims of which, to general diffusion, were not ambiguous, had been soon abandoned, in more than a few instances, was unquestionable. Well calculated, as was this fact to discourage, it did not shake the determination, to make another experiment.

It cannot be improper to state, that neither all the apprehensions, nor all the hopes, which attended the commencement of this Magazine, have been realized. Did it accord with our plan, to render a full account of all the labours that have been endured in conducting it, and of all the embarrassments in the midst of which it has held on its course, it might still be affirmed that the preponderance, has been fairly on the side of hope. Its existence until the present hour, furnishes some proof, that it is not deemed unworthy of public patronage. It has enlisted in its favour the suffrages of men of high character for intelligence and moral worth. Found to be useful in diffusing the knowledge of religious truths and religious facts, it has also been effectual in some good degree, to shield from pernicious error those who might have been defenceless under its assaults, and to maintain that holy cause, on the success of which, depend the best interests of the human race.

Under the impression that such has been, and that such will continue to be the result, it would seem improper, now, to abandon the work. On the contrary, the inducements to prosecute it with undepressed anticipations and with unextinguished zeal, are numerous, and urgent. The present writer does not hesitate to say, that the experience of five years warrants the calculation, that the character and value of this work will be progressive: and he is authorised to announce the expectation, that its pages will be enriched by a greater variety of matter, derived from an increased amount of communications, for this object.

To the patrons and the agents of this work, it must continue to be indebted for the means of its existence. The labour of conducting it, has been rewarded, only, by the testimonies of its usefulness, which have been received. The absence of other reward, shall not be the cause of its discontinuance. It rests therefore with the public to decide, whether, like preceding, and even contemporary publications, it shall be suffered to languish, and to die. It is anticipated with confidence, that their decision will not be unfavourable.

Those who have lightened the pressures of Editorial labour, are entitled to gratitude. Their communications will always be welcome. Let the men of genius, and of learning, and of piety amongst us, who are capable of imparting value and attraction to the materials of this Magazine, afford their zealous co-operation, and it shall speedily ascend to that eminence, at which it has ever aimed, whence, it shall cast the lights of true learning, and pure religion, extensively, over the face of our country.

The present is a period of peculiar interest, and of peculiar responsibility. A powerful excitement is, extensively, at work, upon the public mind. Not only in remote parts of our country, and of the world, but in our own state we have ample evidence, that *now*, is emphatically an "accepted time and a day of salva-

tion." The records of the year which is just closing, are brightened by many events, of honour to God, and of blessedness to man.

Many a captive, whose spirit was pining away under the rigorous bondage of sin, has been disenthralled from his chains, and now walks abroad in the glorious liberty of the children of the Most High. Many a family where God was unremembered and eternity kept out of view, has been transformed into a nursery for heaven. And more than a few of our churches, where all was dead, and barren, and cold, have been vivified, and fertilized, and warmed by the Spirit of Jehovah. But much yet remains to be accomplished. The good work must be carried onward, to that universal issue of glory, in which, it shall at last be caused to terminate. Every additional step towards this consummation, augments the happiness of men, and the joy of angels. Let, then, every species of instrumentality be pressed into this service. Let the light of divine truth, be conveyed to every dwelling of darkness, and of wo. Let the examples, the contributions, the efforts, and the prayers of the faithful be unremitted. And let all unite in saying " For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Note.—Several pieces which through uncontrollable circumstances, are left unfinished in the present volume, shall be completed in the next.

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THE

EVANGELICAL AND LITERARY

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REFLECTIONS, ON THE FIRST DAY OF THE YEAR.

It has been frequently recommended by moralists and divines, to look back and see how past time has been spent, and past privileges have been improved. This retrospect ought to be taken every evening, before we close our eyes in sleep. The man who settles his accounts every day, will have comparatively little to do at the end of the year. Still, however, it is necessary that the daily results should be put together, and the whole amount of profits and losses ascertained. To the *man of business* this is no very difficult task; to the *careless* and *unskilful*, it is well nigh impossible. This is analogous to that solemn *moral reckoning* to which every individual is bound to call himself. It is, indeed, difficult under the most advantageous circumstances to do *this thing* well. But the man, who has faithfully reckoned with himself every day, and accurately recorded the results, has, at the close of the year, incomparably the advantage of him who has gone on, without considering what he was doing or whither he was going. Still worse is the case of him, who puts off this *necessary business* till the close of life. His whole book of accounts lies in utter confusion before his disordered mind, and he fears even to attempt that scrutiny, which will soon be thoroughly made by his omniscient judge. It is surely, then, best for every one to begin this day the work of settlement with his conscience. Opposite to the names of several in the list of subscribers, it is necessary for the Publisher to enter the word *Dead*. So it has been every year; and so it will be at the close of this year. Who the individuals are, concerning whom it is written in the book of God's purposes "This year thou shalt die," it would be presumptuous to inquire. In this uncertainty, it is wise in all to live as though this were to be the last period of their lives.

When a man comes to die, on surveying his past conduct, he sees many things, which he heartily wishes had never

taken place. It is too late then, to begin a new life. His regrets are unavailing; and even should he obtain mercy, still he mourns that his time has been wasted, and his opportunities misimproved. At the close of one year, and the beginning of another, it is well to inquire what has been done amiss, what duty has been neglected; and in good earnest to set about the work of reformation.

It is customary, and the custom is laudable, for friends when they meet at this season, to say, "A happy new year to you!" This wish is most heartily entertained by the writer, in relation to all who may read these pages. But true happiness cannot be found, unless men will "so exercise themselves, as to keep consciences void of offence towards God and man." And this cannot be done, unless what is wrong be rectified, and what has been neglected in times past, be faithfully done for the future. In order to this, every reader is called on most solemnly and affectionately to review the transactions of the last year. And let the inquiry extend to all the relations and duties of life.

Should these hints meet the eye of any clergyman, the writer would most respectfully suggest to him the propriety of his asking himself such questions as the following:

Have I preached the gospel as zealously and faithfully as I could preach during the last year? Have I done as much out of the pulpit as I ought to have done, for the honour of my Saviour and the good of his cause? Have I considered with all the intensity of Christian sympathy and compassion, the condition of the thousands who are without God, and without hope in the world? Have I done all that I ought to have done to exalt the intellectual and moral character of the people among whom I live; and to rouse them to the exertions which they ought to make for their own improvement, and the improvement of others?

With men, accustomed to careful self-inspection as preachers are, it might be thought presuming, should the writer urge these questions any farther. He would turn then, with the same respectful feelings, towards magistrates, and men in places of honour and trust among us: and calling to mind the important fact, that to them are committed the high destinies of the most valuable country in the world, and that they are responsible as well to God as to man, he would suggest the propriety of a strict scrutiny as to the discharge of official and personal duties. Your constituents have no right to inquire into any thing beyond your *official* acts. You have a right,—and is it not a duty, to look into your hearts? This is what

your God does, and he will cause all hereafter to know that he "Searches the hearts and tries the reins of the children of men." As before him, you may then very well ask,

Have I discharged the duties of my station as became a man publicly and most solemnly pledged to support the laws, and maintain the order and peace of society? Have I done all that was in my power to discountenance every form of vice and uphold true virtue? Have I endeavoured to promote public spirit, and carry on schemes of public improvement? Have I laboured to diffuse knowledge among the ignorant, to excite the idle to industry, and restrain the profuse and extravagant?

With this attempt to awaken inquiry in this class of citizens, one might next address himself to such as sustain the highly responsible relation of parents, and reminding them that they are bound to train up good members of civil society, and good subjects of the kingdom of heaven, he might put it to each one solemnly to inquire,

Have I walked before my household "in the statutes and ordinances of the Lord blameless?" Have I taught the doctrines and instilled the precepts of true piety? Have I enforced my instructions by a suitable example, and said, and done nothing, which I would not wish my children to imitate? Have I before my family preferred the interests of eternity to those of time, and communion with God to worldly pleasure?

After this, one might suggest many important subjects of inquiry to children and youth; as whether they had properly spent their time, and improved their privileges during the past year: whether they had been careful to remember their Creator in the days of their youth: whether they had been diligent in study, careful in the cultivation of good tempers, willing to submit to restraint, and desirous to learn the great art of self-government?

The truth is, every individual will find advantage in holding strict inquisition over himself at the bar of conscience; and, after due inquiry, forming such a plan for future life, as will be sustained and approved in the dying hour and the judgment day. Without this, wishes and prayers for happiness, will be utterly fruitless. Health may, indeed, for a time afford her blessings; wealth may pour in her abundance; pleasure may spread her enchantments; and honour entwine her laurels around the brows of her votaries; but conscience will be unsatisfied, the heart will be unfilled, and desire will still crave with unappeased importunity.

But soon, time, with us all, will be no more. A few years, at most, will pass away, and the whole tribe of busy mortals, who now bustle on this scene of business and care, will be still in the grave. Year follows year, in rapid succession; and eternity succeeds time. Immortal man! be wise. Aspire after an unfading crown, an incorruptible inheritance. Choose the good portion which shall never be taken from thee. Then shalt thou, at the good pleasure of thy God, rest from thy labours, be delivered from thy cares and sorrows, and, placed beyond the reach of chance and change, enjoy happiness pure, rational, immortal. While, then, others wish thee a happy new year, the humble writer of this brief essay wishes thee a happy eternity! IOTA.

REMARKS ON JUSTIFICATION.

JUSTIFICATION is a forensic term, and imports absolution from guilt. To justify, is to acquit, to pronounce just or righteous. It is opposed to laying a charge, or to condemning. Rom. viii. 33, 34. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." Justification implies an acquittal from guilt by a judicial process: and this presupposes, a *person accused;* a *law* by which one is accused, or according to which he is to be judged; and a *judge* who is to pass sentence. I shall say a few things on each of these particulars.

All mankind by nature are *under the curse, guilty before God, transgressors.* Every individual, therefore, stands accused before the bar of God his judge, until the demands of the law against him are in some way satisfied. A criminal arraigned before a just judge, must not expect a single iota of the law to be dispensed with; or that any thing but a complete satisfaction will be sufficient to obtain his justification. He cannot expect that the demands of the law should be lowered, and accommodated to his weakness; for this does not lie within the province of a *judge*, but of a *legislator*. It is the duty of a judge to pronounce sentence according to the law by which the criminal is arraigned; and as judge, he cannot dispense with the least jot or tittle of that law. By whatever law it is, therefore, that mankind stand accused before God, by which the sinner is arraigned before the bar of his judge; it must be by a complete satisfaction to that law alone, that he can be justified.

Let us proceed to inquire then, under what law it is that mankind are arraigned before the bar of God. To discover what this law is, we need only read two or three of the first chapters of Paul's Epistle to the Romans. Here he proves in an elaborate manner, that it is the moral law; that law which is *written on every man's heart* by natural conscience; that law which requires every man to love God with all his heart, soul, mind and strength, and his neighbour as himself. This is the law which speaks, "*that every mouth may be stopped, and all the world become guilty before God.*" Therefore, he concludes, *by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.* It is by this law we are to be judged; and it is by a complete satisfaction to it, that we must obtain justification. The notion entertained by some that under the gospel, the demands of the law are lowered to meet the weakness of human depravity, that its requirements are not rigourously exacted, that sincere, is accepted instead of perfect obedience; is as unreasonable, as it is unscriptural. Why is it that man cannot fulfil the law? Is it not because he is opposed to it, because he is depraved? But does this diminish his obligation? Does it consist with our ideas of the justice of God, that he should dispense with a strict obedience to his laws, because his creatures are depraved? It seems to me, that as a legislator he would not thus dispense with his laws; and most certainly as a judge, he could not. If his laws are founded in justice and equity, arising from his nature and our relations to him, as they most certainly are, how can he dispense with them? How, on this ground, could he be a *just* God, and a *Saviour* of sinners? What may we suppose would be the impressions made upon angels and superior intelligences, on knowing that God in condescension to the depravity and rebellion of his creature man, had lowered the demands of his most holy law; that law which is founded on his immutable nature and perfections, and which every moral creature is bound to obey? Might they not be moved to express themselves in the following manner? "How can our glorious Creator and Sovereign dispense with his eternal right to the perfect love and obedience of his creatures? Are his laws so mutable? Can his creatures, by breaking them, thus set them aside? Are some of his moral creatures under laws different from those which bind others? How then can his ways be equal? Can these offending creatures be received into his favour by an imperfect obedience to his laws; or rather by an obedience to laws much lower in their demands, than those under which we

live? Should not creatures however rebellious, be required to render a perfect obedience?" Might not the devils blaspheme and say? "How unmeaning, arbitrary and capricious are the laws of that great Being by whom we must be judged! With respect to some of his rebellious creatures, he lowers their demands, and accommodates them to their depravity, in order to meet their inability. But if man on account of his depravity, is unable to obey; certainly we are much more unable, being much more depraved than he. We will plead this when we come before the bar of our judge. Can we not thus impeach the equity of his providence?" Such, it appears to me, might probably be the impressions made upon the higher orders of intelligences.

But the scriptures sufficiently guard us against the supposition, that there is the least ground for such a charge against the righteous Judge of all the earth. In all God's dealings with men, he is represented to us as being *just* and *righteous*. "Against thee, thee only have I sinned, (says the Psalmist) and done this evil in thy sight; that thou mightest be *justified* when thou speakest, and be *clear* when thou judgest." Psal. li. 4. Or, (as the words are quoted by Paul,) "That thou mightest be *justified* in thy sayings, and mightest *overcome* when thou art judged." Rom. viii. 4. "The *just* Lord is in the midst thereof; he *will not do iniquity*." Zeph. iii. 5. "The *righteous* Lord *loveth righteousness*." Psal. xi. 7. "Is not *my way equal?* Ezek. xxviii. 19.

But in a particular manner is the *justice* of God held up to our view, in connexion with the *justification* and *salvation* of sinners in the gospel of Christ. In Isa. xlv. 21, he is called a *just* God and a *Saviour*. The King of Zion is described, (Zech. ix. 9,) as *just* and having *salvation*. God by the mouth of Isaiah, speaking of the coming Messiah, says, "By his knowledge shall my *righteous* servant *justify* many." Isa. liii. 11. Jeremiah prophesying of Christ, by whom Judea *shall be saved*, says, "And he shall be called the Lord *our righteousness*." Chap. xxiii. 6., xxxiii. 16. He is called, (Mal. iv. 2,) "the *sun of righteousness*." The Psalmist, (Psal. lxxxv. 10,) speaking of the plan of salvation, says, "*mercy* and *truth* are met together; *righteousness* and *peace* have kissed each other." Christ, who is called, (2 Tim. iv. 8,) the Lord the *righteous* judge; is also called, (Acts vii. 52,) THE JUST ONE. Paul says, (Rom. i. 16, 17.) "I am not ashamed of the gospel of Christ; for it is the power of God unto *salvation* to every one that believeth: for therein is the *righteousness of God revealed*."

The scriptures abundantly teach, that the justice and righteousness of God are signally displayed by the justification of sinners in the gospel. But this is certainly inconsistent with the idea, that the requirements of the law are lowered or dispensed with, or that justification is bestowed without a perfect satisfaction to all its demands. Isaiah, speaking of the Messiah, says, "He will *magnify* the law, and make it *honourable*." (Ch. xlii. 21.) But a law is magnified and made honourable, not when it is passed over, or dispensed with; but when it is perfectly obeyed, or its penalty suffered.

I think it now appears sufficiently evident, that in order to justification, it is necessary that there should be a complete satisfaction to the law;—and that the law by which man is arraigned and accused before the bar of God, and to which it is necessary, in order to justification, that he make full satisfaction is the moral law. But how are we to be justified by this law? For this law, says the apostle, only speaks that every mouth may be stopped and all the world become guilty before God. Rom. iii. 19. He affirms therefore, "that by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. iii. 20. In another place he says, (Gal. ii. 16.) "By the works of the law shall no flesh be justified." And again, (Chap. iii. 11,) "but that no man is justified by the law in the sight of God is evident. And again, (Tit. iii. 5,) "not by works of righteousness which we have done he saved us." "All our righteousnesses are as filthy rags." Isai. lxiv. 6. It is evident then, that it is not by our own works, not by a righteousness performed by us, that we can be justified by this law, which only gives a knowledge of sin. But the apostle Paul tells us, that it must be by another righteousness, which he calls, (Rom. iii. 21.) "the righteousness of God without the law"—(ver. 22,) "the righteousness of God, by faith of Jesus Christ." And this he says, "Is unto all and upon all them that *believe:*" which therefore in other places he calls "the *righteousness of faith.*" And by saying, "it is *unto* all, and *upon* all that believe;" he shows that it is theirs by *imputation.* Thus he says, (ver. 24.) "*Being justified freely by his grace,* through the redemption that is in Christ Jesus." This he teaches more fully in the fifth chapter, where he calls it, (ver. 17,) "the *receiving abundance of grace,* and of the *gift of righteousness;* and (ver. 18,) that by the righteousness of one, it *comes upon* all men unto justification of life." Thus the prophet Isaiah, speaking of Christ, says, (chap. lxi. 3,) "That he was to appoint unto them that mourn in Zion, to *give unto them* beauty for ashes,

the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord." According to which they are represented as saying, (ver. 10,) "for he *hath clothed me* with the garments of salvation, he *hath covered me* with the robe of righteousness." In like manner it is said in another place, (chap. liv. 17,) "*their righteousness is of me*, saith the Lord." Hence it is evident that it is on account of the righteousness of Christ imputed to sinners, that God can be *just*, and yet the *justifier* of him that believeth in Jesus. And that the law herein is not lowered, or dispensed with, or passed over, but fully and completely satisfied, is evident from the forensic term *justification* being used, which implies an acquittal according to law. And it is evidently by this same righteousness of Christ, that the law is said to be magnified and made honourable. In Rom. x. 4, it is said, "Christ is the *end of the law* for righteousness to every one that believeth." This must mean, that in him the law meets its fulfilment. In like manner it is said, (chap. viii. 4,) that God's design in sending his Son in the flesh was, "that the righteousness of the law might be fulfilled in us." "Do we make void the law through faith? it is asked in another place, (chap. iii. 31,) God forbid; yea we establish the law."

Why is it that justification is every where represented as being obtained by *righteousness*, if the law be not completely fulfilled? If the sinner were pardoned upon repentance; or if he were absolved or acquitted in any way by an act of absolute mercy; and the law were passed over, or set aside, or not fully satisfied; there would be no propriety in saying that it was by *a righteousness;* that herein *is the righteousness of God declared*, that he might be *just*, and the *justifier* of him that believeth; that the *law is magnified and made honourable;* &c.—We have now said enough respecting the law, by which mankind are condemned, and of the satisfaction which is necessary to be rendered in order to justification.

God, in justifying sinners, acts in the capacity of a judge, whose office it is to condemn or acquit according to law. If he by an act of absolute mercy should absolve an offender, he would not therein act as a *judge*, nor could he in such an act be said to *justify* the offender. It could not be said in such a case, that his *justice* or *righteousness was displayed*. When God is said to *justify*, therefore, it must be understood that he *acquits as a judge according to law*. It is when man is viewed as a sinner *in himself*, that God is said to *pardon his sins*, to *pass by his iniquities*, &c. but it is when he is viewed

as perfectly righteous *in Christ*, that he is said to *justify him*. Thus we see how the *just judge* of all the earth who *will do right*, can nevertheless *pardon sin*—can be a *just* God and a *Saviour*.

It may be proper to add, that when in scripture a man is said to be justified by works; it is to be understood, not before the bar of God, but before the world; for *by their fruits ye shall know them*.

AMICUS.

ON THE RECIPROCAL INFLUENCE OF LITERATURE AND RELIGION.

THE saying that *Knowledge is power*, has become almost too trite to be repeated. Yet many, in whose mouths it is common, have never considered the value of the maxim, or the extent to which it is applicable. Otherwise, they would be more diligent in promoting their own improvement, and the improvement of others within the sphere of their influence.

A striking view of this subject is presented, in the contrast between civilized and barbarous nations. Among the latter, the traveller finds caves or huts instead of houses, undressed skins of beasts for clothing, sharpened flints for knives, and pots of baked earth instead of vessels of wood and iron. Among the former, almost every department of nature is laid under contribution, and made to minister to the use and comfort of man.

Between nations, too, where different degrees of knowledge prevail, there is a wide and glaring distinction. In England, France, and a few other countries, where learning and science have been cultivated with zeal and success, the discoveries of philosophers have descended to all the arts of life; and Agriculture and Manufactures make a most beneficial use of their inventions. In truth, it is knowledge, which has made these countries the *laboratories* and *workshops* of the world. In this view of the subject, it appears to be as much for the interest of the poor as the rich, that the *Ruling Powers* should efficiently patronize institutions of literature and science. Indeed the poor are, in the end, by far the greatest gainers from establishments which, at first view, seem intended only or chiefly for the rich. To look, but a moment, for an example, let us go to that country from which we derive our descent. The nobility of England, in former times, lived in rude magnificence and boisterous revelry, while the great mass of the common people were in no better condition than our slaves.

It was knowledge, applied to commerce and manufactures which raised them above dependance on rich men and nobles, and enabled them to procure the comforts of life. One cannot descend into a coal-mine, nor enter a manufactory of cloth or of hardware, without seeing that thousands are enabled to pursue a profitable business; and at once maintain themselves and add to the wealth of their country, by means of the discoveries and inventions of modern science.

In our own country, the people are divested of mere *neighbourhood feeling*, and engage with united zeal in plans of public improvement, in a pretty exact proportion to the extent to which the state has employed its power and resources in fostering and extending institutions of good learning. Whereas, in the states where these interests have been neglected, the mass of the people are comparatively ignorant, and every thing is managed, or rather *mismanaged*, under the influence of local prejudices.

Hence it is inferred, that a wise regard to the general good will afford support to measures, in which a narrow policy can see nothing but favouritism to the few. Every truly learned and virtuous man sent out from a seat of learning, is a blessing both to rich and poor. The talent and science of a state is the most valuable part of its capital; and every measure ought to be adopted to increase stock of this description.

It was not, however, intended to pursue this important subject in this place. Zeal in the cause has carried the writer farther than he meant to go.

The religion of a nation, is a subject of the utmost importance, whether regard be had to temporal or to everlasting interests. There is no people under heaven without some form of religion. And all history shows that civil and political institutions, the daily business and intercouse of men are greatly affected by religious principles. It is as insane to endeavour to prevent the continual and powerful interference of religion in the affairs of men, as to alter the established laws of nature. It is all-important, then, to give a salutary direction to a principle of such mighty force.

On looking into the history of past ages, it is obvious that literature and science have exerted great influence on religion. One need only peruse the records of the dark ages, to see a fearful exemplification of this remark. The irruption of the barbarians of the North, into the South of Europe, had scarcely extinguished the lights of ancient learning, before there sprung up a great crop of superstitions like noxious

plants growing in the dark, to choke the good seed that had been sown in the field of the Lord. And as the intellectual darkness thickened, the case became worse and still worse. It was when bishops could not write their own names, when *Greek* and *Hebrew* were reckoned *heretical*, that indulgences were sold, that prayers were offered to dead men and women, that priests were thought to have power to forgive sin, that an old man was reckoned the vicar of the Almighty, and the inquisition was armed with its horrible powers, and did its work of desolation. During this eclipse of intellectual light, religion was confined to mere forms; and devotion to the secular interests of the church was substituted in place of that love to God and love to man, which is essential to true piety.

The revival of letters, and the Reformation may be regarded as contemporaneous events. As soon as learning began again to be cultivated in Europe, the effect on religion, was like that of the sun on the morning fogs. As they are seen rolling away, under the influence of the great luminary of the heavens, so the thick mists of superstition and error fled before the light of true knowledge, and the public mind of christendom was illuminated.

Universally, ignorance and superstition have gone hand in hand, as firm and faithful allies; and have prepared the people to be dupes of the artful and designing. It is thus that men are brought voluntarily to bow down, and bind the heaviest fetters on their own necks. History teaches lessons on this subject which ought to be known and regarded by all who have any influence in directing the counsels of our free and happy country. And it is to be hoped that the time will come, when Ecclesiastical History will be studied among us, according to its importance. In passing it may be remarked, that a work on this great subject, adapted to the sentiments of our people and the genius of our institutions; free from the prejudices of religious party, and the deeper prejudices of infidelity, is a *disideratum*. When will it be supplied?

But while learning exerts an influence on religion, in its turn religion operates with great energy on learning. This is particularly true of Christianity, the only system generally acknowledged to be of divine authority in our country. No sooner was the Bible, at the era of the Reformation, put into the hands of the people, than it seemed to awaken the slumbering intellect of Europe. It pleased Providence to order it so, that the volume of inspiration should be delivered to us partly in the Hebrew, and partly in the Greek language.

Now although any translation made with tolerable fidelity, contains all the truth necessary for salvation, yet men whose business it was to expound the scriptures, felt at once the obligation to resort to the originals. To become perfect masters of the Hebrew, they were obliged to study the cognate dialects, such as Chaldee and Syriac; and to acquire accurate and extensive knowledge of the Greek, they were obliged to have recourse to the various poets, historians and orators, who have enriched and adorned that noble language. Thus a strong stimulus was given to their minds, and a wide range to their thoughts. The ancient and modern world were made acquainted. The origin and history of our species were developed, and men were taught to identify their personal feelings and interests with those of their race.

In addition to this, Revelation presented objects of such grandeur and glory, unfolded such mighty interests, and such magnificent views, that the mind beginning its career of thought with the creation, when the morning stars sang together, and all the sons of God shouted for joy, was accustomed to run on through succeeding ages, until it was lost in that "far more exceeding and eternal weight of glory," which is yet to be revealed. Thus a mighty range was given to the human intellect, and it was raised towards the level of those great things, which every day were contemplated.

Even the contests which arose at the period referred to, served to increase the acuteness and dexterity of the combatants, and to put them up to their utmost strength. The excitement thus produced, was communicated to the succeeding age; and a number of master spirits were raised up, who enlarged the bounds of human knowledge. And while some penetrated into the secrets of nature, and showed their fellowmen new reasons for admiring the wisdom and goodness of their Almighty Maker; others repaired to Horeb and to Tabor, and blessed with the visitations of the heavenly muse, awakened the strains of inspired prophets and seemed to mingle their songs with the songs of angels, who celebrated the wonders of redeeming mercy. Religion produced Milton. Bacon and Boyle were christians.

It is not always, however, that learning and science acknowledge their allegiance to Christianity. They are not unfrequently found in rebellion and foul revolt. The native pride of the human heart refuses to submit to the dictates of heavenly wisdom. Men choose to rely on their own reasonings, rather than the information communicated by the omniscient God. And then it becomes apparent, that mere knowledge, apart

from good principles, is a pernicious acquirement. Superior attainments give superior power to do mischief. Men of learning and science corrupt the rude and ignorant. The moral sense is sophisticated; a perverse ingenuity is displayed in vindicating vice; and the monstrous and disgusting spectacle is exhibited, of the refinements of taste and philosophy mingled with the grossest debaucheries, and the most revolting pollutions.

Enough is now known of the personal history of modern infidel philosophers to justify these remarks. And an appeal might be made, were it necessary, to authenticated facts, to support them.

Hence the inference is irresistible, that christians ought not to leave a weapon so dangerous, in the hands of enemies. Otherwise, it will soon be turned against their own vitals. Past experience may teach a lesson, on this subject, never to be forgotten. Christians ought to be warm and zealous friends of learning and philosophy; and with the whole extent of their resources to support institutions where they are taught. Ministers of the gospel ought especially to be among the foremost in intellectual attainments, and always prepared to measure strength with the boldest and most distinguished votaries of infidelity. A mere smattering of knowledge ought not to satisfy them. Their adversaries are learned, acute, and industrious. They explore the mines of ancient knowledge and dive into the bowels of the earth, in hopes to find evidence against that precious volume, which alone tells them "what they must do to be saved."

Let the christian public be fully awake to these important truths. Let them forget petty distinctions and minute differences, and unite all their influence to give a right direction to the institutions of learning among us. Let them assert their rights as citizens, and put forth their energies as patriots.

There is growing up a bigotry and intolerance in relation to religion, which under the specious name of *liberality*, is more bitter and obstinate than even the most miserable and narrow-minded sectarism that any where in this country tarnishes the glory of true religion. Many are ready to persecute a man because, as they say, he is not *liberal*. It is high time that this thing should be put down by the united voice of a christian people.

We would especially warn ministers of the gospel, and students of Divinity in every society. They must be studious —they must push their researches in every direction—they

must subject their minds to severe and rigid discipline—they must have their understandings continually well practised—in a word they must be furnished for every good work. For they may rely on it, that unless literature and philosophy be made subservient to the cause of vital christianity, they will be powerful auxiliaries of infidelity.

The history of our age proves not only the truth, but the importance of this remark. Let one only refer to the terrible religious convulsion, produced by a combination of unbelieving philosophers and *savans* in France, and he will be convinced of the high importance, of the absolute necessity, that the clergy should be men well grounded in literature and philosophy. True we may hope that vital christianity will ultimately gain by the labours of those destroyers. They overthrew the pageantries of religion, they desecrated the hallowed superstitions of ages, and rendered ridiculous many consecrated mummeries. But this was not their sole nor their chief object; they carried on a warfare of extermination against the gospel itself. And no thanks are due to them, that men are beginning to look at the substance of religion rather than at its shadow; and to prefer vital christianity, to those pomps and shows which, by as great a mistake as ever was made, went under its name.

In our country this subject is every day assuming new importance. The literary spirit of our countrymen is rising; the number of educated persons is increasing. The press is becoming every year more active and powerful. And if the clergy do not awake from their inactivity, and study more diligently; if candidates for the ministry do not take a wider range in the course of their education, they will find themselves completely thrown into the back ground.

It is consoling, indeed, to find important Theological Institutions springing up among various denominations of Christians. Every enlightened christian must rejoice to hear of the prosperity of "the schools of the prophets" at Andover and Princeton; and of the success of the Episcopal Seminary of New-York, of the Baptist Seminary at Washington, and of other incipient institutions in different parts of our country. And it is hoped that the students, who are flocking into these important establishments, will make thorough work of their education. It behoves the Directors of them to see to it, that no smatterers, no half-formed theologians, no school-boy declaimers, be turned out from them, inflated with vanity, to pour out Hebrew and Greek criticisms

before wondering crowds; but "ripe and good scholars," able to instruct the ignorant, and to confound gainsayers.

But it deserves consideration, that the conduct of the present race of preachers will have a great influence on those who may succeed them. If a young minister sees the fathers of the church, leading an inactive life, without laborious study and careful research, unnecessarily engaged in secular business, or merely gadding from house to house to chat with the ladies, the effect will be unhappy. "Much study is a weariness to the flesh," and there is need of a strong stimulus to keep up the habits acquired at school. Much self-denial must be practised, and the pains of a sedentary life be encountered by him, who would, while he declares the whole counsel of God, rouse the intellect of his people, and promote the improvement of all their faculties.

Some clergymen among us read as much as they ought for their improvement; but even they do not write. Hence, while we have many respectable preachers, we have very few authors. In this way the standing literature of the country is getting into other hands, and will, we fear go beyond the control of religion. This is particularly the period, in the literary history of the nation, when prudent and patriotic men, of liberal and enlarged views, will feel themselves under indispensable obligations, to put forth all their intellectual strength, and exert all their powers to embue the literature of the country with the influences of religion.

But let it not be imagined that any influence is wished for, on behalf of religion, except that which is truly legitimate, and perfectly conformed to our civil and political institutions. On the contrary, one powerful reason of earnestness on this subject, arises from the full conviction, that the religion of the gospel, in its purity, is calculated to promote that cause which our fathers fought and bled to assert. From the State, nothing is asked but *complete* protection. There is in the gospel itself, sufficient power to educe support from its votaries. And that man is an enemy, or a mistaken friend, who wishes to connect christianity with the crooked and narrow policy of fallible worldly-minded politicians. It is this belief, which fastens on us the conviction that every christian is bound to do all that he can, without looking to state alliances, to give universal prevalence to that system, which, while it controls the passions and amends the heart, gives light to the understanding of every one who cordially embraces it.

REVIEW.

Sermons selected from the Manuscripts of the late MOSES HOGE, D.D. 8vo. pp. 508. Richmond, N. Pollard, 1821.

WE sat down to the reading of this book, with feelings which we shall not attempt to describe. The name of the author, as our readers may suppose, is endeared to our hearts by its association with the remembrance of talents, virtues, and services to the church, which have seldom been equalled among us; and our "idolatrous fancy" was, very naturally, prepared to "sanctify his relics." We have accordingly, read these sermons with no common degree of pleasure, and are now ready to award them no common portion of our praise. And yet, we must say, in mere justice to the writer, we do not think them quite all that we had a right to expect from his pen. We are informed indeed, by the editor, in his modest and sensible preface, that the manuscripts from which he has published "appear, for the most part, to have been written hastily and at different periods, during intervals of leisure too short to permit the progress of the author through his subject without interruption," and that "they bear few traces of any subsequent revision." And we are further told, that the preacher was not accustomed to write his sermons out in the closet, but only heads and parts of them; and trusted to his extemporary powers to amplify and adorn them in the delivery—as he often did with great effect. Accordingly, the pieces before us, we find, are for the most part imperfect, and sometimes even plainly defective. They are, in fact, we should say only a sort of rough sketches of a good master, (though not without some parts of great beauty, and traits of fine expression,) rather than finished specimens of his art. And viewed in this light, they certainly contain a good deal, if not all that we look for in such things. Indeed they have some qualities which we can hardly value too highly—especially as they are by no means common in our day.

And, in the first place, we must commend them for the sound and scriptural views of doctrine which they furnish. In some instances, to be sure, they seem to differ a little from what we regard as the strict precision of truth; but the variations are too few, and too trivial to be noticed. In general, they exhibit all the leading points of the system with great fidelity. In the next place, the strain of argument and discussion which pervades them, is very judicious. It is true

they give few or none of those Chalmerian novelties of thought, or flights of fancy, which affect your higher intellects with such pungent delight. But then, (to make amends for it,) they have a great abundance of those good substantial truths which are most useful to our common people; and if these are not always displayed in new lights, they are often taught with new impression. Besides this, the style is very nearly all that it ought to be. The sentences are usually short, and simple in their construction—such as one that runs may read without the danger of mistake. Then, they are not clogged with "words of learned length," or vain ornaments of any kind; but all is chaste and attic, plain without rudeness, and elegant without ambition. Over all the rest, the pieces are evidently imbued with an unction from above. They are not cold and formal discussions of abstract questions; but warm and tender appeals to our hearts. At the same time, there is no visible straining after effect—no places set apart for the shedding of tears—but a solemn and fervent spirit of earnest and gracious feeling pervades and bedews the whole. We could say a good deal more in praise of the general merits of these sermons; but it is time, we believe, to be a little more particular, and favour our readers with a few extracts which may serve as specimens of the work.

The first sermon is entitled "Ministerial Piety," from the text 1 Cor. ix. 27. *But I keep under my body, and bring it into subjection, lest that by any means, when I have preached the gospel to others, I myself should be a cast-away.* Its great object is to remind the preacher's brethren, that there is nothing in their sacred calling which secures their salvation; but that they may preach the gospel with great zeal and success, and yet lose their own souls. It proceeds accordingly, to state several particulars in which they are very likely to deceive themselves as to their personal piety, and explains them with great force. It then adverts to the expedient to be adopted to guard against the danger of perdition, *keeping under the body*, that is, "a life of strenuous conflict, and great self-denial"—and closes with a solemn application. A single passage from this last part of the discourse may be a sample of our author's manner.

'Has the God of heaven been pleased to distinguish any of you, my brethren, by great intellectual powers? Let him who is thus highly favoured be thankful for his superior advantages of doing good in the world; but let him not be elated with this distinction. In gifts of this nature there is no merit, nothing worthy of praise. No: it is not great talents, but the proper use of such as we have, that will entitle us to the approbation of our Maker and our Judge.—Great intellectual powers! Perilous distinction! Peculiarly

awful must be the responsibility of such a minister. For *to whom much is given, from him shall much be required.* It is not, however, I am disposed to think, great, but rather moderate talents, which have been most useful in the church. To men of eminent abilities the church is, indeed, very much indebted. To humble the pride of infidelity, she numbers among her sons and her most affectionate advocates, a bright constellation of the first geniuses in the world. But to humble the pride of genius also, the observation just now made will, I am persuaded, be found to be perfectly correct. How often do we see great talents miserably prostituted! What for the most part is the object of a great genius? Mere instruction and usefulness? No: but rather to shine, to astonish, and transport. And for all this the *gospel ministry* furnishes ample scope. Nor will we undertake to affirm, that a preacher may not, in a certain subordinate, consecrated sense, aim at all this, without incurring any just censure.—Consider my highly favoured Brother, the exalted nature of the work assigned you; the Majesty of that Saviour in whose name you speak; the worth of a soul redeemed by his blood, the perilous situation of a sinner on the verge of destruction; the danger of being yourself *a cast-away;* and let genius exert its utmost energies. Enlighten, convince, persuade, transport; and shine as a star of the first magnitude. But never presume to arrogate any praise to yourself: let all be ascribed to the unmerited goodness and grace of God. The most eloquent, the most powerful, the most luminous and seraphic discourse that you shall ever have been enabled to deliver, will fall far beneath the dignity of your THEME. Yes, there are depths in the love of Christ which you cannot fathom; there is a malignity in sin which you cannot comprehend; there is a grandeur, a sublimity, and an importance in everlasting concernments of which you can form but very faint conceptions; and what seems still more mortifying, there are energies in the gospel of Christ, both for the conversion of sinners and the edification of the church, to which you never can do justice.

'What then shall we think of a man who approaches the altar of God to *sacrifice to his own net, and to burn incense to his own drag?* Who ascends the pulpit not to preach Christ Jesus the Lord, but himself? Who undertakes to display the unsearchable riches of Christ, that he may have an opportunity of unfolding the riches of his own genius? Who urges the strongest arguments he can devise against a life of impenitence and unbelief, not so much with a view of preventing the destruction of sinners, as to show how well he can reason? Who entreats the guilty by the most awful and alluring considerations not to die, not so much from a desire to prevent that awful event, as to let his audience see how eloquently he can speak? And who, sometimes, even melts into tears over impenitent and obstinate transgressors, not so much in hopes of softening them down into a willing submission to the grace of the gospel, as that he may manifest the sensibility and goodness of his own heart! Humble Penitent! take courage and foster desponding apprehensions no longer. Be not afraid that the thunders which are restrained, while this impious man thus boldly invades the honours of his avowed Lord and Master, will ever be let loose against thee; ever hurled against the head of a contrite supplicant.' pp. 18—21.

The second sermon is entitled "The Demonstration of the Spirit," from the text 1 Cor. ii. 4. *And my speech and my preaching was not with enticing words of man's wisdom; but in demonstration of the spirit, and of power.* Here the proposition to be maintained is, the necessity of an internal operation of the Holy Spirit accompanying the preaching of the gospel, to make it successful. It is accordingly argued with

great force, from the manner in which Paul preached it at Corinth, (*not with enticing words of man's wisdom,*) from the extraordinary success attending the preaching of it by Paul and his fellow-labourers," from "the astonishing change in the moral world which the gospel has accomplished," from "the powerful opposition which is in the heart of every man by nature to the pure and holy religion of Jesus Christ," and from "the scriptural representations of the nature of the change which takes place in the conversion of a sinner," and "which will not allow us to ascribe it to any power less than divine." As usual, the argument closes with a strong and home appeal to the hearers.

'But might I not venture to appeal in this instance to what must have fallen under your own observation? Have you not sometimes seen one of your own acquaintances or friends, arrested by the power of Divine grace, and made a very different creature from what he was before? This is far from being an uncommon case in our Country.—Often have the cavils of the Infidel been silenced in an instant: often have some of the most *stout-hearted and far from righteousness* been made to bow to the authority of a crucified Saviour. Often too, have the pollutions of an unsanctified heart been opened up to the view of the proudest moralist, who confidently imagined himself *rich and increased in goods.* Nor is it, by any means, uncommon for some of the most virulent opposers of the gospel, to be constrained to set their dying attestation to its truth: some in the triumphs of exulting faith; others in the convulsive agonies of despair.

'Now, what are we to think of these things? Are they all illusions? I might, it seems to me, venture to refer you to your own experience by way of reply. Have you no evidences of the truth of this doctrine written upon the inmost tables of your own hearts? I now address myself to the most incredulous of the present audience. Have you no misgivings of heart; no forebodings that all is not right within you? Could any of you venture to appear before the tribunal of final Judgment without a Saviour; without an Advocate? Are you not convinced that something ought to be done, by way of preparation for your eternal state? Nay, are you not conscious of irresistible impressions of these great truths upon your hearts, in a way to you altogether unaccountable? *Quench not the Spirit,* dear brethren. Acknowledge the hand of God in these impressions. Cherish them with affectionate attention, and you will, there is reason to hope, soon have an evidence in your own breasts of the reality of efficacious grace, which no sophistry of earth or hell will be able to wrest from you.' pp. 48—9.

The sermon upon "The origin of Sin." (from the text Rom. v. 19. *By the disobedience of one many were made sinners,*) contains many *sound words which cannot be condemned.* The fact of human depravity is first stated, and clearly proved from the scriptures, from the system of nature, from the general conduct of mankind, and from the experience of every human heart. And this depravity is shown not to proceed from mere bad example, or vicious education; but to be inherent and innate—and is traced directly to Adam, our Federal Head in the covenant of works. And so far all is well. But

now our author comes to consider the objections which are made to this account of the origin of sin; and we are not, we confess, quite satisfied with his views. The question is, "how can it be just to inflict upon us punishment for any transgression or crime which we did not personally commit?"—and what is his answer? Why in the first place, he says, the fact that moral evil is in the world cannot be questioned—"and this being admitted it will follow, that the believer in divine revelation is not exclusively obliged to account for the present state of apostate man." Certainly he is not; and the subsequent statement is forcible enough. "Do any who admit the depravity of human nature, and yet object to the scripture account of that tragical event, furnish us with a better? This they cannot do. This no one will, I imagine, undertake. Do they then intend to impeach the justice or the goodness of their Maker? Surely if it be just for God to bring us into existence in our present state of depravity, without any regard to the transgression of a Federal Head and representative, it could not be unjust to create man originally in a state of perfect holiness, and to suffer our whole race to fall from that to our present state; to the state in which we might, without any impeachment either of the justice or the goodness of our Creator, have originally been made: Nay, to the state in which the objection I have in view, must believe we are actually made. This is so evident as to need neither proof nor illustration." And "thus," he adds, "we may see how easy it is to stop the mouth of every caviller against this dispensation, mysterious as it may at first appear." But is not this refutation after all, a mere *argumentum ad hominem* which is of no value in itself? For surely our author would not require us who are believers to admit, that it would have been quite "just for God to bring us into existence in our present state of depravity, without any regard to the transgression of a Federal Head," when our connexion with that Federal Head, he would allow, is really all that can either explain the fact of our being sinners, or vindicate the law of our Creator for treating us as such from the very moment of our birth. For our parts, at least, we do not see that any thing is gained for the cause of truth, by only shewing that it is as righteous for Divine Providence to make us derive our depravity from Adam, as it would be to create us in a state of depravity ourselves, which, we take it, would not be righteous at all—(though, by the way, the very supposition of such a case is absurd.) And might not some "ca-

viller" make out to turn our author's mode of arguing against him with no little effect?

But our author proceeds, as we understand him, to shew that it was altogether fair in our Heavenly Maker to suffer the fall of man. "That every moral agent," says he, "should undergo a trial, before admission into a state of inamissible happiness, is nothing more than ought to be expected." But how so? And how, in fact, was it to have been expected from the benevolence of God, that he should place man in a state of trial, foreseeing as he did the certain issue? Why, happiness is the reward of obedience, obedience to be acceptable must be voluntary, voluntary obedience implies a state of trial, and a state of trial involves the possibility of transgression. But still, we may ask, again, why create man in a state of trial at all? Why not take his virtue for granted, or rather why not secure its continuance by the influence of grace? Would his obedience have been less voluntary under such an influence, than is that of the believer who is *kept by grace, through faith, unto salvation?* Was it not possible for the Deity to bestow this favour in advance? And what was that invincible necessity, that fate stronger than Jupiter, which constrained him to order it otherwise? "If you suspend a body in the air to see whether it will fall to the earth, and at the same time hold it up in your hand, this is no trial of the case." Very true. But suppose your ball be made of "the precious porcelain of human clay," is it fair, do you think, to take your hand from beneath it, when you are sure already that it will fall, and falling shiver into a thousand fragments? Really, we must think it is not wise to leave the clear light of revelation, and go about groping our way after this fashion, through "the palpable obscure" of metaphysics. For ourselves at least, we confess we are glad to get away from such perplexing speculations, and follow our author in reading:

'But the Gospel, though not necessary to justify the law of innocence, must by all means be taken into view, in order that we may form just ideas of the measures, which it has pleased the beneficent Creator to employ for our good. We must not imagine that the plan of salvation through a Redeemer was introduced after the fall of man, to counteract the unexpected inroads of moral evil, upon the happiness of moral agents. No: it originated in the councils of eternity, and must consequently have been as much a part of the plan, which the Divine Wisdom had formed for the government of the world, as the *ordinances of heaven* and the laws of nature. Now if you take away any part of this plan, can you affirm with certainty, any thing respecting any other part of it? Had the way of salvation, through the almighty Redeemer been no part of this plan, what evidence have we, that such a creature as man would ever have been brought into existence? None at

all, that I can perceive. And if not, how futile, not to say presumptuous, must it be for us to undertake to say how, in case he should be brought into existence, he would have been disposed of by the wisdom of his Maker? It is enough for us to know, that as *by the disobedience of one, many were made sinners; so by the obedience of one many shall be made righteous.*—Or in other words, *life and death* are set before us in the Gospel; that if we *choose life* we shall never die; and, that even upon the infatuated transgressor who refuses life; who refuses to be saved in the way of the gospel, no unrighteous, no unecessary punishment will be inflicted. Let us then embrace this glorious overture, and all will be well. We shall arise to a state of blessedness more exalted and more perfect than we lost in Adam: we shall dwell forever in the paradise of God.' pp. 86—7.

In the next sermon, entitled "The Carnal Mind," we have a plain and sound interpretation of the text, *For to be carnally minded is death.* Rom. viii. 6. "Man" we are told, "was originally made in the image of God his Maker. And this image, we are assured by an inspired Apostle, consisted in *knowledge* and *true holiness.* But this original glory of our nature is departed from us. And the loss of this image is, in scripture language, very properly denominated death." Our author proceeds accordingly to illustrate the idea by a reference to that state.

'You have all, my brethren, had an opportunity of observing the change made by death upon the human system. The brightest eye loses its lustre; the most comely countenance becomes pale and ghastly. The nervous arm loses its strength, and the most active and enterprising are reduced to a state of entire inactivity. In vain are the fairest prospects presented to the eye; it discerns them not. In vain should the thunders of Heaven, or the harp of an angel address the ear; it is to both alike insensible. The desire of our eyes and the idols of society become offensive; utterly disqualified for all intercourse with the living: and we long to see the lifeless and ghastly remains of those who were dear to us in life, committed to the earth; ashes to ashes; earth to earth! But this, perhaps, it will be said, is only a figurative representation of a sinner who is *dead in trespasses and sin.* Yes, my brethren, it is a figurative representation; nor is it by any means literally exact; but the resemblance is probably not so distant, as a number may be disposed to imagine. O how often have we attempted, and to how little purpose, to exhibit to the view of benighted transgressors the beauties of holiness and the deformity of sin! They for the most part understand us not. Had the people of this audience correct ideas of sin, would it be possible for an individual to go on a moment longer in a course of voluntary transgression? As soon would he remain among the graves, and lodge in the monuments of the dead; as soon would he make his bed in darkness and *say to corruption thou art my father, and to the worm thou art my mother and sister.* To an enlightened mind, the pollutions of sin are worse that death and the grave. *Who shall deliver me from the body of this death!* was the impassioned exclamation of the apostle Paul, under an enlightened and impressive sense of sin. Had we just ideas of the beauty and excellence of holiness, would it be possible for us to rest in the mere general wish only for as much holiness, when about to leave the world, as shall be necessary to qualify us for the enjoyments of the heavenly state? No; my brethren, we should then *hunger and thirst* for it, as the thirsty *hart pants after the water brooks.* Can any thing be more awful than the representations of the perilous state of an impenitent transgressor in this book? Can any thing be conceived more ir-

resistibly alluring, than the accents of gospel mercy to perishing sinners? And yet, how few are disposed to pay any proper attention either to the one or the other! The greater part of gospel hearers, the greater part, I fear, of the people I am now addressing, seem determined to pursue the way that ends in destruction, whatever the consequences may be. What, my brethren, must be the state of a sinner, who can hear the thunders of Sinai over his head with little or no emotion? What must be the state of a heart that can set at defiance all the overwhelming allurements of the love of Christ? *To be carnally minded, is death.*' pp. 94—6.

The seventh sermon, "Glorying in the Cross," is from the text Gal. vi. 14. *But God forbid that I should glory save in the cross of our Lord Jesus Christ;* and seems to have been written with more than usual care. It is, accordingly, an earnest and able contention for the fundamental article of our faith, salvation by the vicarious sacrifice of our Redeemer. We cannot stop to analyze it; but we must quote a page or two to show its spirit. The preacher has been proving that we may not glory in ourselves; "but in the cross of our Saviour," says he, "we may glory: for,

'It affords a most interesting and instructive exhibition of the love of God to our guilty race. Placed in this obscure corner of the universe, far from the throne of his glory, and exposed to so many heavy and protracted calamities, we might have been led to call in question his regard to our welfare. Nay, we might have found it difficult to determine, whether it was that we might be happy or miserable, that we have been brought into existence. The works of nature do, indeed, afford a variety of very interesting exhibitions of the divine goodness. But these exhibitions are intermixed with such awful manifestations of the divine displeasure, against our guilty race, that it is not easy, by the light of nature, to arrive at any well grounded confidence, in the good will of God towards us. That we have sinned, and come short of the glory of God, we know. And this is the same thing as to say, we have forfeited all claim to his favour. Nor, can we, from all the bounties of a common Providence obtain any satisfactory evidence, that it will be possible for us upon any terms, to secure the forgiveness of our transgressions. But, when we turn our attention from the varied influence of the elements of nature upon our happiness, to the cross of Jesus Christ, what a most instructive scene opens to our view! If *God so loved the world, as to give his own Son* to expiate our crimes, *how shall he not with him freely give us all things?* What a joyful—consoling reflection! That the ever blessed God, who needs not our services, nor the services of the most exalted order of angels, should thus mercifully interest himself in our behalf! How astonishing is the reflection! Well may angels stoop down, that with the profoundest attention they may contemplate the glorious scene; the stupendous display of divine mercy. Despisers of the cross of my Saviour! who will deliver you from the fear of future punishment? What will appease the anguish of an accusing conscience; support you under your afflictions; and turn your eyes undaunted on the grave? Will the faint emanations of the general goodness of God to our apostate race; emanations which seem almost absorbed by the thick clouds which surround us, give you rest and peace? After you deduct the inevitable calamities of life from its enjoyments, will the scanty balance of happiness, if indeed, such a balance can be found, give you any assurance of happiness beyond the grave? It is impossible. Miserable situation for a reflecting mind! To stand tottering on the verge of the eternal world, without any

security against a wretched immortality; any satisfactory evidence that God will be mercifully pleased to forgive sin upon any terms! Such is the miserable condition of the despisers of the cross of Christ.' pp. 123—5.

The eighth sermon, "Cordial Faith," contains a good account of that saving grace. It is from the text, Rom. x. 10. *For with the heart man believeth unto righteousness;* and the preacher explains it very justly:

'In our text we have a very interesting representation of the nature of saving faith—that faith which justifies a sinner and entitles him to eternal life.—*With the heart man believeth unto righteousness.*—Nor are we left at a loss to know what we are required to believe. This is plainly stated in the preceding verse. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.*" Nor can any thing be more evident than that a belief in the resurrection of Christ, involves a belief of the gospel history in general:—and particularly that *God so loved the world as to give his Son to be the Saviour of the world;* and that he has done and suffered all that was necessary, in order to procure our salvation. And these great truths must be believed, not merely with the understanding, but also with the heart. To *believe with the heart,* is heartily to approve of the truth to which the understanding gives its assent; or, it is to believe with tempers and dispositions correspondent to the nature of that truth. Now, that there is a wide difference between such belief and a cold intellectual assent, or a mere assent of the understanding, is very manifest. It has, I doubt not, often appeared strange to a large proportion of this audience, that any man possessed of common sense should suffer himself to become a slave to intoxicating drink, and yet how common is this vice in our country! But, can it be a doubtful case, whether sobriety and temperance be preferable to so miserable a thraldom as this evidently is? No, my brethren: they who have drunk deepest of the enchanting cup, are, for the most part, fully convinced that a sober, temperate life, is better than that which they have been induced to live. But they believe not with the heart, with the moral tempers necessary to produce their reformation. Similar remarks might be made with respect to the prodigal, who is wasting his estate and ruining his constitution in riot and debauchery. Nay, even the highwayman who lives by rapine and plunder, is well persuaded that an honest, industrious life, is abundantly better than the course he is pursuing. But he believes it not with the heart, with the dispositions necessary to induce him to abandon that guilty course of life. And thus it is, for the most part, with the hearers of the gospel. They believe that God has raised Jesus Christ from the dead. They believe the gospel to be true, and that there is no other name given under heaven, whereby we can be saved: but they do not generally believe with the heart—with a correspondent moral temper. And when this is the case, it is impossible that the gospel should be attended with a proper efficacy upon their lives.' pp. 143—5.

The sermon called "Prevailing Prayer," is a very pleasing sketch of a very impressive form of discourse, from the words of Jacob, Gen. xxxii. 26. *I will not let thee go except thou bless me.* The case of the venerable patriarch is well stated, and the application, we may see by the heads, must have been very striking.

'*And there wrestled with him a man until the breaking of the day.* Why? Not, surely to try the efficacy of his natural strength: but to try, and to in-

crease his faith. And nothing, it appears to me, can be imagined better calculated to answer these important purposes.

Jacob was at this time, in great distress and in great fear. God Almighty had, indeed, directed him to return to his country, and promised to make his seed as the sand of the sea. But might he not doubt, whether the promise was absolute or conditional; and if the latter, whether he had fulfilled its conditions, so as to be entitled to its blessings? However this might be, he had we find, already importunately pleaded this gracious promise before God. And he was now, we have reason to believe, left alone for this very purpose—that he might even wrestle with God in humble, importunate prayer for his protection and blessing. But, what may we suppose the state of his mind to be; and what horrors may we not suppose to have seized him, when thus, in his own apprehension, he was suddenly arrested by a powerful foe from the camp of his brother! Would he not naturally conclude that the presents he had despatched to appease Esau were inefficacious, and that his beloved family were already cut off; that an armed band has been despatched *to smite the mother with the children?*—But it was not in his power to fly to their relief, whatever their situation might be, and how much soever they might need his assistance. No, he was held in arms from which it was not possible for him to extricate himself. Never it appears to me, unless Abraham be an exception, was the faith of a poor mortal put to a severer trial. But he *cast not away his confidence*, which, in the issue, had *a great recompense of reward.* Nay, he rose in the greatness of his strength, rather in strength not his own; in the strength of *the Captain of his* and our *salvation*, whom he now found, it appears, to be in his arms, and even refused to let him go, until he had obtained from him, the blessing which he sought. *"I will not let thee go, except thou bless me."* Nor did he wrestle for the blessing in vain. *As a prince he had power with God and prevailed.* pp. 182—3.

The next sermon, called "The Anathema," is a very solemn exposition of the text 1 Cor. xvi. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* The defence of this dreadful imprecation is in our author's best manner, and forcible indeed. We must give a single passage to speak for the rest.

'But it is time to consider with more particular attention, the foundation upon which this dreadful imprecation rests—*The want of love to Christ.* Nor need we be surprised, that such a man should be exposed to an awful doom. For if he be not a friend, he will be an enemy to Christ; if he does not love he will hate, not a mortal man like himself; (though to hate a good man would be highly criminal;) not an enemy, but his best friend, (though to hate even an enemy is wrong.) Yes, it is the Son of God and the Saviour of the world who gave his life to ransom sinners from eternal ruin, that they despise, reject and hate. And can there be a greater crime? Jesus Christ is not an enemy to our guilty race. Why then, should sinners hate him? What injury has he done them? Alas, they return evil for his good, and hatred for his love? Ungrateful creatures! is it for a life of toil and sorrow, and the agonies of a cruel death, endured for the redemption of guilty abandoned sinners of our wretched race, that you hate him! And is this your kindness to your friend? Is it thus you requite the compassionate Redeemer? Was ever ingratitude like this? Most astonishing impiety! To hate the Son of God, who is *the brightness of his Father's glory and the express image of his person!* To hate the glorious Immanuel in whom all the perfections of deity with all the excellencies of human nature, are united! In whom all the compassions of a God, and the tender sympathies of a guiltless man, meet.

together and melt into love and pity over the guilty, infatuated, obdurate sinner. And what will the end of these things be? Is it possible for such creatures to escape with impunity? No: without repentance and a new heart, it is impossible. 'A heart of enmity to Christ would be itself a hell! It evidences such deep degeneracy of nature, and must be attended with such disorder among the passions, as cannot fail to create, in the eternal world, a hell in the sinner's own breast. Were the enemies of Jesus Christ admitted into heaven, it would be no heaven to them. In their ears, *the song of Moses and the Lamb*, would grate harsher than the roaring of the damned. The splendours of the throne of God, would appear more awful in their view, than the gloom of eternal night. And all the displays and triumphs of redeeming love, like a flood of vengeance would overwhelm and destroy them.

'Let not the sinner then, who loves not the Lord Jesus Christ, think it hard that he must be excluded from the abodes of joy in heaven. To him they would be abodes, not of joy, but of sorrow, and anguish of soul. Let him not think it hard that he is to be doomed to an everlasting curse. For while he carries with him a heart of enmity to Christ, he cannot be blessed. Nay, he must of necessity be *an anathema*. He carries a curse, a hell in his own bosom. Let him not think it hard that Jesus Christ whom he despises, and rejects, and hates, will, in the day of final judgment banish all his incorrigible enemies from his holy presence with a curse upon their guilty heads; for wherever they should go, they must of necessity carry a dreadful curse with them; and the holy presence of Christ, would, it is probable, be to them the worst hell in the universe. Nor let the man who loves not the Lord Jesus Christ, think it hard that the ambassadors of Christ should, if he proves incorrigible resign him to his fate. Alas! what can they do for him! They cannot change the heart. And when no arguments, no entreaties, no tears, no terrors, no love, can have any influence with him, what can be done? If the Father of mercies and his Son be provoked to give the incorrigible sinner up, and direct an inspired apostle to denounce an everlasting anathema against him, there is *no* hope. *Nothing can be done.*' pp. 198—201.

The sermon entitled "The Journey to Emmaus," is a fine example of what is usually termed "experimental" preaching, and full of tender appeals to our feelings. And yet our preacher is wisely careful to guard us against attaching too much importance to our feelings in religion. We must quote his words on this point, and hope they will be weighed by all concerned.

'My brethren, there is, I am convinced, too much stress laid upon rapturous affections in the Christian world, and often too little upon less dubious proofs of genuine religion. "And did my Saviour die for me? has he cancelled my guilt? will he save me from those devouring flames which roll beneath and exalt me to his throne in heaven? Blessed be God and blessed be my Saviour! O what a glorious deliverance I have found." When such sentiments are, by any means impressed upon the heart of a sinner, as he stands trembling over the gulf of everlasting perdition, it is no wonder that he should rejoice, and even rise to rapturous affections. And these affections may very readily be considered as constituting *joy in the Holy Ghost*, and a sure evidence of the divine favour. But, it too often happens, that such affections are almost as transitory as rapturous. Like torrents rolling down the mountain after a heavy rain, they not unfrequently disappear in a short time. And it is sometimes the case, that the subjects of these

rapturous emotions become afterwards more opposed to religion, and more abandoned in morals, than before. Nor is this at all to be wondered at. For affections originating in the fear of hell, and the mercenary hope of heaven, are not the love of Christ; but self love inflamed to rapturous emotion. It is not in Christ that they rejoice, but in themselves. Self is the idol to which they address this devotion. A devotion more to be dreaded than the greatest insensibility of heart.

'And, here I must take the liberty to observe, that all affection not founded in knowledge must be spurious, how high soever it may rise. That preaching, therefore, and those modes of religious worship which are calculated only to inflame the affections without informing the mind, must be essentially defective and dangerous. The ignorant subject of inflamed religious affections, will generally be the most confident of the goodness of his state. His presumption, leading him to arrogance and preparing him for the wildest excesses, will too probably terminate in the foulest crimes. What a pity that the most generous affections of the human heart, should be thus wretchedly perverted to the disgrace of genuine religion and the ruin of the soul.' pp. 225—6.

The next sermon entitled "Parental Duty," (from the text Eph. vi. 4. *And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord*) is replete with good advice upon the religious instruction and discipline of children. The sentiments indeed are so just and important, and conveyed in so kindly a tone, that we could wish to have it read, (on some Sabbath evening, we will say,) at every fireside in our Commonwealth. In the mean time, we beg leave to copy a passage or two for present use. Our author has been advising parents to teach their children the character of God as it stands displayed in the book of Nature; and proceeds:

'But it is chiefly to the holy Scriptures that we must refer our children for religious instruction; for the knowledge of God, and just ideas of the duties we owe to him, and to each other. It is a great mistake, to imagine that the Bible is either too obscure or too sacred, to be put into the hands of children. Notwithstanding its astonishing sublimity, all that it is necessary for us to believe, and all that it is necessary for us to practise, in order to salvation is so plainly expressed as to be intelligible to the capacity of the youngest attentive reader. And the sooner they are made acquainted with its invaluable pages, the more likely will it be to make deep and indelible impressions upon their hearts. It may indeed, to superficial observers, seem strange that so large a portion of the sacred records should be historical. But a careful attention to this subject may convince us, that this is one of the most effectual as well as most engaging measures which can be employed for the religious instruction, of all ages indeed, but especially of the young. Let children then be early taught to read and reverence their Bible; to consider it the best book in the world; and to take it as their guide to eternal life.

'And here I must be permitted to recommend, that the attention of children be especially directed to Jesus Christ, as he is exhibited to us in the types and prophecies of the Old Testament, and particularly as he is exhibited in the history of the New. He is the brightness of his Father's glory, and the express image of his person. In him humility, meekness, love to God, and love to man, and in a word, every divine and every human

excellence shine forth in all their glory. *He that hath seen him, hath seen the Father.*

'The doctrines of religion as taught by him, assume a charm that cannot fail to delight, at the same time, that they are calculated to make a deep and lasting impression upon every susceptible heart. By the most natural and beautiful allusions to a great variety of familiar objects and ordinary occurrences in life, he has rendered heavenly things plain, even to the capacity of children. There is not a bird that wings the air, not a fountain that springs from the earth to relieve our thirst, not a spire of grass in our fields, not a flower in our gardens, not a star in the firmament, or a shrub in the forest, but is made to convey some heavenly instruction in the most engaging manner. In a word, he has turned the world of nature into a school of spiritual instruction.

'But it is not merely as a Teacher sent from God, to point out to us the way of eternal life, that our Redeemer claims our devoutest attention. We must also consider him in his sacrificial character as the lamb of God, that takes away the sin of the world. Nor, while daily receiving so many favours from parental affection, will it be difficult for children to form some just ideas of the love of God in sending his only Son into the world, to accomplish the great work of our Redemption. In the education of our children, Jesus Christ is, I fear, too much neglected. We exhort them to a virtuous, and warn them against a vicious course of conduct; we tell them that they must love God and keep his commandments; but parents do not seem generally to consider as they ought that Jesus Christ is the way of access to God, for children as well as for adults, and that the knowledge of him and faith in his name, is the only way of salvation for all ages capable of religious instruction.' pp. 232—4.

The remarks upon the manner in which this duty of instruction and discipline ought to be performed, are equally excellent. We select the following as worthy of notice.

'In the education of children, the depravity of human nature must always be kept in view. They who disregard this caution, can scarcely fail to form very erroneous sentiments, both with respect to the instructions which they ought to give their children, and that course of discipline and restraint which will be most for their advantage. This is not the place to consider the objections which have been made to this humbling doctrine. The difficulties, with which parents seldom fail to meet in the discharge of this important trust, will be sufficient to prove it to be a well established fact. And to correct it, ought to be the great design of a religious education. To this point, all the rays of religious instruction and all the energies of religious discipline ought to be directed. But is this generally the case? Far from it. The general management of children in our country, at least, and this is probably the case throughout the earth, seems to be much better calculated to corrupt and deprave a pure, than to rectify the disorders of a depraved heart. For example, it is by no means uncommon for parents in providing amusements for their children, to utter in their presence known and intentional falsehoods. And this must certainly be one of the readiest ways which can be devised, to teach them to act the same part. When parents are quite lavish in the praises of their children, they do not, it may be presumed, intend to foment pride and vanity, and self-conceit. But a little reflection might, one would think, convince them that such will, in all probability, be the case. It must not be imagined that when children are taught to be impertinent, or abusive in the way of amusement, it is with a design to render them so in reality. This however, can scarcely fain to be the case. Nor are we permitted to imagine that when children are treated with that deference and regard which can belong only to the adult, it is

with a deliberate design to render them assuming and self-sufficient. But this result is certainly the natural consequence of such treatment. Unhappy innocents! if I may be allowed that term:—hard, indeed, is their fate, when their parents and instructors and friends, instead of adopting proper measures for their edification and salvation, do just the reverse.' pp. 239—241.

The twenty-fifth sermon is "The Day of Adversity," from the text Eccles. vii. 14. *In the day of adversity consider.* It was prepared, it seems, for the day of Humiliation and Prayer recommended by the General Assembly of our church, or by the President of the United States, (or both of them,) during the late war with Great Britain. The preacher accordingly applies his text to that event, which he considers as a particular dispensation of Divine Providence, intended to punish both nations for their crimes. And hence he takes occasion to remind our country of its duty to God, in a strain of piety and patriotism that all must relish.

'But let us confine our views to our own country. Was ever a nation under heaven distinguished by such peculiar tokens of the Divine favour? Ah! could we behold the degraded millions of our fellow-men who are groaning under the iron rod of tyranny and oppression, how highly should we prize the civil, and may I not add the religious privileges we enjoy? It is our happy lot to live in a land of gospel vision. We enjoy the unspeakable privilege of going up to the house of God, to hear his word, and to offer up our thanksgivings in the name of his Son Jesus Christ. No imperious pontiff presumes to dictate to us the rule of our faith, or to prescribe to us the forms of our worship.—Every man is allowed to tender to the great sovereign of the universe, his devoutest homage in the way that is most agreeable to his own conscience, *without any to make him afraid.* The government under which we live is a government of our own choice. The laws we obey are the laws made by our own representatives—by the men of our choice; and if they in our view, at any time, prove oppressive or injurious, we have always at a short interval, an opportunity of obtaining relief in a constitutional way. Nor, must it be passed over in silence, that while we live in a country embracing all the various fruits and treasures of the earth, an extensive ocean has removed us to a happy distance from the contentions of the old world. Happy, surely, must be a people in such a state, if they know their own happiness and be disposed to improve as they ought their distinguished advantages? And what, my brethren, are the returns we have made? Have we rendered unto the Lord according to the blessings afforded us? We have not. When *weighed in the balances* we shall be *found wanting.*' pp. 398–9.

And again he presses the topic upon us with still more spirit.

'Of all the people on the face of the earth, we are, it seems to me, the most inexcusable in our unbelief of Divine Providence. Consider the circumstances under which our fathers took possession of this country. Could any thing but the Providence of God have protected and supported them, and driven out the numerous bands of the heathen before them? Consider, especially, our situation at the commencement of the late revolutionary war. Without government, without arms, without any adequate resources of our own, how did we obtain the victory over the most potent naval power on the face of the earth? Was it by our own wisdom, or might, or exertions?

Surely not: What was it that infatuated the councils of Britain, brought to light her secret plots of most dangerous tendency, and rendered her victories the means of subsequent defeat, and made the winds and waves, the descending rains and swelling rivers fight for us? Was it chance or fate, or our own wisdom, or heroic enterprize? No, my brethren: It was Providence, the Providence of God our Maker, whom the winds and the sea and all nature obey. Had we been left to the ordinary course of events—had it not been for very peculiar interpositions of Divine Providence, we had been, no doubt, this day in a state of miserable thraldom—*hewers of wood and drawers of water for Great Britain.* And shall we be permitted to forget this great deliverance with impunity?

'What, my brethren, are we to suppose were the designs of the Ruler of the world in his favourable dispensations of Providence towards us? Was it that we might riot upon the riches of a fertile soil for a few days, without any regard to the great design of life? Was it that we might become a great and flourishing nation of Atheists? Was it on account of any or all the temporal advantages attached to our distinguished lot? No: it was, undoubtedly, with an ultimate reference to the great interests of a future state. Separate from these all-important interests, it is of very little consequence whether we are poor or rich, honoured or despised, in full possession of all the rights of men, or in a state of miserable thraldom. *For the very fashion of this earth passeth away.*' pp. 402—3.

The twenty-sixth sermon, entitled "Remembrance of Ministers," is a grateful tribute to the memory of two distinguished preachers of the gospel, whose praise is in all our churches. The sketch of the Rev. John B. Smith (*clarum et venerabile nomen,*) is strongly drawn, and with a little alteration might pass for our author himself. That of the Rev. Drury Lacy is naturally less striking, but not less interesting to us, awaking as it does a thousand tender feelings in our breasts. We cannot say how far these feelings may have bribed our judgments; but we take the whole sermon to be very eloquent. The preacher's call upon his hearers, to unite with him in a prayer for a double portion of the spirit of the departed saints to rest upon their surviving brethren in the ministry, is striking and sublime. And the apostrophe to Adam, which occurs a little afterwards, is conceived in a fine spirit, and executed with touching effect. We must quote the passage—though we are sure that such things will hardly bear extracting.

'A faithful pastor is taken away:—what a solemn call to those who are still spared to endeavour, as far as possible, to make up by increased zeal and diligence, for the loss of those who now rest from their labours. Could I now have access to his surviving brethren in the ministry, *How would I fill my mouth with arguments.* The prosperity of the church and the progress of vital piety in the world, does not depend so much upon the number of our preachers, as upon their qualifications and faithfulness in the vineyard of Christ. *Grant me,* said Elisha to Elijah, as he was ascending to heaven, *a double portion of thy spirit.* May a double portion of the spirit of them who had once the rule over you, and who had once spoke the word of God unto you—if it is not too great a blessing even for us to ask, I could pray and intreat you, join in the adventurous petition—may a double portion of the

spirit of your Smith and your Lacy, ever rest upon the preachers who shall henceforth preach to you the word of God.

But it is not your pastor alone that you have to remember on this mournful occasion. His worthy consort is also laid in the dust. Not long after Mr. Lacy had bid her the last adieu, she was seized with the epidemic—a disease that has been fatal to such multitudes of our fellow-citizens, and in the course of a few days brought to the gates of death. Adam! what hast thou done? What forms of disease, and affliction, and death follow in a hideous train, thy transgression and revolt? How uncertain are all the enjoyments of this mutable world. Let us not, my brethren, any longer put our confidence in man, or expect our happiness from friends or relations, or the most assured forms of earthly enjoyment.' pp. 422–3.

We should be glad to give a few more extracts from this volume; but have really no room for them at present. What we have quoted already, however, we suppose is quite enough to give our readers some idea of the style and spirit of the work; and we hope they will soon have it in their own hands. As we have said, it is not without fault, but such as we find it easy to pardon. Upon the whole, we can safely recommend it as a book that contains many good sentiments, expressed in very good words, and sanctioned by the authority of a name that is justly dear to all our hearts.

For the Evang. and Lit. Magazine.

ON THE UNITARIAN CONTROVERSY.

About eighteen or twenty years ago, a friend of mine gave me his opinion, that infidelity, having been completely foiled, was about to retire from the field of contest, and would be succeeded by Unitarianism, the next grand foe which true Christianity must encounter. And so indeed it seems to have come to pass. We do not hear now-a-days of such things as *the Age of Reason*, parts first and second; but of Unitarian books and pamphlets, and even preachers, we hear a good deal. While, however, I give my friend credit for his sagacity, I perceive in the facts themselves which were predicted by him nothing at all miraculous. It was surely time that our old-fashioned infidels, if they were capable of shame, or had any regard to policy, should abandon their fruitless assaults upon the citadel of divine truth. Still the pride of the carnal heart, and its enmity to the holy and humbling doctrines of the cross, remain undiminished; and we know that the stream must vent itself by some channel or other so long as the fountain continues to flow. That the channel now selected by these passions is that of the Unitarian heresy, be-

gins to be evident to the most secluded and the least observant amongst us. An extraordinary degree of zeal has latterly manifested itself, for propagating in our country this system of negatives, this creed of unbelief in a new form. The leading principle of the old Deists was that the Bible was full of mysteries, and therefore could not be a revelation from God: their successors tell us that the Bible is the word of God, and therefore no mysteries are to be found in it; or at least none shall be left there after the volume has passed the ordeal of their hardy criticism. Now in all that concerns the salvation of man, the difference between these two schemes is not worth the labour of a discussion. I only observe that there is something more manly and soldierlike in avowed hostility than in treacherous, undermining malice.

What duties does the state of things which I have mentioned impose upon Christians? The question is certainly an interesting one; and by way of attempting an answer to it, I beg leave to lay down and illustrate a few rules, by which, with the blessing of God, my own conduct shall be steadily governed.

In the first place, it behooves us to make ourselves more deeply and accurately acquainted, than we have heretofore been, with the evidence for those sacred doctrines of the gospel, against which these adversaries direct their means of annoyance. A few plain and pointed texts may be sufficient, nay I ought to have said, one such text is sufficient, to convince us of any scriptural truth; and yet in the hour when our faith is assailed with various and ingenious sophistry, we may find a larger knowledge of the subject exceedingly desirable, both for our own peace and for the benefit of others. It has always been the wisdom of the church of Christ to watch the rising and the movements of error, and to prepare diligently for its overthrow. Many a silly or pernicious heresy of ancient times has been laid asleep forever; and with them it is scarcely necessary to pester our minds or burden our memories. But we are no more exempted than our predecessors from this kind of warfare; from the great duty, I mean, of "earnestly contending for the faith once delivered to the saints," and for every article of it in proportion to its importance. This is especially incumbent on ministers of the gospel, whose office it is to stand on the walls of Zion, to descry the approaching enemy, observe his weapons and manner of attack, and take the lead in his effectual repulse. But as we do not pin our faith on the sleeves of fallible men, it is needful that every disciple of Christ do his best in order to

be "ready always to give an answer to every man who asks a reason of his hope," and to maintain that hope against all who would take it away from him. Now the study of evangelical truth I take to be ultimately and properly the study of the Bible itself. Religious books, instruction by catechising, and that of the pulpit, all have their utility, which, however, lies simply in their assisting us to gain right apprehensions of the import of God's own word. The use of our reason in these investigations is, to compare scripture with scripture, for the purpose of ascertaining what God has spoken; not to adopt or reject his declarations according as we can or cannot remove every difficulty with which they are attended. And nothing but the appearance of palpable inconsistency with self-evident or demonstrated propositions, or with other parts of divine revelation, should induce us, in any case, to depart from the obvious, sense of the inspired text. We are to remember that we are, daily and hourly, necessitated in the affairs of life to believe things far beyond our comprehension, or powers of full explanation; and that the alternative of this, were it possible, would be the extreme of folly, and would plunge us into the dreary gloom of universal scepticism. There are a thousand truths into which we see far enough to arm them with an influence on our feelings and our actions, and to make them minister abundantly to our comfort and welfare, while those very truths are involved in obscurities which we find ourselves utterly unable to dissipate. So the case is, and so it ought to have been expected to be, in matters of religion. What are we, short-sighted mortals, that we presume to think of grasping the mysteries of Jehovah's existence and dispensations? A religion without mystery can only exist in the view of the infinite God, who perfectly knows his own attributes and all that it is fit he should do. To our feeble minds every object of our scrutiny presently becomes mysterious and unfathomable.—Knowing, then, that God has given us his glorious revelation, not to render us omniscient, which no creature can ever be, but to make us holy and happy as his children in Christ Jesus; let us modestly and yet intensely meditate on this heavenly communication day and night, availing ourselves of all attainable helps for understanding its contents, and bringing to its tribunal all human documents and reasonings for final decision. For assisting our defence against the Unitarians, I will here take the liberty of recommending a few works which appear to me of prime value. The first is Dr. ABBADIE's *Treatise on the Divinity of Christ*, edited by *Mr.*

Booth. The next is the Rev. WILLIAM JONES', *Catholic Doctrine of the Trinity.* Each of these is a small volume. The student may go on to a pair of more recent and highly excellent octavo volumes by the Rev. RALPH WARDLAW, of Glasgow; I allude to his *Discourses on the Principal Points of the Socinian Controversy,* and his *Unitarianism Incapable of Vindication,* which is a defence of the *Discourses.* The still more critical inquirer will find his labour amply rewarded in the perusal of GRANVILLE SHARP'S *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament;* Dr. MIDDLETON'S *Doctrine of the Greek Article;* and Dr MAGEE'S very luminous *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice.* After all, there are few works so well calculated for usefulness, especially to people of ordinary education, as the late venerable Dr. SCOTT'S *Family Bible.* This eminent man of God thoroughly knew the errors and the delusions of the age, and exerted his utmost vigour and industry in the cause of unadulterated Christianity.

But let us proceed. My second rule is, to say as little about the Unitarians and their doings as possible. Let me not be condemned for this advice by my Christian brethren, unless they shall feel assured that my explanation and reasons are insufficient. The Unitarians, I believe, desire nothing so much as to get themselves brought into public notice. They wish to create alarm in our camp; and that we may be instrumental, under the pressure of that alarm, in exciting a general curiosity about their books, and their monthly bundles of heterodoxy. Now in these things I think it is evidently best that we refuse to gratify them. They will say, indeed, that we are timid politicians; that we are afraid of the light, which would break up our long-established dogmas and superstitions. We answer, truth has nothing to fear where it can have a fair examination. It is not the intrinsic weight of their puny sophistries that we dread. But frankly, we do so far dread the effect which even those sophistries may produce in heedless minds, full of self-conceit and the love of sinful indulgence, that we will not lend our aid to the baleful achievement. The heart of depraved man prompts him too readily to think himself wise and knowing; to deem his Maker a very accommodating, pliant Being, and sin a mere trifle; and to rely upon himself for making his way good into some future state of felicity which he calls heaven. These are deplorable propensities of our fallen, rebellious nature; and they are precisely the propensities which Unitarian teaching is

adapted to flatter and to confirm. Wherever they prevail, the genuine gospel of Christ appears as a disgusting fable; and therefore the friends of that gospel should have no voluntary hand in disseminating the poison of Unitarian sentiments. Before we publish and put abroad controversial tracts against these people, it becomes us seriously to inquire whether we are called of God to do so. Perhaps we are; but let no ambition to show off our polemic skill, or to gain the applause of a victory, have any share in determining the question. We may possibly rush into the unadvised battle, and come away actually victorious, and yet be doing, upon the whole, more harm than good, by spreading the knowledge of a seductive and pestiferous heresy where otherwise it might never have been known. But especially we should beware of turning the pulpit into a stage for carrying on this controversy. The great articles of our faith, such as the trinity of persons in the Godhead, the total apostasy of our race from God, the divinity and atonement of Christ, the work of the Holy Spirit in restoring us lost sinners to the divine favour; these may well, in the main, be taken for granted, as settled truths always held by the servants of God, and so clearly exhibited in the Bible as not to admit of any plausible opposition. And when occasionally it may be found proper to bring forward their evidence, this should be done in a manner as remote from the controversial as possible. If God in his chastising providence suffers Unitarian deceivers or their writings to go forth into any part of the land, the clergy there must strive, in their conversation and preaching, to repel the evil, according to existing circumstances. But let them never volunteer their agency in the promulgation of the mischief. I do not think it would be judicious in you to invite a plunderer into your dwelling, merely because you have the means of driving him out again. He may put you to trouble in the fray, may injure some of your family, or carry off something which you will be sorry to lose. It is more prudent, if you can, to keep him from your doors altogether.

The last rule which I shall mention is, to exercise towards the Unitarians unfeigned Christian charity. Under this phrase I include two things; namely, tender concern for their guilty and eventually fatal renunciation of the gospel, leading us, as we have opportunity, to warn them faithfully of their danger; and earnest prayer to God for them, that he may "give them repentance to the acknowledging of the truth." We feel it right to mourn over sinners who yield to temptation, notwithstanding their better principles and convictions. But it is doubly mournful to see the very mind perverted with

falsehood, deliberately and wilfully given up to the most gross and ruinous delusions. Can we without emotion observe these men holding our precious Bible in their hands and proclaiming its authority, yet strenuously endeavouring to reduce it to a mere system of natural religion? Can we carelessly contemplate them involved, as we ourselves have been, in guilt and condemnation, travelling with us to the awful bar of our Judge, and yet spurning with disdain the only foundation of a sinner's hope, the atonement of our Lord Jesus Christ? It is true, they assume the Christian name, and demand of us that we allow their title to it. But this we dare not do; it is forbidden us not only by the duty of fidelity to our Master in heaven, but also by that of compassion for themselves. We have studied the sacred volume in the fear of God. And we think we have learned from it that, though no religious error is quite innocent in its origin or harmless in its tendency, true Christians may differ from each other in small matters both of faith and practice, such as external institutions of government and worship, and modes of explaining truths which all embrace, while they hold with one heart the great doctrines, precepts, and promises of the common salvation. These great things compose the bond of our Christian brotherhood. But when Unitarianism has swept away, so far as in it lies, all the fundamental heart-cheering doctrines of the gospel, what is there in the wretched vacuum that remains to denominate it, "good tidings of great joy" to us perishing sinners? And on what grounds can we own and greet those who are bent on freezing to death in that cold, dark vacuum, as our brethren in the Lord? No, the thing is impossible. Pretend what they may, and exclaim against us as they may, we must abide steadfast in declaring that, according to our best light, *they are not Christians;* that we can only view them as being "without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." We recognize them as our fellow-citizens in this free and happy country, and entitled to every civility, every kindness, belonging to that relation. But in the house of our God they and we can have no communion. We covet no weapons for our conflict with them, but those of scripture and sound reason; but with these weapons we must prosecute the war against them, neither making truce nor giving quarter, until they either quit the field in sullen despair, or surrender themselves unreservedly to our adorable Commander. We must announce to them, plainly and zealously, that they are "bringing upon themselves swift destruction;" and beseech

them to abandon their most perilous arrogancy and self-deception while the gate of mercy is still open before them, and the voice of the Saviour urges them to enter. Our very language in speaking to them or of them must be as mild and gentle as a good conscience will permit, in order that we may avoid the excitement of those prejudices in their breasts against us which would defeat all our efforts for their conversion. But along with these efforts we must join our prayers to God for their recovery out of the snare of the wicked one. We believe that the rich grace of God is indispensable for turning any sinner from the error of his ways. And doubtless a peculiar energy of that grace must be requisite to subdue the rooted perverseness which tramples on the Redeemer's love, and tasks every faculty to divest his gospel of all its glory. But even this conquest is not too hard for the Almighty; and we know that he is the condescending hearer of prayer. Let us then often send up our importunate supplications to his throne, entreating him not only to heal the divisions which exist among his people, but also to bring unbelievers and wanderers of every description to the foot of Immanuel's cross, and enclose them in the fold of that good Shepherd, where alone they can be safe from impending perdition. For these expressions and purposes of benevolence towards our adversaries I do not expect their thanks while they continue what they are, vehement opposers of the pure gospel of Christ. Mine is not the silky, modish charity so much cried up in our days, because it impiously suffers and even helps every man to slumber at ease in the dream that all will be well with his soul hereafter, how unscriptural soever his faith and his moral conduct may be at present. I may perhaps be called a dark-minded bigot, and even charged with an attempt at irony in my professions of Christian love toward the Unitarians. But such misconstructions will not disturb my peace. It is enough for me that I know my own sincerity, and feel myself responsible to Him who will judge us all in righteousness at his appointed time.

MELANCTHON.

To the Publisher of the Evang. and Lit. Magazine.

LETTER FROM ONE OF THE CLERGY RESPECTING HIS HINTS TO HEARERS.

Sir,—I have understood that the pieces in your Magazine signed, *One of the Clergy*, are generally called, the answer to

Hints to Preachers. Now I think it proper to say, they are no such thing. I, who wrote them, ought to know at least the intention with which they were written, better than any other person; and I do assure you that I had no intention of answering the valuable communication of *One of the Laity.* The truth was just this. I saw that a good deal of notice was attracted by the *Hints to Preachers;* and that they would excite considerable sensation. I therefore thought that while Hints were taking with the public, it would be well to give a number of useful hints to *hearers* as well as to *preachers.*

The Spectator tells us that shortly after the death of that distinguished Nonconformist, the Rev. Mr. Baxter; a sheet came from the press, headed "*The last words of Mr. Baxter.*" The thing had an incredible run, and thousands of copies were sold every day. Some fellow seeing this, determined to turn his penny too; and published another sheet, entitled "*More last words of Mr. Baxter.*" Just so with me; I saw that *Hints* were popular, and I wished to take advantage of it.

Now as this subject has thus been brought up, I hope to be indulged while I make a few more remarks on it. And first I have to say that very few pieces have appeared in the Magazine, from the beginning, that have afforded me more pleasure in perusal than *Hints to Preachers.* It was painful, indeed, to acknowledge the appropriateness and necessity of many remarks made by that writer. But, certainly, the state of things called for them, and I rejoiced that they were made; and made in a way to cause them to be noticed and felt. True; the writer said some things rather tartly, but his strokes were the strokes of a friend; and I trust that the effect will be salutary.

The truth is this—professional men are exceedingly apt to measure themselves by one another, and not by the common standard of the public intellect, or of the improved men in the community. Thus in a city or particular district of the state, lawyers are compared with lawyers, and physicians with physicians; and if there should be among them, as is commonly the case, some of distinguished talents and eminence, they are taken as models, and afford to all the junior members of the profession a powerful stimulus to studious industry. The frequent collisions that take place through the year at the bar, produce a rivalry favourable to improvement. And the young aspirant enters the profession, panting for the honours which encircle the brows of some hoary veteran, who for years has stood at the head of his profession. Hence, the bar is the very best school to the young lawyer. He is

constantly observing faults to be avoided, or excellencies to be imitated.—And being often put in competition with one more experienced and abler than himself, he is put up to his most vigorous efforts.

Whereas, the preacher performs his labours without competition. In this respect, although he speaks to a multitude, he labours alone. He seldom sees models either good or bad. He associates chiefly with religious people, who either have not information enough to afford him any instruction, or are more disposed to treat him with respect, than to notice his deficiencies or suggest the means of improvement. Very often too, where there is a man of superior talents and attainments, surrounded by other clergymen, he is of a different sect from theirs, and sectarian feeling prevents the advantage that might otherwise be derived from his neighbourhood.

Besides this, the general meetings of the clergy are too few, for any great good in this respect to result from them. A comparison made once in a year can scarcely produce any permanent effect. Thus while lawyers are continually roused to the most vigorous exertions to make daily improvement, clergymen are under circumstances of a directly opposite character. And not unfrequently they are found in advanced life, with not a jot more knowledge and science than the little stock with which they left college. All the time however, the march of human improvement has been steady, and the men who are called, by courtesy, learned divines, are left far behind in the intellectual race.

There are, moreover, some prejudices against study, some unfounded reliances on the inspirations of the moment, which have operated greatly against the improvement of many ministers of the gospel.

Further still, the habits of clergymen, and their intercourse with men, greatly impede their progress in the knowledge of human nature—an attainment of unspeakable importance to an orator. As to the effect of retired habits, it is too obvious to need remark. The intercourse of ministers with their people, deserves more consideration. Now the fact is, and I speak from much experience and observation, that most professing christians, in their intercourse with ministers, maintain a *factitious character*. The minister *supports his dignity* and the christian *carries on his religious exercise*. The one delivers his dogmas, and the other talks and acts rather as he supposes a christian ought to talk and act, than according to the true bent of his nature. Thus the clergyman is put to great disadvantage. He does not descend from the chair;

and his friends do not throw themselves open before him, so as to discover their every day feelings and habits of thought. The preacher's progress in the study of human nature is slow; and hence, in his public ministrations, he often makes remarks, which to a man of the world betray great crudity and even ignorance.

Indeed there appear to me many causes in operation, which prevent or retard the intellectual progress of the minister of religion. And I was greatly delighted to see the *Hints to Preachers*, because I think that they are calculated, as was said before, to apply a stimulus where one is greatly needed.

I wish then, sir, that you would adopt measures to enrich your journal with more communications from the same hand. Rely on it, they will be useful. They may make us smart a little now and then; but that will do us no harm. I am the more anxious on this subject, because the character of a community depends much on the character of their religious instructors. If the clergymen, in general, were such men as Davies and Dwight, Fuller and Hall, Wesley and Whitefield, Romaine and Milner, the moral and intellectual standing of the people would be far above the present mark. I am, &c.

ONE OF THE CLERGY.

DOMESTIC BLISS.

FROM *Rouge et Noir*, A NEW POEM.

'THE camp may have it's fame, the court it's glare,
The theatre it's wit, the board it's mirth:
But there's a calm, a quiet haven, where
Bliss flies for shelter—the domestic hearth!
If this be comfortless, if this be drear,
It needs not hope to find a haunt on earth:
Elsewhere we may be careless, gay, caressed—
But here, and only here, we can be *blest!*'

'O, senseless, soulless, worse than both were he
Who, slighting all the heart should hoard with pride,
Could waste his nights in losel revelry,
And leave his bosom's partner to abide
The anguish women feel, who love, and see
Themselves deserted, and their hopes destroyed:—
Some doating one, perhaps, who hides her tears,
And struggles at a smile when he appears!'

Religious Intelligence.

REPORTS OF BENEVOLENT SOCIETIES.

[When enabled to do so, we shall begin our religious Intelligence every month with the interesting documents which go under this name. We certainly cannot find room *in extenso* for one half of these reports. Our notices, then, must be graduated by the importance of the Societies, the proceedings of which are given. Of those which are extensive in their operations, and likely to exert a general influence on society, we shall give as full an account as possible; of others, whose sphere is more limited, we can only afford brief accounts in the shape of Summaries and abstracts.

The new direction which has lately been given to Christian benevolence, of which the following report presents a short history, will, we are sure, excite a general interest in the whole Christian community. The value of seamen to every commercial country, their generous characters, their hardships and dangers, their temptations, the neglect with which their spiritual interests have been treated, the use which may be, and will be made of them in fulfilling the great Christian purpose of evangelizing the world, all serve to heighten the interest, which disciples of the Saviour must take, in the attempt to evangelize *them*.

The following report is the more pleasing, because it exhibits the united exertions of Christians of various denominations in promoting the Cause of Seamen.]

NEW-YORK BETHEL UNION.

First Report, presented at the Public Meeting, Dec. 31, 1821.

Upwards of eighteen centuries have elapsed since on the mountains of Judea was first heard the angelic overture, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people," followed by the grand chorus, "Glory to God in the highest, and on earth peace and good will towards men."

Ever since the first annunciation of the gospel of peace, has its mighty influence been exerted to meliorate the condition of human life—to bring many sons and daughters home to glory—and to prepare the way for the reign of universal righteousness.

Wherever the glorious Sun of Righteousness has shone, his enlightening and enlivening influence has been felt; and, although his beams have at times been intercepted by clouds of ignorance and superstition, he has continued to shed increasing brightness, in his glorious ascent towards the full splendour of meridian day.

It cannot be too often repeated, that the present age has been favoured with greater light and higher privileges than any which has preceded it; and it ought to be recorded with gratitude to the great Head of the Church, it has also witnessed an increased affection and fellowship among his members.

The christian community have begun to feel their high responsibility, and to be actively, extensively, and *unitedly* engaged in their Master's service. It is no longer the cause of *sect* or *party* which animates the counsels, the exertions and the prayers of Christians: in this great work they are "all one in Christ Jesus." "Thy kingdom come," is the prayer of all; and all who feel the spirit and imitate the example of their Master, are desirous openly and actively to engage in his cause—to put on his armour, and to fight his battles. In this warfare there can be no neutrals; they who are not for him are against him.

Every day opens a new door to active usefulness and duty, and it be-

comes us to acknowledge with thankfulness and gratitude, that a new spirit is given to the humble efforts of pious men. The darkness of ages is rolling away, and scenes the most bright and splendid are introduced to our astonished view; scenes which unfold the triumphs of the cross and the victories of the Redeemer.

In this *age of mercy to benevolent institutions*, it becomes Christians often and earnestly to inquire what new projects can be devised, what new plans adopted, to fill up some remaining deficiency. In answer to such an inquiry may no doubt be traced the recent efforts for the *moral improvement of seamen*, both in Europe and America.

The first institution having for its object the spiritual welfare of seamen, was a Bible Society for the British navy and army, which arose, under the patronage of the late benevolent John Thornton, in 1780. It declined after his death, but was revived again in 1804, under the name of the Naval and Military Bible Society. In 1806 it took a more systematic organization, and received for its President the Archbishop of Canterbury. Its labours have been greatly blessed, and as one of its fruits may be mentioned the conversion of many naval officers, some of whom are now successful ministers of the gospel.

Within three or four years past, seamen in England have been an object of much religious solicitude and attention. On the 30th December, 1817, a meeting was held in London for the purpose of devising means for their religious improvement, which led the way to the formation, on the 29th of January, 1818, of the Merchant Seamen's Bible Society. On the 18th of March succeeding, arose the Port of London Society.

These measures have been followed with the formation of Seamen's Friend and Bethel Union Societies, in all the principal ports in Great Britain.

In December, 1816, the first movements began in New-York, when a committee was appointed to receive donations for building a Mariners' Church. In March, 1817, the Marine Bible Society was formed; and in May, 1818, the Port of New-York Society for promoting the Gospel among Seamen was instituted, for the double object of erecting a church and supporting a preacher.

While these things were going on, seamen were still without the preaching of the gospel. A new society immediately rose up, under the name of the New-York Marine Missionary Society, whose particular object was to furnish preaching to seamen until the church should be completed; since which time they have been regularly provided with the means of grace.

Laudable efforts of the same general character have been made in many of the cities of the United States.

This general view of the means in operation in behalf of seamen, has been given, to introduce to the christian public a brief history of the rise and progress of the "NEW-YORK BETHEL UNION."

The intelligence of the increased exertions made in behalf of seamen on the other side of the Atlantic, had reached the ears and affected the hearts of Christians here.

Something, it is true, had been done for them, in furnishing them with Bibles, and in the erection of a house of worship, designed exclusively for their accommodation; but a class of people so long excluded from the sanctuary, seemed to require that the messages of mercy should be brought to their very cabin doors.

Christ himself frequently preached and prayed on board of vessels—and his first disciples were humble fishermen. On the shores of Tiberias he often wandered, to gather the straying seamen to his arms; the waves of Gennesaret often heard his voice; and from among the watermen of the lake, he selected the chief ministers of his kingdom, to whom we are so deeply indebted for the extension of the christian church, and for the completion of the canon of Scripture.

Impressed with a solemn sense of our obligations to that valuable class of our fellow-men, a number of merchants and other gentlemen, whose attention had been called up to the subject, met on the 4th of June last, and the New-York Bethel Union was established to co-operate with the Port of New-York Society.

Discarding all sectarian jealousies, and meeting on the broad basis of christian philanthropy, Associate Reformed, Baptist, Reformed Dutch, Episcopalian, Methodist and Presbyterian brethren, who compose the Bethel Union, have combined their influence, and advanced with one heart and one hand to the work.

The *object* of the society (as expressed in their circular, which is already before the public) is to extend to seamen the instructions of the Gospel, to persuade them to become reconciled to God, and generally to promote their temporal and spiritual welfare.

The *means* used are, *first*, the encouragement of secret and social prayer by a ship's company while at sea. 2dly. The establishment of prayer meetings on board vessels in port. 3dly. The distribution of Bibles; Reports of Societies, Tracts and other religious publications.—4thly. The encouragement of public worship on the Sabbath, and persuading seamen to attend. 5thly. A correspondence with the different ports in the U. S. and foreign nations, to promote similar institutions. 6thly. The circulation of the CHRISTIAN HERALD and SEAMAN'S MAGAZINE, published under the patronage of the Port Society, as a medium of religious intelligence relating particularly to the welfare of seamen.

System in arranging and conducting the meetings was found to be of great importance: the members of the Union were therefore divided or classed into five committees, one for each evening in the week, except the Sabbath and Wednesday evenings, when service is attended in the Mariners' Church.

A standing committee was also appointed to provide vessels on board of which to hold the meetings. If a vessel was procured for Monday evening, notice thereof was given to the chairman of the Monday evening committee, whose duty then was to cause the Bethel Flag to be hoisted at mast-head during the day, the signal lantern at night, and to notify his co-members, who were at liberty to invite other friends to assist in conducting the exercises of the evening.

When a vessel was procured for any other evening, like notice was given to the chairman of the committee, whose duty it was to officiate for that particular day.

The meetings have been held on deck, and were from an hour to an hour and a quarter long.—*Short* prayers and *short* addresses, interspersed with the reading of a small portion of Scripture, and singing of a *few* verses have been found best calculated to do good.—Masters, mates and seamen have almost invariably taken a part in the exercises.

Having given this brief view of the specific objects of the society, and the manner of conducting the meetings, the board will proceed to give a concise statement of the meetings themselves.

On Friday, the 22d June, 1821, for the first time in America, the Bethel Flag (a present from the London Bethel Union to the Port of New-York Society) was hoisted at the mast-head of the ship Cadmus, Capt. Whitlock, lying at the Pine-street Wharf.

In the morning of the day, the committee were apprehensive that they would have no hearers. The experiment here was novel—the issue was by many considered doubtful. They were told by several, who are "wise in worldly matters," that a guard of constables would be necessary to preserve order. At first it was thought advisible to hold the meetings in the cabin to prevent the possibility of disturbance. On arriving at the vessel, the deck was found cleared, an awning stretched, and all necessary preparations for holding the meeting there. At 8 o'clock the

President opened the meeting, by stating the object and plans of the society, and inviting the co-operation of captains and their crews in promoting the benevolent designs of the the society.

The Mariners' (107) Psalm was sung with great animation and feeling, and seamen were immediately seen pressing in from all quarters.—After prayer by an aged sea captain, Dr. Spring addressed the seamen—other appropriate exercises followed. The vessel and wharf were crowded —order and solemnity prevailed throughout——every ear was open, every eye was fixed. Tracts were distributed among the seamen, who received them with gratitude. Every circumstance was calculated to inspire the Board with courage and confidence to go forward.

These meetings have been held 3 and 4 of a week from ship to ship, whenever the weather permitted, until the evenings became so cold, as to render it adviseable to discontinue them until spring. In the mean time the committees have commenced holding meetings at *Sailor boarding houses.* In some instances they have been kindly and affectionately received, insomuch that the Board has been encouraged to adopt measures to have them regularly kept up during the winter season.

To be *permitted* to hold meetings on board of vessels for the purpose of calling upon God, the common Father of us all, and to implore him for the sake of his Son, to remember in mercy that hitherto neglected but useful portion of our brethren, the seamen, and to arouse their attention to the concerns of eternity, was a subject of anxious solicitude to the members of the Bethel Union. That these meetings should be undisturbed, was all that the most sanguine ventured to predict, when it was considered that seamen, notwithstanding their characteristic frankness and generosity, were from that very source frequently rash and inconsiderate. That these meetings should be held under the shades of night, within the borders of that empire which Satan had for ages claimed as his own, the timid christian might well be pardoned, if he felt some anxious forebodings. But it was no time to take counsel from fear. The association consisting of several denominations of christians advanced heartily to the work; and while the Bethel flag rose and waved towards Heaven, each heart breathed with humble & unshaken confidence "under this banner we advance to victory."—Events soon dissipated the apprehension of the most timid, and crowned our endeavours with a success far exceeding our expectations. Meetings have not only been *permitted,* but often solicited by officers and seamen, on board of vessels lying in this port, who, by stretching awnings and furnishing seats, have endeavoured by every means to accommodate those who meet for worship. The meetings have been usually numerous, *always attentive and solemn:* and although the entire results of them will never be known till that day when the sea shall give up her dead, and the secrets of all hearts shall be revealed, yet God has not left us altogether without a witness of his gracious presence to encourage our hearts and animate us in duty. Social worship has been commenced, and, as far as we can learn, been continued morning and evening on board of several vessels. Vice and immorality, and particularly profane swearing, have been discountenanced and checked, and some have been anxiously inquiring what they must do to be saved.

The Board have merely given a specimen of the meetings—others have been held on board the following vessels, of the same interesting character.

[We omit the names of the vessels.]

Soon after the formation of the New-York Bethel Union, a flag was presented to the Board by a lady of this city, with a request that it might be transmitted by them to *Bermuda,* for the use of the shipping at that place. It was immediately forwarded, accompanied with several Reports of similar societies in England, and

the Christian Herald and Seaman's Magazine. The Board are happy to state that they have received a letter from Messrs. R. M. Higgs and John J. Masters, to whom the flag was forwarded, under the date of the 18th July, acknowledging the receipt of it, and assuring the Board that they should use every effort to accomplish the design of the society.

The Board was applied to early in the fall for information and advice on this subject from New-London. A correspondence was immediately opened, and the result has been the formation of a Bethel Union upon the plan recommended by this society.

In a communication from Mr. Lyman Allyn, of that place, to the Secretary, it is stated, that a constitution was adopted—12 directors chosen, an equal number each, from the Episcopalian, Baptist, Methodist and Presbyterian denominations, and that they had commenced their meetings under very favourable auspices.

With great pleasure the Board announce the formation of a Bethel Union in *Richmond, Va.* The first meeting was held on the 4th October, on board the Haxall, Captain Holmes.

On the 6th October, a meeting was held on board the new ship Six Brothers, Capt. Williams, lying at Saybrook, Conn.

In *Philadelphia* they commenced last summer, and have had several meetings, although they have not adopted the Bethel Flag. The work, under the care of the Rev. J. Eastburn, is going on with great success. This aged servant of Christ is indefatigable in his labours among the weather-beaten sons of the ocean, many of whose precious souls, as we have every reason to hope, will be jewels in his eternal crown of rejoicing.

In *Boston*, also, there is a prospect of meeting with similar success. The Board lately forwarded to that place a Bethel flag, (which had been presented to them for that purpose,) and the Rev. Wm. Jenks, the stated preacher to seamen, in acknowledging the receipt of it, remarks, the season was so far advanced, that it was thought best not to attempt originating these meetings during the present autumn.

The operations of societies in *England*, in behalf of seamen, are progressing with wonderful success. It is extremely gratifying to see with what zeal this interesting subject is taken hold of by christians in almost every port in Great Britain, and what solicitude they manifest for its promotion in America. Every Report we receive from them contains the most cheering and animating intelligence. Christians there seem to make it the great business of their lives to do good.

Would our limits permit we might make extracts from their reports, but we shall content ourselves by observing, that the greatest efforts are making throughout the whole British empire to furnish seamen with the means of grace, accompanied, as we have no doubt, with many prayers, that these means may be blessed to the salvation of thousands of seamen, and bring in a rich revenue of glory to the Redemer. The foremost in these operations, was once a cabin boy, afterwards rose to a lieutenant in the British navy, is now a herald of the Cross, the Rev. G. C. Smith!

The general character of seamen, has of late greatly improved. It has been stated to one of the Board, by a captain in the Liverpool trade, that he now scarcely ever hears a profane word on board his vessel; and that on every Sabbath, when the weather will permit, the seamen are collected in little groupes together, while one is reading to them the precious truths of the gospel.

To enumerate all the advantages resulting from a well organized system of measures to improve the moral and religious conditon of seamen, would swell this Report to an unreasonable length. Enough has been said, it is hoped, to insure the co-operation of every friend to Christianity, in this benevolent enterprise.

In the address of the Liverpool Seaman's Friend Society and Bethel Union, it is well remarked, "that the

national importance of seamen makes them objects of national interest.—They are the life of our commerce, and successful defenders of our rights. Upon their enterprise and integrity depend, in a great degree, the success of our trade and the honour of our country—objects too vast and vital to be intrusted in any hands without the guarantee of moral principle."

But how does this consideration, weighty as it is, dwindle into comparative insignificance, when put in competition with *the interests of a single soul!* This is the motive which should call into requisition every latent energy of our minds—impel us to severer duties; greater sacrifices, and more humble, ardent and persevering prayer.

The Board cannot forbear to remark, that it is by no means an unimportant circumstance that the six great denominations of Christians in our city, have most harmoniously combined their influence in this glorious work, and delight to gather round the mercy seat, and pour out their united supplications to our common Redeemer. In this the Board have begun to realize the hopes of christians, who are looking forward with delighted anticipations to the period which they see rapidly advancing, when the Shibboleths of party shall be merged in one common effort to send the gospel through the world.

The day too will soon arrive, when the traveller, as he crosses the ocean, will find in every vessel a Bethel of prayer, an altar erected to our Lord and Redeemer; and as he takes his circuit over the globe, will hail the disciples of Jesus in every clime, inhabiting every city and village in his course—every where churches consecrated to the service of the one living and true God, *Father, Son and Holy Spirit,* will meet his rejoicing eyes, and hymns of gratitude and praise will vibrate on his ear. Yes, and much is reserved for *Christian seamen* in hastening on this happy day of sacred jubilee. *They* will become Heralds of the cross, and carry the glad news of salvation to foreign lands and distant climes: to thousands who are now living without God, to whom "Heaven presents no hopes and Hell no fears." *They* will be the honoured instruments of repeating the anthem chanted from the skies to the shepherds of Bethlehem; "Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord."

Pious seamen are destined by the providence of God to act a distinguished part in that moral revolution of the world, which is to give unto the Redeemer "the heathen for his inheritance, and the uttermost parts of the earth for his possession." O, happy men! thus privileged to bear the blood-bought blessings of redemption to earth's remotest bounds.

A few more rolling years at most, will thus usher in the glories of the millennial Sabbath. Time in its eagle flight has brought us to the close of another year, and in its narrow compass, how many events interesting to seamen, and the friends of seamen, have crowded! How many of them have gone down to people the regions of despair! And many, we hope, of their immortal spirits, through the instrumentality of Bethel Union Societies, have ascended to shout unceasing hallelujahs to the Redeemer! In the review we have much to humble—much to gladden. We have seen the *mighty system of means* urging forward in a majestic and accelerated march the accomplishment of the divine purposes, publishing to all the world the forgiveness of sins. And whilst to us the Gospel clarion sounds in a louder and sweeter strain, urging us onward, does not this christian exertion commend itself to the best feelings and prayers of every renewed heart?

To-morrow—and a new year will dawn on this apostate world. Oh, may it prove a rich season of mercy to every benevolent enterprise that concerns the soul!

Respectfully submitted to the Society by the Board of Directors.

HORACE HOLDEN, *Secretary.*

[*Seaman's Mag.*]

SKETCH OF RELIGIOUS PROSPECTS FOR THE PRESENT YEAR.

THE year 1822 opens with many fair and delightful prospects. In 1804 the British and Foreign Bible Society was instituted; and now there are in existence about TWO THOUSAND Societies, of which the object is *to furnish the world with Bibles*. An enumeration of them of course cannot be expected. Let the reader only think of the American Bible Society, with its numerous and continually increasing auxiliaries in every State of the union, and in almost every section of the states; let him then turn to Europe and see Bible Societies in every country of that interesting portion of the globe, *with the exception of Spain, Portugal and Italy;* thence, let him mark the efforts that are making in Africa both West and South; let him look to Asia, and to the islands of the sea; and he will perceive a great zone of light encircling the world; and the darkness which has so long shrouded it fast fleeing away. All this is the work of eighteen years; it is the work of the christian church but partially awake, and putting forth not half her strength. O, when she shall be thoroughly excited, when every member of every denomination shall feel bound to do all that in him lies for the glory of God and the good of man, then will be brought to pass the saying of Isaiah– "Shine, for thy light is come, and the glory of the Lord is risen upon thee." But let the reader mark the preceding command, ARISE. Zion must *arise*, before she will shine. Let her arise, and she *will* shine in the glory of her Lord; and gentiles will come to her light, and kings to the brightness of her rising.

The world is to be furnished with Bibles. To the *two thousand societies* now in operation, thousands more must be added, before the millions in pagan darkness can be enlightened.

But to the reading must be added the preaching of the Word. Hence the necessity of missionary exertions. The prospect here is encouraging. A society for *propagating the faith* has long existed among the Roman Catholics; but in the success of this institution, we can scarcely rejoice, for they do not carry the Bible with them. Among Protestants, there have been a few societies, which have for a long time laboured with very disproportioned means and zeal in the cause of foreign missions. In England, the *Society for propagating the Gospel in foreign parts* was instituted in 1647; the *Society for promoting christian knowledge*, 1701; in Scotland a *Society for promoting the Gospel among the North-American Indians* was established in 1709; *the Danish Mission College* in 1715; and in 1732 the *Moravians* began their missionary labours. There is a great blank in the history of missions from the date last given, until the year 1786, when the *Methodist Missionary Society* was established in England. Since that period, between fifteen and twenty important societies for foreign missions have been formed, and the work of Evangelizing the world is going forward. Within ten years the cause has made great progress in the United States. In 1810 the American Board for Foreign Missions was formed; the Baptist Board in 1814, the United Foreign Missionary Society in 1817, the Methodist Missionary Society in 1819; the Protestant Episcopal Missionary Society in 1820. Still however the zeal of American Christians is not fully awake to this great subject. The largest amount raised in any one year for foreign missions in the United States, has not exceeded $130,000. Whereas in Great Britain there is an annual gift of more than $700,000 for this work of charity. And christians in that country are but half awake to their duty.

In the United States, it is true that the subject of *home missions*, principally occupies the attention of the different societies. So it will be for a long time to come, and so it ought to be; because our population is growing by millions, and multitudes are now destitute. It will require all

the efforts of christian zeal, in all societies, to make the means of religious instruction overtake the rapid march of population. For one missionary sent forth to labour in the harvest there must be ten; and for ten a hundred. Still however, the progress is encouraging. And we may hope that e'er long something will be done in correspondence with the necessities of a perishing world.

We are the more encouraged to hope for this, because there are many tokens of a *spirit of prayer* at work among the people of God. They are more convinced that *exertion* is theirs, and *success* is God's. Under this conviction, prayer meetings are becoming more frequent, and are better attended than formerly. Both in Europe and America, there is much more praying now than there was three years ago. And this not only in public but in private. The most laudable practice of forming small private circles of three or four intimate friends for especial prayer is gaining ground. In some places this is a favourite way with young people of spending the time, which they used to spend in idle chat, and frivolous amusement. Let every *christian arise* and try what prayer can do; and then *Zion* will arise and shine—then she will appear "clear as the sun, fair as the moon, and terrible as an army with banners." In proportion as christians pray they will be disposed to do; and the present period of the church presents another and another important call on benevolent exertion.

In this rapid sketch, we can by no means omit so essential a part of the great plan of christian charity as *Education Societies.* They form an indispensable portion of the machinery of benevolence, now at work.—There are five or six hundred millions of heathens to be evangelized; and there are many very many destitute places within the pale of christendom, where the people are perishing for lack of knowledge. All the Missionary Societies, now in operation, in the Protestant church, do not support more than from 350 to 400 ordained Missionaries—not one to a million of heathen. The cause of *Domestic Missions*, in this country, languishes much for want of Missionaries. It is clearly God's design to propagate and extend to the utmost borders of the earth the religion of the gospel, by the instrumentality of the church. Every thing that will be done in conformity to the predictions of Scripture, must be done *instrumentally* by man, *efficiently* by God. And if Missionaries are not trained up in the church, and sent forth, the heathen will not be converted. EDUCATION SOCIETIES ARE INDISPENSABLE. At the commencement of this year a number of such Societies are in operation. The *American Education Society* is the largest and most efficient in the world. It has already afforded aid to more than 250 young men; and at present has under its patronage 200, who belong to five different denominations of christians, and are supported at different seats of learning in various parts of the country. The following list of institutions of this sort in the U. States is, perhaps correct:

American Education Society, instituted 1815; Connecticut Education Society, inst. 1814; Maine Education Society, (auxiliary) inst. 1813; Maine Baptist Education Society, inst. 1819; Massachusetts Baptist Education Society, inst. 1814; New-York Baptist Education Society, inst. 1818; Presbyterian Education Society, inst. 1818; Western Education Society, inst. 1817.

Besides these, there is a number of minor institutions either auxiliary, or pursuing independently the same course. But still many parts of the church are to be roused to a sense of their duty on this important branch of christian benevolence.

Another most interesting object in the church at present is *Theological Seminaries.* Important institutions of this kind are rapidly rising up in this country, and diffusing blessings far and wide. Since 1805 the Associate Reformed Church has had a Seminary at New-York until lately under

the care of the Rev. Dr. Mason. In 1807 the Institution at Andover was established, which now supports four professors, and has upwards of 130 students. In 1812, the Seminary at Princeton was founded, it has two professors, an assistant teacher, and about 80 students. At a meeting of the general convention of the Protestant Episcopal Church in New-York, in Nov. 1821, it was determined that the *General Theological Seminary of the Protestant Episcopal Church* in the United States, should be permanently established in the state of New-York, with the power in the Trustees to establish one or more branch schools in the state of New-York, or elsewhere, under the superintendence and control of the said Trustees. It is understood that this general institution has all the powers, and will carry on all the operations of a general education Society and Theological Seminary.—And we may hope that it will be efficient in no small degree, in affording a supply of the spiritual wants of our country and of the world. Connected with the Columbian College, established by the Baptist Society in the district of Columbia, there is a Theological Seminary, which, there is every reason to hope, will exert a beneficial influence on that denomination in particular, and no doubt also on the general cause of vital christianity.

Besides these, there are seminaries of a more local character in various parts of our country, such as that at Auburn in the western part of New-York; the Seminary in Tenessee, &c. &c. The Dissenters in England have a number of institutions of this kind conducted by distinguished men among them, such as those at *Homerton, Stepney, Bristol, &c.*

Besides the Theological Seminaries there are other institutions of a similar character, consecrated to a particular purpose, and called *Missionary Seminaries.* Some of these are established in *christian* and some in *heathen* countries. Of the former class are

The Berlin Missionary Seminary.

Missionary Seminary at Gosport, England.

Basle Missionary College.

Foreign Mission School, Cornwall, Connecticut, *for heathen youth.*

Missionary School at Barkel, Netherlands.

London Jews' Society Seminary.

Of the latter description are

The Syrian College, *Hindostan.*

Native Mission College, *Madras.*

Christian Institution, *Sierra Leone.*

Seminary for New Zealanders, *New South Wales.*

Anglo Chinese College, *Malacca.*

Native Mission College, *Serampore.*

All these institutions have been established within twenty years, and most of them within the last six years. Let the work of christian love go on thus, for a century, and how great will be the change in the christian and the heathen world!

To this enumeration, we must add Tract Societies, of which there are many; but the most important only need be named, such as the *London*, the *Liverpool*, the *Swedish*, the *New-England*, the *New-York*, the *Church of England*, the *Philadelphia* Tract Societies; and to name no more, those of *Bengal* and *Madras.*

In a general survey of the measures adopted by christian benevolence, it would be unpardonable not to notice the Sabbath School Institution. The importance of Sabbath Schools has never been fully appreciated; yet comparatively fervent zeal is manifested in supporting them, and training up in them the very outcasts of Society. Testimonies without number might be produced in their favour. We shall give only one from the venerable *Raikes*, who may be regarded as their author. He had knowledge of 3000 children, who had received Sabbath School instruction; he also was, for a long time, a frequent visitor of prisons and houses of correction: and he declares that in the whole he never met with more than one person in prison for crime, out of the 3000 whom he had known as Sunday scholars.—It is certainly the cheapest and most efficient

the efforts of christian zeal, in all societies, to make the means of religious instruction overtake the rapid march of population. For one missionary sent forth to labour in the harvest there must be ten; and for ten a hundred. Still however, the progress is encouraging. And we may hope that e'er long something will be done in correspondence with the necessities of a perishing world.

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Basle Missionary College.

Foreign Mission School, Cornwall, Connecticut, *for heathen youth.*

Missionary School at Barkel, Netherlands.

London Jews' Society Seminary.

Of the latter description are

The Syrian College, *Hindostan.*

Native Mission College, *Madras.*

Christian Institution, *Sierra Leone.*

Seminary for New Zealanders, *New South Wales.*

Anglo Chinese College, *Malacca.*

Native Mission College, *Serampore.*

All these institutions have been established within twenty years, and most of them within the last six years. Let the work of christian love go on thus, for a century, and how great will be the change in the christian and the heathen world!

To this enumeration, we must add Tract Societies, of which there are many; but the most important only need be named, such as the *London*, the *Liverpool*, the *Swedish*, the *New-England*, the *New-York*, the *Church of England*, the *Philadelphia* Tract Societies; and to name no more, those of *Bengal* and *Madras.*

In a general survey of the measures adopted by christian benevolence, it would be unpardonable not to notice the Sabbath School Institution. The importance of Sabbath Schools has never been fully appreciated; yet comparatively fervent zeal is manifested in supporting them, and training up in them the very outcasts of Society. Testimonies without number might be produced in their favour. We shall give only one from the venerable *Raikes*, who may be regarded as their author. He had knowledge of 3000 children, who had received Sabbath School instruction; he also was, for a long time, a frequent visitor of prisons and houses of correction: and he declares that in the whole he never met with more than one person in prison for crime, out of the 3000 whom he had known as Sunday scholars.—It is certainly the cheapest and most efficient

charity in the world. There are now between 1,500,000 and 3,000,000 of children under this sort of discipline; and it is plying its moral influences in the four quarters of the world.

There is one other Society, in this brief sketch, which we must mention, *the London Continental Society*. We have published the first Report of this Institution in a preceding volume, and have no doubt but that our readers have taken a lively interest in its success. The object of the Society is to promote vital religion on the Continent of Europe, by assisting poor and pious ministers, in whatever place they may be found, to go out and preach the gospel, and by engaging agents to distribute Bibles, New Testaments, and other valuable religious books and tracts. These ministers and agents are continually making interesting discoveries of pious persons in various parts of the Continent, and affording most valuable aid to inquirers after truth. The account published in a late No. of the Pious French Mountaineers is a remarkable instance of this.

Our readers have, in this rapid outline, a view of the auspices under which the year 1822 opens, and of the prospects which are presented to the Christian world. And surely, although an immense wilderness spreads itself in all its dark and almost impenetrable thickets and brakes, its rocks, its mountains, and its untamed inhabitants before us, there is no ground for despondency. Let the achievements of charity during the last quarter of a century be contemplated; let the great engine of christian benevolence in all its various parts, its Bible, Education, Missionary, Sunday School, and Religious Tract Societies, all fitted in their proper places, be considered; let the force of that principle which sets the whole in motion, *love to a crucified Saviour*, be estimated; and finally, let the promise of God and the sure word of prophecy be regarded, and there will be no doubt but that rough places will be made smooth, and crooked places straight, mountains levelled and vallies filled; and this whole wilderness subdued and made like the garden of the Lord. This machinery is God's; and the mainspring of it is touched by the finger of heaven. It will go on; with an almighty efficiency it will go on. Greater, and still greater things will be done each succeeding year, until we shall at length begin to hear of "a nation being born in a day."

To recur to a topic before touched on, we did not entertain these hopes, with much confidence, until we remarked a decided change in the feelings and language of christians on the subject of success. We heard many speak of evangelizing the world; but they seemed to *look to Bible and Missionary Societies.*—Now, however, they are disposed with increasing zeal to use the means, and *look to God.* Now they are doing and praying—and the more they do, the more they pray: Conversely too, the more they pray the more they are disposed to do. And we are verily persuaded that there is nothing in the numerous and formidable difficulties which impede the progress of christianity, that can withstand the efficiency imparted to truly christian zeal by the blessing of heaven;—And that blessing is obtained by prayer.

CONTINENTAL SOCIETY.

To the Editor of the Lon. Evan. Mag.

Sir,—In common with many of your readers, I have been greatly interested by the perusal of "the letter from France" in your last month's Magazine, signed by M. Wilks now resident in Paris.

While we are concerned for the spiritual illumination of the heathen nations, we cannot be unmindful of the gross darkness of our neighbours; and when we contemplate the gloomy history of the countries of the Continent, where they have killed God's prophets and thrown down his altars, the mind is relieved with the assurance, that even there, are multitudes who have never "bowed the knee to the image of Baal, and whose mouths have not kissed him."

The travels of Mr. Wilks's friends —their passing the mountains, and their going through the hamlet to which he alludes—their rescuing the child from danger, and their conversation with the widow, are events not to be viewed as contingencies: surely they were directed by Him who counts the sparrows and who numbers the stars—who searches his sheep and seeks them out—and who can sanctify circumstances, apparently the most trifling, for bringing salvation to thousands. In this instance, surely, the Scripture is fulfilled: "There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth." Psalm lxii. 16.

You are aware, Sir, that a Society has been formed in London, denominated the Continental Society, for the specific purpose of diffusing religious knowledge over the Continent of Europe by the aid of native ministers, of whom there is a large and increasing number in Germany and France.

The proceedings of that Society, which is yet in its infancy, are before the public. Much has been already accomplished by its operations, and very extensive prospects are opening before it, the whole of which might be occupied, did the Society possess the adequate funds

The attention of the Committee of the Continental Society has been drawn to the subject of the above letter; and measures are now in operation to supply the hamlet with a suitable preacher, whose only object will be to exhibit the truth of eternal life to the view of the people, hoping that the Lord the Spirit will work with him, "and confirm the word with signs following." The Continental Society has no design to establish any distinct sect or party; and seeing that there are connected with it Episcopalians, Presbyterians, Independents, and Baptists, it is trusted that this fact will afford a sufficient pledge to the public, that its aim is simply preaching of the Gospel of Christ.

The fact of the travellers making the discoveries adverted to, through the medium of a personal visit and private conversation may serve to show the great utility of one branch of this society:—it is that of sending persons about the country, in France and other places, with cases of New Testaments on their heads, which they offer for sale, and at the same time take occasion to speak of the contents of the books which they are selling. From the mode of carrying their books, they are called *Colporteurs*. Three are now employed by the Continental Society. They transmit their journals from time to time to the committee, which are very interesting, as the following quotations from one of them will fully testify:—

"1820. Be——y, Oct. 28.—Returning to N——n, I passed through B——y. A young man to whom I had sold a New Testament, told me that the Cure and clerk were requesting to see me. The Cure received me very well. He bought a New Testament and several tracts. The clerk also wished to have a New Testament; but my chest was empty: I promised to take him one on the Monday following. On Monday I took a New Testament to the the clerk. Going through the village, a woman to whom I sold one, called me, to tell me that she was very much pleased with it, and that her neighbour also wished for one. A man who was there, asked me what book I was selling: the woman immediately replied, "*It is the Saviour's book;*" and then began to explain to him what I had before explained to her. I showed this man John v. 39, and 1 John ii. 4. He immediately bought a New Testament, and he paid me and went away. I agaid exhorted the woman on several passages, showing her the way of salvation through Jesus Christ. I went to lodge with a Protestant of B——x. We passed the evening in speaking of the Saviour.

"W——e, 31st.—I entered a house where I found a family of eighteen children. I asked the mother if she had taken care to speak to her children of the Saviour; she told me she had taught them to go to mass and obey the Cure, and that was enough to obtain eternal life. I pointed out to her several passages, to make her understand that we must not trust in man, but in the word of God. She told me, if she was not in the way of salvation it was not her fault but that of the Cure. As I told her we must be judged by the word of God, she asked me if I would sell it for 25 sous, &c.

"S——n, August 8.—I arrived at this village in the evening. I found a large farm where they received me very kindly. The master of the house admired my books, as did also his wife. When I told them at what price I sold them, they were astonished at the cheapness. I then explained to them how I was enabled to sell them so cheap. In doing this I was led to speak of the Missionaries, whom the Lord was sending to preach the Gospel. At these words he said to me, 'I should very much like that he would come to our house; as to our Cure, he never speaks of the Holy Scriptures.' He told me also that he very much wished to have the Bible: I promised to procure him one. Supper time being come, he made me sit down to talk with them, and during this repast we did not cease to speak of the Saviour. None of the servants spoke, they all listened to us. He often wished to engage me in controversy, but I always avoided it. We spoke of justification by faith without the works of the law. He had much difficulty in understanding, and continually relapsed into his errors, saying, that without doing some good thing we could not enter into eternal life. I pointed out to him several passages of Scripture. He again spoke of the Missionaries, and asked if any of them would ever come to S——n. I replied, that if he wished to see one, I could tell him where he must go. Immediately his wife said, she should like it much better if he would go to their house, (without doubt she wished to hear him also)—'He shall not want any thing to eat and drink here,' she said; 'and since these people are so charitable as to wish to preach the Gospel to all the world, they ought to put us among the number; for I should very much like, and my husband also, to hear them speak of Jesus Christ.' 'Well,' said I to them, 'I shall see one of them in a few days, and I will tell him what you say; and if he thinks it right to come this way, he will.' This gave them great pleasure. They several times repeated to me, 'Do not forget.' The next morning I spake again to them of the Holy Scriptures; and from time to time they repeated, 'Do not forget to send that gentleman to come and see us.' I left this house much pleased. On going through the village, as I was offering a New Testament at one of the houses, a man who was riding by heard me, and asked me for one. Giving him one, I said the price was 30 sous; he quickly gave me 30 sous, saying, 'If you had asked me 40 francs, I should have bought it; I have a long time wished for it:' and he rode away quickly."

I will only add the hope, that whilst the necessities of these desert places excite the sympathies of Christians, they will call forth their liberal aid: and that that Missionary spirit, which so peculiarly marks the present period, will induce Christians of all denominations, in all places, to do something in the way of co-operating with the Continental Society for the dissipation of the moral darkness, which, through superstition and infidelity, have overspread that portion of the world.

All applications for information, reports, &c. shall be immediately attended to, if addressed to me. I remain, Sir, &c.

ISAAC SAUNDERS,
Secretary.

Blackfriars Rectory.

VIEW OF RELIGION IN THE SOUTHERN AND WESTERN STATES.

[UNDER this general head we wish to embody all the important information which can by any means be procured respecting the religious state and prospects of this great and interesting division of our country. We earnestly request the ministers and other intelligent members of all religious societies to assist us in making the statement as complete as possible. On many accounts it is highly desirable that the truth should be ascertained concerning the religious condition of this country. Much is doing, we might almost say *in secret*, for the honour of God and the everlasting welfare of our fellow men, which, if generally known, might animate the hopes and invigorate the exertions of the pious and benevolent. And if distinct views could be had of all that ought to be done, many who are now inactive would rouse themselves to do, with their might, the great and urgent work of christian love. We hope that this call for information will not be made in vain.]

State of Religion, and means of Religious improvement in the City of Richmond

IN the city of Richmond there are ten places for religious worship, viz. 2 *Episcopal*, 2 *Presbyterian*, 2 *Baptist*, 2 *Methodist*, 1 *Roman Catholic*, 1 *Friends'*. There are three Bible Societies; the *Bible Society of Virginia;* the *Female Bible Society;* and the *Junior Bible Society*. The two last are auxiliaries. *Missionary Societies*, 5. The missionary Society of the Presbytery of Hanover; The Young Men's Missionary Society: The Female Auxiliary Missionary Society: The Richmond Baptist Foreign and Domestic Mission Society: The Female Baptist Mission Society.

The *Education Board of the Synod of Virginia* is located in Richmond; and there is a Female Education Society auxiliary to the Board.

There is a Depository of the New-England Tract Society, under the care of Mr. N. Pollard; and also a Society composed of christians of several denominations for the gratuitous distribution of Religious Tracts.

The Methodists and Presbyterians have formed a Sunday School Union, to which there are attached 3 schools in Richmond and 1 in Manchester.—The Episcopalians have 1 Sabbath School, and the Baptists 2.

There has recently been formed a Bethel Union for improving the condition of Seamen.

The monthly concert of prayer is regularly held; and also every Monday evening, a Weekly Union Prayer Meeting; attended by christians of different denominations, for the purpose of special prayer for a revival of religion in the city.

There are besides these, several little praying circles, where intimate friends unite in prayer for purposes still more particular.

Religion has been gaining ground for some years in the city. There is not any extraordinary excitement; but a lively and increasing interest is manifested by numbers; and some are under deeply serious impressions. Eighteen have been added to the communion of the 1st Presbyterian Church since the 1st of November, and probably ten or twelve in that Society appear now to be seriously enquiring what they must do to be saved. The attention has been chiefly among the young people of both sexes, but is by no means confined to them.

On the whole, the prospects in Richmond taking all societies, are brightening: and the pious of all denominations are encouraged to hope for better times than they have ever yet witnessed.

It deserves particular remark that there is very exemplary harmony and brotherly affection among the various denominations in this city.

Among the means of improving the condition of the poor among us, the name of the *Female Humane Association* ought by no means to be omitted. Its objects and its usefulness are so well known that it is unnecessary to dilate on them here.

Should we have omitted any benevolent Association established in the city, we will gladly supply the deficiency as soon as we shall have been better informed.

STATE OF RELIGION IN KENTUCKY.

In many parts of this state, religion wears a gloomy aspect. Errors of the most dangerous character are cherished by many, who seem disposed to effect a compromise between the great scriptural doctrines of our holy religion and the sentiments held by sceptics, infidels, &c. Our Immanuel is viewed and preached as a *mere creature*—his atonement is considered as unmeritorious as the atonement of a man—his original and underived Divinity is denied—and his vicarious and expiatory sufferings are discarded. A criminal inattention to the particular duties of religion, we are sorry to say, is too prevalent. Family religion is much neglected. Many who profess Christianity are seldom, if ever, found at the family altar offering their morning and evening sacrifices. Sabbath breaking, profane swearing, and an improper use of ardent spirits, prevail to an alarming degree. The young and old, the bond and free, seem to have engaged in these vices, by agreement, to an awful extent. Many other things are equally distressing to the hearts of the pious, while they hinder the progress and general prosperity of the Church of Christ.

But although this gloomy picture *is true, lamentably true*, there are some causes of encouragement and Christian gratitude. In the vacant congregations in this state, the voice is "come over and help us, we feel that our spiritual necessities are great, we want the ministers of the cross, to break to us the bread of eternal life." Those congregations manifest, an increasing disposition to contribute of their substance to the support of the Gospel. And it is further worthy of remark that the spirit of benevolence in aiding moral and religious institutions is growing rapidly in many sections of this country. Many who are not professors of religion contribute with considerable liberality to the support of religious societies. The ministers of the Methodist, Baptist, and Presbyterian denominations are generally at their posts, actively and vigilantly engaged in the good work of the Lord. There have been but few revivals of religion in this section of the state during the current year. But in the lower parts of Kentucky among the Cumberland Presbyterians the good work has been much revived. Many of all ages, sexes, and characters, have been happily brought from the darkness of sin to the light of the Gospel. Upon the whole there is great cause of thankfulness for the good that does exist, and much cause of lamentation on account of the prevalence of error and vice. [*Christian (Ken.) Repertory.*]

SAILOR'S OPINION OF A PREACHER.

July 19th.—A captain of a coasting vessel, who had just stepped on the stage of the London Ark, gave the following statement to some gentlemen there:—"Some time since I stood to hear Mr. ———; he was speaking with great rapidity and energy. Two Sailors were standing by me, who listened for some time with great attention, at length one said to the other, "Jack, what do you think of this fellow?" "Think, Tom? why I think he *preaches by steam!*" [*Lon. Sailor's Mag.*]

THE SAILOR RETURNED.

I sailed from Falmouth in the packet with the mail for New-York. Glory be to God, I had the happiness of being present on that joyful occasion, when the new Bethel Flag was first hoisted in the United States. Oh it was a noble sight to an English Sailor, and a grand day when the sermons were preached, and all the Ministers of different denominations in the city assembled together for the good of poor Sailors. The congregation was exceedingly numerous, and every one seemed to re-

joice, and praise God on this occasion. I am just returned to my family in safety. I bless the Lord for his great kindness, and glorify his holy name for the great things he is doing among seamen, both in England and America. J. B.

Flushing, near Falmouth, July 20.

Ibid.

Literary Notices.

The Sermon preached by Mr. Channing of Boston, on occasion of the ordination of Mr. Sparks of Baltimore, has given rise to a controversy, which probably has not yet come to an end. Our readers have long been acquainted with Professor Stuart's Letters. Another of the Professors at Andover, the Rev. Dr. Woods, wrote on this occasion, *Letters to the Unitarians*, which Dr. Ware of Cambridge attempted to answer. To this Dr. Woods has written a Reply, which his adversary will not find it very easy to dispose of. As far as we have had an opportunity of judging, victory is decidedly in favour of orthodoxy; as it confessedly was in the case of the controversy between Mr. Channing and Dr. Worcester.

We should not choose to express ourselves thus in a mere *Literary Notice*, had we not been prompted to it, by frequent declarations, yea and boasts that in the region where these gentlemen live *all the talents*, and *all the learning* are on the Unitarian side of the question. We have no disposition to detract from any one what is justly his due. But it ought to be known that, although literature is cultivated with great zeal and success by men of heterodox faith, there are always ready champions of the truth both able and willing to contend for *the faith once delivered to the saints*. We recommend to all who are engaged in the study of this great subject, the pamphlets that have just been noticed.

Readers will find an hour very agreeably spent in looking over *Farewell Letters to a few Friends in England and America*, by William Ward, one of the Baptist Missionaries to India. They contain a most interesting account of the condition of Woman among the Hindoos. We recommend the 6th letter addressed to *Miss Hope* of Liverpool, to every female in our country. It will show them what they owe to christianity, and perhaps make them feel their obligation to promote it as far as they have influence.

A novel called, *Valerius a Roman Story*, has lately been issued from the press. The scene is laid in the time of persecution under Trajan. The heroine is a young christian of noble family.—And the design of the work is to exhibit the trials and cruel mockings to which the followers of Christ were exposed, and the sufferings which they had to endure. We do not think that the most is made of the story. Yet Roman manners are well described, and some passages are very deeply interesting; they would be more so, had the author been more deeply embued with christian feelings.

Sketches of Rambles in North-Britain and Ireland by Andrew Bigelow, (an American) has recently been brought into the market. It is a pleasant little volume. The visit to the grave of Col. Gardner will be very interesting to every one who has read the Life of that distinguished man by the pious Doddridge.

We have very lately got hold of two works published four or five years ago in England, which we think it right to mention for the sake of those who are engaged in the critical study of the Greek text of the New Testament—*Nolan on the Integrity of the Greek Vulgate*, 1 vol. 8vo.; and *Hales on the Trinity*, 2 vols. 8vo. In them there is a very extensive examination of the question respecting the three famous texts, Acts xx. 28. 1 Tim. iii. 16. and 1 John v. 7. These texts, it is well known, have been reckoned spurious by many critics, and Griesbach in his

edition has rejected the last, and changed the wording of the other two; we have always thought, on insufficient authority. Nolan and Hales both contend strenuously for the genuineness of all three of these passages. And if they fail to satisfy the inquirer as to their main position, they will not fail to convince him that the subject requires farther examination. Apart from this important subject, Nolan's book is well worthy of study, because he shews how safely, in general, we may rely on the common Greek text, as a true expression of the doctrine taught by Christ and his Apostles.

Students of Divinity ought to know that the authority of Griesbach is on the wane; and that he is not to be depended on, as it was once thought that he might be. The truth is, he was learned, ingenious and indefatigable; but he had a system to support; his classification of manuscripts goes to support that system, and of course it cannot be implicitly relied on.

Dr. Gray of Baltimore proposes to publish quarterly a new periodical work to be called "The Theological Review and General Repository of Religious and Moral Information."—The numbers are to contain on an average 150 pages; making an annual volume of 600 pages, Price $3 00. The intended periods of publication are January, April, July and October.

To Correspondents.

The Review of Dr. Hoge's Sermons run much farther than was expected, and thus excluded several pieces that we intended to have inserted in this No. We wish, hereafter, as far as possible to publish communications entire, without weakening them by dividing; and therefore have reserved the Review of Dr. Gray's book until our next.

The piece dated *Bethany* has been received: We agree with the worthy author in the general observations made on the fact alluded to; but doubt the expediency of making it a matter of discussion in our work; and that especially since some of the particulars mentioned by him have been variously understood. We shall preserve his communication, and bring it out should circumstances seem to require it.

The letter without signature, on improving the religious condition of slaves shall appear in our next.

We have received lately a number of communications apparently from young writers. This is gratifying; because we wish to rouse our ingenious and educated men to do more than their fathers have done, in the way of writing. But then we wish it to be distinctly understood that hasty effusions, carelessly written, and slightly revised, if revised at all, are not suited to this work. Several pieces, which we have been compelled to reject, contain many good thoughts; and had the writers laid them by for a time, subjected them to severe criticism, and written them over and over again, they might have gone forth to the public with advantage. The process, too, would have been beneficial to the individuals as well as to the public. But to publish crude essays, which the authors have hardly taken the trouble to read over, can contribute neither to the credit of our work, to the good of the public, or the improvement of those who write them. Let not young men fear a blot; let them not refuse hard labour. We wish to train them to good writing and close thinking: but this cannot be done by indulgence in careless composition and loose reasoning.

CORRECTION.

The last sentence in the Extract from Mrs. Watkins' Diary, vol. iv. p. 632, ought to be read "And wilt thou grant them for Christ's sake!" And the note subjoined ought to be expunged.—*Note.* She was the wife of Dr Joseph, and not Dr. *Joseph S.* Watkins, as was printed by mistake.

REMARKS ON HISTORICAL NOVELS.

Novels and Romances have always been popular. And, in spite of the cautions of Moralists and Divines, the majority will read them. The young especially, will dwell on them with an intensity of interest, which no other books will awaken. Now whatever strongly attracts the attention of young people generally, is important. And it is the more so, if, from its very nature, it creates a lively interest, and applies a powerful stimulus to the passions. This is confessedly the case with Novels. They therefore deserve the notice of christian parents and ministers, and indeed of all who are concerned for the welfare of the rising generation.

As for the common trash, which goes under the name of Novels, we should think it unworthy of notice, were it not for the effect which it produces on a large class of readers. But our maxim is, that nothing ought to be disregarded, which affects the interests of our fellow-creatures. We cannot put on an air of dignity, and pass by with stoical apathy, when we see a number of immortal and responsible beings keenly intent on injurious trifles. We shall in this place offer a few reasons, for the purpose of justifying the solicitude which we cannot but feel in relation to the subject stated above. Our remarks, however, will be, for the most part, of a character so general as to apply to various amusements as well as to novel-reading.

It is a trite saying, that human nature is every where the same. There are in all the individuals of our species the same faculties and the same propensities: The very striking differences which exist in the moral character and conduct of individuals, arise from the different objects on which the faculties are exercised and the affections are placed. There was originally the same nature in Washington and Arnold, in Agrippina the wife of Germanicus, and Messalina. When Arnold first felt the impulse of ambition and began to pant for fame, the thought that he might prove a traitor would, no doubt, have filled him with horror. And when Messalina began to figure in the gay circles of imperial Rome, little did she imagine that her name would be handed down to posterity as an example of monstrous and almost incredible profligacy. Now it deserves most serious consideration that every individual has those faculties, which, when duly improved may raise him, *in point of virtuous principle*, to the level of the most exalted; or when misdirected will sink him into the

lowest abysses of vice and infamy. That propensity which lays the foundation for conjugal and parental relations, and all the dearest charities of human life, is the same which has covered hundreds of miserable victims of the passions with shame, and filled them with sorrow. This being the case, every wise parent is most careful as to the society with which his children mingle. The fear, however, is not that the wicked will infuse vice into their hearts; but that they will give at once a powerful excitement and a wrong direction to passions and propensities which communicate their colouring to the whole moral character. Now, the mischief which is done by bad company, may also be done, and often is done by improper books. It is not the coarsely and the grossly wicked, who corrupt and pollute the young. It is the gay, polite, witty profligate, who by hints and insinuations sets the feelings and passions to work, and does the deed of mischief. Mental purity is first tainted, and the pollution of actual sin is soon spread far and wide. The same remarks hold in relation to books. And the sentence which ought to be founded on this train of observations, would consign many a volume to the flames.

Again, in the economy of human nature, passions and feelings are intended to be the stimuli of the soul, and to rouse it to action. Any thing which strongly excites them, without producing a course of vigorous and useful action, cannot but be injurious. It is, to use a homely comparison, like setting a mill to work without *grist*. A fire is kindled which destroys the whole apparatus. Or to employ another illustration, violent mental is like violent corporeal excitement; it is sure to produce debility. Accordingly the devotees of Novels and Romances do not fail to contract a sickly sensibility, a mawkish sentimentality, which pours itself out in tears and sighs and fine sayings; but does none of the works of genuine charity. No person, it may be added, is so little qualified to bear the hard rubs and perform the active services of life, as the exquisite sentimentalist. No person has so little knowledge of human nature as the one who judges of it by the heroes and heroines of romance. The reason is, the characters are not natural; that is, not like the characters found in real life. The friendship *of real life* is not so true, the love not so pure, the piety not so consistent, the hatred not so malignant, the vice not so unmixed, as *in Novels*.

These remarks would lead to the consignment of another large collection of books to the fire.

But we have a few more observations to make on the danger of that excitement which does not lead to useful action. It is easy to see that when one is excited, he is more ready for action, than when his passions are tranquil. Now it often happens in partaking of certain amusements, that there is a powerful excitement produced when no useful or salutary course of conduct is proposed. This is evident from what we observe in theatrical entertainments. There, not unfrequently words are heard and actions performed with the applause of hundreds, and without reprehension from any, which at other times and in other places, would be regarded as grossly indecent. Why is it that a lady listens without offence to that in the theatre, which she would regard as grossly insulting in her parlour? It can be accounted for only by the temporary excitement which is produced by the actors, the scenery, the sentiments, and all the accompaniments of the performance. We would ask, then, is not this unfavourable to mental purity? And we would ask, is not one under this sort of excitement, more easy to be overcome by temptation, than one who never feels it? So indeed it appears to us: and therefore we place on the very same level *all* amusements calculated to produce a strong excitement. We think them dangerous to the health and tranquility of the soul.

But, to return from what may perhaps be thought a digression, we shall probably be asked, what do you think of the famous Historical Novels attributed to Walter Scott? Certainly we think them wonderful performances. The author, whoever he may be, is, without doubt, the Shakspeare of Novelists. And while we have not the heart to denounce what we have read with so much admiration and such exquisite pleasure, yet, from our own experience, we would recommend caution in the perusal of works calculated to take hold so powerfully on the imagination and the heart. The fact is precisely this; after reading *Waverly* or *Guy Mannering*, we scarcely felt disposed to take up any other book for several days. We suppose that the effect is much the same on other people; and we are sure that it cannot be safe frequently or carelessly to apply a stimulus so powerful. On the whole, we would forbid, if we could, the use of Novels altogether, until the taste is fully formed, and a strong desire for solid improvement has been excited, and strengthened into a habit.

But as to Historical Novels, we have something more to say. Their good effect on the interests of literature, and especially on historical truth is very questionable. It is almost impossible for a man not to convey his own prejudices and

party feelings into his delineation of characters. We think this very obvious in the author of the celebrated Novels of the present day. Who can doubt but that he is an admirer of the splendour of courts, and the pomp of power? Who can doubt but that *loyalty* is with him one of the cardinal virtues; and that in his estimation it does at least one office of charity, and covers a multitude of sins? And if *Old Mortality* proceeded from the same writer, who can doubt but that he is, whether Episcopalian or Presbyterian, *a high-churchman*, an advocate of patronage, and a supporter of ecclesiastical establishments. That tale, admirable as it is, most grievously caricatures the *Covenanters*, and falsifies history in the character of *Claverhouse*. It is admitted that among the people, who are held up to mockery and scorn, there were extravagant and wild enthusiasts. But the great body of them were men, whose courage and firmness supported a cause ever dear to freemen. They were heroes, in every just sense of the term; and their names ought to be embalmed, and their honour protected by a grateful posterity. And as for *Claverhouse*, when we consider his ferocity, and cold blooded cruelty, it is scarcely too much to say that "he was a wretch whose vices were redeemed by no virtues." His courage was the courage of a tiger.

This is a subject of no little importance; because as the times go, it seems highly probable that a great many of our young *Misses* yea and *Masters* too, are like to have very little knowledge of history, but that which they derive from *Historical Novels!*

We were led into this train of remarks, by the perusal of a little work, mentioned in the *literary notices* of our last No., *Valerius, a Roman Story.* The object of this work is to give a view of Roman manners and society, in the reign of the emperor Trajan; that is about the close of the first century of the christian era. The story is told by *Valerius*, who though born in Britain, is represented to be a descendant of an ancient and noble family of Rome. After the death of his father, important family business leads him to the metropolis of the world; where he becomes acquainted with a noble Virgin named Athanasia, a convert to Christ. He falls in love with her, is converted to the faith, and in the midst of the persecution which then raged, he rescues her by the assistance of the jailor, also a christian, from the very palace of the emperor, and escapes into Britain, where he spends a long life in the tranquility of christian virtue.

This simple story enables the writer to introduce a great variety of characters, and present in a striking way the manners of the age. It is a fine subject; but the author does not make the most of it. You seem to be reading a translation coldly exact, rather than the work of an original writer, whose lively impressions give animation and activity to his style. The author does not go directly to his subject, but often leads the reader round about with most provoking tediousness. Yet there are some passages of great force, and beauty.

It is not our intention, however, to enter into a criticism of the work, but to make observations on a few particulars which may be useful to our readers.

In a work like the present, the author may well be expected to introduce the ancient philosophers, the teachers of the heathen world, and the sworn enemies of the christian name. There was a fine opportunity of exhibiting in their characters the pride and the weakness of the human understanding; of ridiculing the affectation of superior wisdom; and showing how vain and inefficient as to any practical utility are the speculations of these boasters, on *the Good*, and *the Decent*. The author does introduce this subject in the character of *Xerophrastes*, and handles it *well*, but not *very well*. A full and lively exhibition of their endless disputes, their idle *logomachies*, their disquisitions leading to nothing, in contrast with the plain doctrines, and the clear, forcible, controlling precepts of the gospel, would, in a very advantageous manner, show the superiority of christianity, and might commend it to the acceptance of the reader. While a comparison between the avarice, the ambition, the sensuality of the philosophers; and the disinterestedness, the humility, and untainted purity of christian ministers and their disciples, might confirm the inquirer in the truth as it is in Jesus. It was when philosophy had tried its powers, that such manners prevailed as Juvenal *cauterizes* in his satires, or as Paul forcibly depicts in his epistle to the Romans. It was when Rome had become a common sink of every vice that ever disgraced human nature, and the votaries of philosophy were but increasing the corruption, that the *waters of Siloam* were made to flow thither; and wherever they went washed away impurity, and diffused health. Philosophy, as it was called, accomplished nothing.

As for us, when we look into its speculations, and see them ending in no practical result, we are strongly reminded of the

effusion of the great English moralist in ridicule of the Della Cruscan nonsense of his day.

Hermit hoar in solemn call
Wearing out life's evening grey!
Strike thy bosom sage and tell,
What is bliss—and which the way?
Thus I spake and speaking sighed;
Scarce repressed the starting tear,
When the hoary sage replied,
Come my lad, and drink some beer!

In such lame and impotent conclusions, end the inquiries of the proud and self-sufficient. Their deepest speculations come to no beneficial result.

In truth, the unaided reason of man, when looking beyond present interests and enjoyments, can find no firm ground for a resting place; it can find no motives sufficiently palpable and powerful to seize on the affections, and controul the passions; it can sustain no hopes sufficiently lofty to raise man above the enjoyments of sense and sin, and by purifying prepare him for everlasting happiness.

The *Story of Valerius* would of course touch on the religion of Rome, and the pagan priesthood. And here, the author might have shown more clearly than he has done, how it was that a monstrous system of polytheism and idolatry could have been embraced by even the most enlightened heathens, and sustained by learned and rude for ages. A number of particulars must be taken into view to account for this apparently strange fact.

The system appealed strongly to the senses: the graces of poetry, the charms of music, the fascinations of painting and statuary, with all the splendour of gold and every form of pageantry and pomp, were employed to produce strong impressions, and associate powerful feelings with the worship of the gods.

Many of the rites of heathen worship allowed and favoured the indulgence of some of the strongest vicious propensities of human nature. We cannot particularize here; or it might be shown that a sensual people would be much tempted to support a system, which, under colour of religion, offered constant opportunities for the enjoyment of sinful pleasure.

The ruling powers permitted the operation of fanaticism without restraint: at any rate, they had an understanding with the leaders in those effervescences of idolatrous zeal which frequently occurred, so as either to insure the direction of the infuriated mob of priests and eunuchs against that which was obnoxious to the ruling powers; or its evapora-

tion in some harmless nonsense. This remark is illustrated in the book before us, by the account which is given of the *Galli*, priests of a heathen goddess called Cybele, who celebrated the rites of their superstition with drums, trumpets, and various other instruments; and by the wildest and most insane fanaticism that can be imagined.—Such things amused the Roman mob; and they were tolerated, while christianity was persecuted!

But after all, perhaps, the chief reason why polytheism and idolatry were so popular was that they presented something palpable and particular, which the mind could lay hold on, and by which the affections might be moved. Religion is universally a subject of deep interest. This is evident from the fact that no man feels neutral in relation to it. But mere unaided reason presents to us at the best, only abstract truths, and general conclusions. And these have no power to seize the heart, and awaken strong or lofty feelings. Man turns from them, then, and if he can find nothing adapted to the wants of his nature, he will devise something to suit his purpose. He will have his visible symbols of Deity, his idols, his splendid ceremonials, and religious pomp. In every heathen nation, we think it will be found that religious rites consist, in part at least, of that which is best adapted, according to the genius of the people, to awaken powerful feelings.

Hence the adaptation of the gospel to the universal condition of man. It does not deal in generalities; it does not drop its cold speculations and abstract truths, like morsels of ice, upon us. It comes home to our business and bosoms, and awakens our loftiest feelings. And the manner in which it does this deserves to be remarked. God is set before us as a pure spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, goodness and truth. But while this is done, even before the fear, that such a being will utterly overlook, or forever punish us sinners, is formed within us; we are told that he, who is the brightness of the Father's glory and the express image of his person, came from heaven to earth, lived for us, died for us, rose and intercedes and reigns for us; and we are encouraged by all that he has done, and all that he has promised to do, to trust in the Lord Jehovah forever.

There is another consideration.—When man looks around him, whether in joy or in sorrow, he finds no tokens of any being in the universe sympathising with him, but his fellow man. The desolating tempest comes in its angriest mood,

and the baleful lightning glares on him, in his highest joy. And in his deepest sorrow, the sun shines in its brightness, the moon sheds her lambent light, nature animate and inanimate is just as calm or as joyful, as though he were blest. *Nature does not sympathise with man.* And in his wretchedness, his feelings of guilt and of sorrow, what can warrant him to look to the author of nature, and indulge the hope of his compassionate regards? Why only this, that "we have a merciful and gracious high-priest, who now indeed has passed into the heavens for us; but who was once tempted as we are, who is touched with a feeling of our infirmities, and knows how to succour the tempted." Surely the gospel is admirably adapted to the nature of man; and calculated to exert on the whole race, a most salutary influence. In this adaptation, we find one of the secondary causes of its rapid propagation even in corrupt imperial Rome.

This brings us again to Valerius, and the Roman Story. One of the most interesting parts of this work, is the account of the public amusements of the Romans. Public amusements, perhaps, more than any thing else show the genius and character of a people. Once the Romans had been passionately fond of the *Theatre;* but in the times of which we are speaking, the sports of the *Amphitheatre* were more to their taste; the love of the Drama had given place to the love of Gladiators' shows and to combats of men with wild beasts. Some of our readers may not know what Gladiators were. It is proper then to say that, originally, they were *slaves* or *criminals* trained to fight for the amusement of the people! When, however, the passion for these amusements became violent, knights, senators, and even women engaged in them with the utmost eagerness. The emperor Nero exhibited, at one time, no fewer than four hundred senators and six hundred knights. Gladiators' shows were advertised by hand-bills, as many things are among us. And they were no mock fights. Every one before he entered on the *arena*, took an oath that he would fight until death, or suffer death in the most excruciating torments. It is incredible what numbers of these human beings perished for the *amusement* of Roman ladies and gentlemen. The seats nearest to the arena, were reserved for the nobility and gentry, that they might most distinctly see the cuts and thrusts of the combatants, and the convulsions of the dying gladiator!

The *choice spirits* of the metropolis not only enjoyed these spectacles, but gambled on the combatants; and so combined what cannot be done in our country at the Theatre, or any

where else that we know, except at the *cockpit*, the pleasure of the combat and the pleasure of gaming! The ladies looked on with intense interest while the fight lasted, and while the limbs of the fallen were quivering in death; and then turned and laughed with their suitors or paramours, and partook of the refreshments which were furnished by them, until another pair of Gladiators should be brought out to kill one another for their amusement. The combats of men with lions, tigers, and other wild beasts, were scarcely less acceptable to the Romans than those we have just mentioned. Nothing, perhaps, afforded greater delight than to see a Christian thrown to the lions.

Now as to the use to be made of all this—We would say, that it shows the danger of amusements which excite strong sensations. No matter of what kind these amusements are, from that very quality of them which has been mentioned, they naturally lead to the demand for something more pungent still. In Rome, the *passion* for the Theatre gave place to the passion for Gladiators' shows. The exhibition of combats between slaves and criminals led to that of knights, senators, and women in mortal conflict for the amusement of a luxurious and profligate people. Now the only legitimate use of amusements is to relax the mind, to calm the agitated feelings, and restore the tone of the intellectual powers. If pursued for any other purpose, or if unsuited to this end, they are certainly injurious. Nor are these remarks unnecessary. If in any city in the United States, this day a man were to be hanged, and the greatest orater in the country were to speak on even the most important subject at the same hour, we think it likely that *five* would go to see the execution, for *one* who would listen to the orator. If a show-bill of Gladiators were circulated, and it were certain that for once the civil power would not interfere, is it not probable that multitudes would attend the spectacle? We are a people that love powerful excitement, and largely demand strong sensations. It is very important, then, that a vigilant eye should be kept on public amusements. It is happy for us that christianity leads us to calm and tranquilizing enjoyments.

But we have already pursued our remarks farther than we intended; and yet there is an important part of the story which we have not noticed. It is the christian character, as it existed in the days of Trajan. And here we think that the author has chiefly failed. The only particulars which he has exhibited, and that not in the best manner, are, renunciation of idolatry—mutual love—disposition to do good—

zeal to make converts—delight in their worship—and willingness to suffer all rather than renounce the faith. To which he has superadded some superstitious observances, not warranted by the history of that time, such as a particular regard for the *passion flower*, and a *veneration for the cross*. The history of Ignatius, who was conducted from Antioch to Rome, and thrown to the wild beasts in the Amphitheatre, by order of Trajan, afforded a fine subject, and gave a full opportunity for a display of the *totality* of the Christian character.

It is easy to see that a powerful principle must have wrought in the minds of men, when they exposed themselves to universal derision, to general execration and contempt, to the anathemas of priests, the scorn of philosophers, the hisses of the mob, the utmost vengeance of an uncontrolled despotism, and the fury of wild beasts. What was that principle? It could not have been a blind fanaticism; for however desperate fanatics may be, their frenzies are evanescent. They will dare any thing and tempt any thing for the time—but their feelings or furies are rather transient. In the case to be accounted for we find a principle steadily at work from age to age; operating on thousands in the same way—producing no violence, no bitter speeches or hard sayings; but at once the greatest mildness, the most unbounded philanthrophy, the deepest humility, and a fortitude which nothing could overcome, a courage which nothing could daunt—What is it? May Paul answer the question? He died only about thirty years before Trajan and surely he understood the principle well—"THE LOVE OF CHRIST CONSTRAINETH us, because we thus judge, that *if one died for all*, then were all dead; and that he died for all that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again." May John answer the question? He died only about eight or ten years before the martyrdom of Ignatius. He says "And we know that the Son of God has come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children keep yourselves from idols." All the apostles and their disciples, in all that they said or did, showed themselves under the overpowering influences of love to the Saviour. This passion gave its colouring to every thing they did, and every word they spake. Like every other strong passion it brought every feeling into subserviency to its movements. This love was founded on the character of Christ, and on what he had done

and suffered for sinners. The primitive christians seemed never to forget that they were redeemed by the blood of Christ; and they felt that they were, "not their own, but bought with a price, and bound to glorify him in their bodies and spirits which were his." The writer who has called forth these remarks, has made a book of which many parts will be read with deep interest. But we cannot repress the wish that as a story of this plan is in circulation, it had been written by one, who, himself deeply imbued with the powerful and lofty feelings of Christianity, would have set before us a complete full length portrait, instead of the outline of a primitive disciple.

ON AFFORDING RELIGIOUS INSTRUCTION TO SLAVES.

ENCOURAGED by the attention you bestowed on a previous communication, I come again before you, Rev. and Dear Sirs, with the same important subject, "the promotion of religious knowledge and domestic comfort among the coloured people of our State." I would that some able writer would take it under consideration and present it to the public notice. I still think the circulation of simple views of divine truth, and systems of domestic economy in the narrative form, and adapted to their peculiar situation, would be useful; yet upon further observation, it seems to me that the number of those among them who read, is not great enough, even if zeal and liberality were awake at this time to patronise the scheme then proposed. And yet we must do something; we should not, must not, sit in the peaceful possession of gospel privileges and domestic comfort, without some effort to extend the same to them. Where, if we do, is the law of love?

Beloved Ministers! we respect your judgment; we own your authority. Will *you* press upon Heads of Families, then, the duty of instructing their servants; point to them the best means; tell them of their accountability, tell them the value of souls? Few FEEL these things as they should. O! excite them to ardent, but *calm, steady, persevering, unwearied* endeavour. We call on you to instruct us in this duty: and, revered men of God, we call on you also to aid in it. You are chosen to preach the gospel to EVERY creature; you are debtors both to the *bond* and *free*. Taught by the word and spirit, you must, you do feel, that souls are of

equal value in his sight who gave his son a ransom for sinners.

And will you, do you, duly qualified and called by the spirit of God, preach to the master and neglect the slave? We know all do not; and blessed be ye who do preach to this destitute people. "O thou that bringest good tidings, lift up thy voice with strength. Be not afraid" of others. We would stir up their pure minds by way of remembrance, and ask if they too, as well as the Methodist Missionaries in the West-Indies, cannot "Consider the coloured people attached to each family in their congregation as a part of their charge, and catechise and preach statedly to them?"

Preaching is the principal mean instituted by our Saviour God, for the conversion of the world; and where Jesus is loved and worshipped, domestic comfort takes its abode. The Holy Brainerd has left his testimony, that among the Indians to whom he preached, (as ignorant, we know more ignorant than our servants) the truths of the gospel when carried to the soul, produced such a change that "there was no vice unreformed, no external duty neglected. Drunkenness the darling vice was broken off, the practice of husbands and wives in putting away each other and taking others in their stead, was quickly reformed. A principle of honesty and justice appeared. So that happy experience as well as the word of God and the example of Christ and his apostles have" he adds "taught me, that the preaching which is best suited to awaken in mankind a lively apprehension of their depravity and misery, to excite them to seek after a change of heart, and to fly for refuge to Christ as the only hope set before them, is likely to be the most successful toward the reformation of their external conduct."

From Missionary reports we find that in the West-India Islands, prejudices against the instruction of servants are fast giving way, as FACTS discover their groundless nature. And masters, I am fully persuaded, will seldom if ever object to their instruction, when their own enlightened Pastors become instructors. The instruction of servants is an unfrequented path; though, thanks to a gracious Saviour, some are labourers there. The Rev. Mr. Mead, and the Rev. Mr. Mines, as better known than others, I would name in this place. And here let me ask, dear sirs, if each minister were to recommend Mr. Mines' admirable Catechism from the pulpit, and thus introduce it to general attention if we might not hope much good would result? And if ministers who feel a lively interest in the cause, were to consult one another on the best

means of setting it forward, may we not confidently hope, "the Lord would hearken and hear."

The example of President Davies, you have laid before your readers. The success of pious labours in South-Carolina has been illustrated also; and I have heard, though not acquainted with the circumstantials, that a revival has been known not very long since, among some servants in the lower parts of this state, to whom an eminent and devout minister of the Episcopal Church then preached.

I have one more proposition and then I must obtrude myself no farther—do you not think Rev. and Dear Sirs, that a part of each sermon could be addressed to the servants present, and a congregation in this way gathered where the slave and his master should "devoutly unite," in worshipping a common Father and reconciled God? The late Rev. Mr. Kennon, well known in the Presbyterian Church, whose ascending soul seemed to say it would not linger long in an earthly tabernacle, adopted this method, occasionally: his appeals were argumentative, but simple, and very fervent. O Lord of the Harvest send us many such labourers with the dew of thy Spirit, and let not our Zion languish!

Here, then, is a Missionary field, a desolate wild. Come beloved Ministers—labour here; and under your feet may spring, the beauteous bloom and kindly fruits, which the incorruptible seed of the word, and the refreshing dew of the Spirit, and the warm beams of the Sun of Righteousness bring to life.

We give place, with great pleasure, to the foregoing effusion of christian zeal and benevolence. The writer's heart is evidently in the subject; and it is a subject of great importance. The late census of the United States shows a mighty increase in our black population; and presents a subject of great interest to the politician and the christian.

We would call on the politician to mark the difference between the treatment of slaves now, and thirty years ago. This difference is immense in favour of humanity and comfort. It is rapidly increasing. Fear is now much less than formerly resorted to as the motive by which slaves are to be governed. Is it not necessary, then, that greater attention should be paid to the cultivation of those moral principles by which man takes hold of man, and sways him to his purpose, than has been paid heretofore? This verily seems to us a subject deserving most serious consideration. The laws of the land do not keep pace with the changes of domes-

tic economy in relation to slaves—they do injustice to the genius and character of the people. The laws, in some instances, are cruel, while, in general, masters are humane. And there is a strange prejudice on this subject. For to our certain knowledge some of the very men, who zealously advocate the present legal system, are among the kindest who ever sustained the relation of master.

The subject is confessedly one of extreme difficulty and delicacy—but it is of such a nature as most loudly to call for the deepest reflection, the most thorough examination. The intellectual character of the blacks is rising, and the manner of treatment is changing. Now do not the interests and the safety of the country require a change in their moral discipline?

To the christian, this is a subject of most painful interest. Here are millions of human beings among us; composing a part of our families; and many of them are as ignorant of true christianity, as the heathen to whom so many Missionaries are sent, and for whom so many prayers are offered. It is true, that in many places, they have their meetings, and their preachers. But alas! too often, it is the blind leading the blind. They who have taken pains to look into this thing, know very well that, in many cases, *the remedy is worse than the disease.* The result of these meetings, is a fanaticism of the grossest and most mischievous character. And as for religious instruction, there is no such thing. Very often the teachers themselves know not, even the elements of christianity.

But how shall this evil, (and a great and alarming one it is) be remedied? The truth is, a better system of moral and religious instruction seems to be loudly called for. If masters will not attend to this thing, they may repent it, when repentance will be unavailing. No system of legislation, no efforts of man can arrest the progress of those moral causes, which are now in operation, and which are gradually changing in this country the native African character.

We are truly surprised, then, to find that by christians even, so little use is made of those helps which have been furnished to them by the pious labours of the gentlemen named by our correspondent. The Rev. Mr. Mead sometime ago published a valuable volume, of which we fear very little use has been made. And more recently, the Rev. Mr. Mines has prepared an admirable Catechism, by which negroes may be taught all the important doctrines of Christianity, without knowing how to read. To this Catechism

no man of any Christian Society, no master however zealous of his rights, can form a reasonable objection. It is well suited to the instruction of children and ignorant persons of every age; and especially adapted, by a new mode of instruction, to the state of negroes who are not permitted to go to school. We heartily recommend it to all, who shall be awakened by our benevolent correspondent to a sense of the importance and imperiousness of the duty which they owe to the souls of their servants.

To the Publisher of the Evangelical and Literary Magazine.

ON THE THEATRE.

Dear Sir,—Ever since the Players left Richmond I have had an eye upon our fellow citizens, to see if their morals changed in any respect for the worse. What put me upon this office was the wonderfully grave statement that I have seen in our Newspapers, that the Playhouse was a "school of morality," the great design of which was to enlighten and reform the age. Such an assertion, I must confess, surprised me a good deal. It was directly contrary to all my former *prejudices* which had led me to consider a Playhouse as nothing else than a most pernicious nursery of vice. Now, however, that I have been undeceived, I very naturally look to those who have been accustomed to frequent this excellent school, as good examples for our imitation. This is the more to be expected inasmuch as they received their instruction, not by precept only, but by example also. They have had the advantage of seeing modesty, chastity and every moral virtue personified on the Richmond stage. The more favoured disciples who were admitted behind the scenes must, no doubt, have made the most rapid progress in the *divine* life.

It is true that these worthies of the drama were expelled from Athens, and afterwards from Rome, on the pretence that they corrupted the morals of youth. But this must have been discovered to be a mistake; for they were recalled to Rome and permitted to exhibit in the city for a limited time. Besides, those players were not *Christians*, but mere buffoons, into the bargain, when compared with ours.

It cannot be denied, too, that in more modern times players have been held in a very unfavourable light. I well recollect that in London, some years ago, a Quaker gentleman by the name of Hezekiah Broadbrim lodged a complaint against

them with the Spectator. By some means or other his wife and daughter had been to a play. Hezekiah found it out and complained, that ever since, his daughter Tabitha had been waxing wanton and even the wife of his bosom had betrayed symptoms of levity.

I acknowledge I never was at one of these good people's exhibitions, but I am told that they sometimes interlard their plays with expressions of their own that are down-right smutty and obscene. This indeed does not seem quite moral; but for their justification in this particular, it has been alleged that they only did this in order to please the audience on whom they depended for their bread. If so, it is most evident, not that the players corrupted the audience, but that the audience corrupted the players. Surely it was a very wicked and a very cruel thing thus to contaminate these "sweet babes of grace"—Possibly it was the fear that they might become totally demoralized that determined the managers to leave our city and give us up to ourselves.

But notwithstanding my wish to apologize for our players, as far as regard to truth and justice might permit, I must confess there is one thing for which, if true, I can imagine no excuse: This is, that the female occasionally comes on the stage in a man's garments and the man in the apparel of a woman. Now, the Word of God does expressly inform us that they who do these things are "an abomination to the Lord" (Deut. xxii. 5.) Charity, however, inclines me to suppose that this may be, in them, a mere sin of ignorance.

The Bible is an antiquated Book from which, it may be presumed, these "sons and daughters of Thespis" have not derived their lessons. Or if they have, they thought, perhaps, they might not "please the audience," who certainly do not go there to hear preaching. Yours, SENIOR.

REVIEW.

A Review of the Mediatorial Reign of the Son of God. By the Rev. JAMES GRAY, D.D. Published in Baltimore, 1821.

EVERY age of the christian church, has been distinguished by some peculiar trait of character. Those peculiarities have been sometimes more and sometimes less consistent with the genius of our holy religion. The present day, appears to be marked by a *rage for religious speculation and innova-*

tion. This is stamped upon the title pages of most of our recent publications.

There is no reason to doubt, but that discussions of that kind, will be so over-ruled, as to subserve the future good and prosperity of the church of Christ; yet it is obvious to every pious and discerning observer, that they are often, for a time, attended with very serious inconveniences, and sometimes with consequences very disastrous, and deplorable. Sometimes old errors long since refuted and forgotten, are revived, and at other times, new and pernicious ones, are broached;—although it must be confessed that no little ingenuity is necessary, to start a new error, considering what swarms have been produced in days that are past. But the present generation, appears not willing to be surpassed, in ingenuity, by any of ancient date.

But as one extreme, is sure to beget another, and as speculators, and innovators abound, another race has sprung up, who are fierce for *orthodoxy;* and what they call *the principles of the reformation,* as the others are, to contradict and gainsay.

> "Great contest follows, and much learned dust.
> Each claiming truth, and truth disclaiming both."

It is, however, much to be feared, that by such proceedings, the church of Christ may be split into factious divisions; embroiled in angry and worse than unprofitable debates; and the pious members of one party, alienated in affection, from the pious members of another.

These reflections were suggested by a careful perusal of Dr. Gray's *Mediatorial Reign.* Not that this book is to be put upon a par with the fugitive productions, of modern fanciful speculators, or unprincipled innovators. Dr. Gray is a writer of the very first order, whether regard is had, to the extent of his learning, the force of his genius, the originality and brilliancy of his thoughts, the sprightliness of his imagination, or the manly eloquence of his style. It is impossible for a person of taste, to read Dr. G—y's writings without being delighted, and often transported; whether he should become a convert to his sentiments or not. He bears his readers along as an impetuous torrent. Indifference is never felt; while weariness is impossible. In his composition, he is never trammelled by artificial rules for trimming sentences, or rounding periods. His manner of thinking, and his manner of expression, are original, and entirely his own; and it is apparent at once, that he would be reduced to

silence, were he restrained in either. His style is clear, perspicuous and forcible; his mind full of fancy, bold and impetuous.

While it is impossible not to admire him as a writer, the judicious reader will detect many defects; but they are such defects, as might naturally be expected from a person of his impetuosity and intrepidity. He often takes his positions very incautiously, from presuming too much upon his own prowess; and thereby lays himself open to a cool and discerning adversary. His definitions are often loose, and vague, and his terms unguarded, and liable to misconstruction. His manner, though generally conciliating, is sometimes highly dictatorial and over-bearing. Though a cool and dispassionate reader would be delighted with his force and dexterity at argumentation, his opponent, whose opinions are undergoing dissection, would be made to writhe under the severity of his knife, or prance under the lash of his keen satire, or unmerciful irony.

Having said thus much, respecting the style and manner of our author, a few observations will now be made, upon the subjects which are handled in the Mediatorial Reign.

The main design, which Dr. G. has, in this publication, is, to establish the doctrine that our blessed Lord and Saviour Jesus Christ, by his incarnation, sufferings, and death, has rendered such an obedience to the divine law, and made such a satisfaction for sin, as is capable of saving the whole human family; and that upon this ample satisfaction and general atonement, rest, as upon their proper base, the promiscuous and unlimited offers of pardon and salvation to all who hear the gospel;—in opposition to those who hold that Christ died, and made satisfaction, or atonement only for the elect.

This doctrine he has handled in a masterly manner, and established, by such forcible and scriptural arguments, as are unanswerable.

These sentiments, are by no means new, as Dr. G. abundantly proves, from the word of God, and by large quotations from many of the principal reformers. They have of late, also, been ably advocated in England, by such divines, as John Newton, Thomas Scott, and Andrew Fuller; and are at this time received by a large and growing number, (perhaps the majority) of the clergy of the Presbyterian church in America.

Therefore, the charge of *innovation*, will not lie against Dr. G. merely from his having advocated these sentiments.—

And as his present reviewer had adopted the same sentiments above thirty years ago, and has never doubted their truth since, he is not a little gratified to find such a champion raised up in their defence, as Dr. G.; and can bid him "God speed," in this good cause, with all his heart.

But there is one unfortunate circumstance, attending this controversy, which is this; the Arminians, both in Europe and America, and metaphysical Hopkinsians, to the North, have adopted the same sentiments, in connexion with other tenets, which are esteemed unsound and untenable; therefore many pious and good men, fear there must be something fundamentally erroneous in those sentiments themselves, without clearly knowing what that error is, or whether those opinions bear any necessary connexion with the different systems, into which they have been incorporated.

But it is a pleasing thing, to be permitted to believe, that a considerable share of truth mingles with most, if not all, of the systems, adopted by the different sects, into which the church has been divided; however inconsistent and contradictory those systems may be among themselves, in other respects.

When it is also considered, that there are scarcely any two systems, more inconsistent with each other, than Arminianism, and Hopkinsianism, in both of which a general atonement makes a prominent feature, it is plainly inferable, that, whatever errors are to be found in those systems, they are not deducible from this opinion; for error cannot work in opposite directions, at the same time, and bring out the same result.

That man must be a mere novice in ecclesiastical history, who does not know, that the Arminian and Calvinistic controversy, changed its features, and shifted its ground very materially, about the time of the famous Synod of Dort. It was then, that the *five point divinity* was introduced, instead of the old calvinism of former days. Then it was, that the satisfaction, or atonement of Christ was restricted to the elect, (for this was one of the famous five points;) and then it was, the Calvinists, changing their position, and fixing themselves upon unscriptural and untenable ground, put themselves completely in the power of the Arminians, their opponents. Henceforward Arminianism became triumphant, and spread itself, far and wide; and spread it will, although, in the opinion of the writer embracing in its bosom, the most dangerous errors, until Calvinists will retrace their steps, and occupy again their old and impregnable fortress, where

they may lie safe within the enclosure which God himself has made, and cause their opponents to feel the force of that sword of heavenly temper, *the word of God.*

These are the doctrines which Dr. G. mainly and successfully labours, to establish, in the book before us. But by an unguarded use of terms, and an infelicity of expression, no one could certainly learn this, or in fact, what Dr. Gray's precise object was, from his title page;—or from the heading of many of his first chapters;—or from many of the arguments used in those chapters. One must read a good part of the book, to learn what the precise object of the author was, or what ground he meant to occupy.

To give a specimen or two, of the loose, and unguarded manner, in which Dr. G. stated his subject at the commencement, and the unhappy, and objectionable terms, employed by him, take the following:

From the title page. "The Mediatorial Reign of the Son of God, *or the absolute ability and willingness of Jesus Christ to save all mankind*, demonstrated from the scriptures."

The caption to the first chap. "The central point, and first principle of christianity, is, the indiscriminate offer of salvation to all mankind."

Chap. 2d. "The ministerial commission given by Jesus Christ, to his Apostles, and through them to all the ministers of the gospel, *has an equal respect to all mankind.*"

Chap. 3d. "The Mediatorial Reign of Jesus Christ *embraces all mankind.*"

Chap. 7th. "Eight arguments founded on scriptural principles, to prove, that the atonement, or righteousness of Jesus Christ, is capable of saving all men. And three arguments, to prove, that if the righteousness of Jesus Christ is not capable of saving all men, the gospel cannot be preached to any man."

Chap. 8th. "The ability and willingness of Jesus Christ, to save all who hear the gospel, proved by the testimony of the Holy Ghost."

Now take a sample from the wording of the arguments themselves. Page 48, "Since it has been proved, that Jesus Christ actually has authorised, and commissioned his ministers, to offer, in his name, eternal life to all mankind, I ask 1st, Has Jesus Christ the power to verify his own commission, by bestowing on all mankind, that which he has commanded his ministers to offer them? If he has not the power of granting salvation to all, by what moral attribute of Deity, can you justify him for offering it to all? 2d. Is it the

anxious desire and wish of Jesus Christ, that all should obey him and be saved? If not, by what moral principle does this sovereign issue his law?

Quotations might be multiplied to the same effect; but these may suffice.

Dr. G. assuredly understood his own meaning, when he used those unqualified terms, and there can be no doubt but his meaning was a correct one. But his reader cannot be satisfied of this, until he has read the greater part of the book. An author should never presume, that his reader understands his meaning, until he has fairly put it in his power to do so, by giving every necessary explanation at the commencement. If instead of this, he should use such unguarded and unqualified terms, as to leave his reader in doubt, as to the author's real intention, or fearful, and suspicious, that he is about to lead him into some dangerous error, it is the ready way to make many persons throw down the book, before they have read it half through, and others to misapprehend and misrepresent the author's true meaning and intention.

Besides, as Dr. G. well knew, that *his*, was a delicate and difficult undertaking, in several respects, as well as on account of the violent and deep-rooted prejudices, and jealousies, that existed on the other side of the question, it was not quite prudent, to say the least of it, to give so rude a shock, and make so unguarded an onset at first. It is something like giving a man a slap in the face, and telling him to mind what you have to say;—a much more certain way of gaining attention, than of producing conviction.

But after all due allowances of candour, it is not quite certain that some of Dr. G.'s terms are not really objectionable. For instance, "*Jesus Christ's absolute willingness and ability to save all mankind;*" which appears to be a favourite expression of our author. Again. "*It is the anxious desire and wish of Jesus Christ to save all mankind.*"

There can be no doubt as to the meaning which Dr. G. attached to those terms, when he used them, and it is also believed, that this meaning was a correct one. It is also well known, what arguments may be drawn from some strongly figurative expressions of scripture, in favour of such language.—Yet these expressions, if interpreted according to the common rules of construction, would lead on irresistably to the conclusion, that either all men must inevitably be saved, or that Jesus Christ must be a miserably disappointed, and therefore a very unhappy being.

Now as it is certain, that Dr. G. had no intention of conveying such an idea, it is to be lamented, that with his masterly knowledge and command of language, he should have used terms so unhappily calculated to convey his own ideas, and so liable to misconstruction and abuse.

When the candid and judicious reader, shall have learned to make due allowances for a few infelicities of style and manner, and have progressed far enough in Dr. Gray's book, to have found that he is sound in the great fundamental, and calvinistic doctrines of grace (and there is no doubt of this result if a little patience should be exercised;) then, and not till then, will he comprehend and profit by his able and masterly discussion of this subject.

There are a few plain common-sense rules, for the introduction of a subject, that no one ought to dispense with. For instance, Let the subject, at first, be fairly, and clearly stated;—explain the terms, or expressions which may be peculiar to it, or which have any obscurity about them, with precision and clearness;—and always bespeak the candour and patience of those addressed, by a modest, and conciliating approach, toward them. An apparent neglect of such steps, evidently constitutes the greatest defect in Dr. Gray's book, and, no doubt, will defeat its usefulness more than any thing else. An unfavourable impression is made, and suspicions are excited, at the commencement, which will require considerable effort, even with the candid, to repress, and which, with many readers, will never be overcome at all. These observations have been extorted from candour, in one who is, upon the whole, an admirer of Dr. Gray and his book; with such exceptions however as this review will point out.

But it is time to proceed; and give a short outline of the work itself, and the manner in which the author has handled the subject. And it is to be lamented, that the length of these remarks will prevent the enriching them, with samples of the author's masterly and conclusive arguments;—original and brilliant thoughts, and enrapturing and resistless bursts of eloquence, which abound in this performance. But this is to be less lamented, as it is presumed, there are but few persons who have a relish for religion, or a taste for polite literature, who will not seek the earliest opportunity, to obtain a perusal of the work itself.

Dr. G. has dedicated his book, to students of theology, with great propriety; for it is peculiarly incumbent on them to inform themselves upon a subject, so important, and which is so intimately connected with the business of their future

lives. The Dr. informs his young friends, that he has discovered a clue, by which he can wind his way with ease through the labyrinth of those entangling questions, and perplexing speculations, in which young theologians are so apt to become bewildered, by distinguishing between "*Simple Christianity*, the *Philosophy* of Christianity, and the *Metaphysics* of Christianity."

If the Dr. has really made such a discovery, it is certainly much more deserving of a patent, than many things which have obtained it. But as the church has no other way of remunerating a patentee, he shall at least, receive a vote of thanks, when he shall fairly have established his claim. All will readily admit, that true Christianity has been as much obscured, defaced, and disgraced, by these foreign admixtures, as from any other source. But why did not the Dr. give us such clear and self-evident definitions of those different objects, and set up his way marks so conspicuously that no danger might be apprehended from them for the future, and that he that runneth might read? But it is to be feared, that this desideratum is yet to be looked for, and it is very questionable, whether the present imperfect state of things will ever furnish it.

If Dr. G. himself has not dealt pretty largely in these things, it is hard to tell what philosophy and metaphysics mean, and it really appears hardly fair, for him, with so much confidence to raise the hue and cry against an opponent, when he would put him down; and yet make so free a use of the same weapons himself, whenever they will serve his own purposes.

The Mediatorial Reign, besides the dedication and introduction, is divided into twenty chapters, and a long conclusion. The first ten chapters, have this single object in view, to establish the point, that our Lord and Saviour Jesus Christ has made a general satisfaction, or atonement for sin, and that it is upon this foundation, that the offers of pardon and salvation are made to the human family, without exception or limitation. The defects apparent in this part of the work, have already been noticed. It is not however to be understood, that these defects are so great, or numerous, as materially to obscure or injure the work, especially when they have been once noticed. That person, must be destitute of taste, who will not often be delighted in a high degree with the brilliancy of thought and the glowing and eloquent descriptions which are here to be met with; and equally desti-

tute of intelligence, or filled with prejudice, not to be edified, and feel the force of his masterly argument.

The 9th chapter, which has for its object, to prove, that faith in Jesus Christ, is the only thing necessary to secure the justification and salvation of the whole human family, is enriched with much original matter. What is said about the salvation of heathens, idiots and infants is particularly worthy of notice. If an exception be made to this part of the work, it is, that Dr. G. did not venture with more confidence, upon the ground, that all who die in infancy will certainly be saved. For it is hardly compatible with the ideas, which we form of the good, wise, and righteous Governor of the universe, to suppose that any of his creatures should be punished with everlasting misery, who had not been guilty of actual sin; especially after the channel for mercy had been opened, for the human family, by our Lord Jesus Christ: and there appears nothing in the word of God to forbid the hope, but much to encourage it.

Chap. 10th, Upon representative and personal responsibility, deserves particular attention, as there is unquestionably much new light thrown upon this dark and but partially explored field in theology. When Dr. G. can write at this rate, his reviewer, feels no hesitation "to cheer him" heartily.

Having finished the first ten chapters, in which he has been chiefly labouring to establish his doctrine, the Dr. undertakes, in the subsequent part of his work, to consider some things which relate to the *quo modo* of his system.

Chap. 11th, is employed in shewing that the remedial law, or covenant of grace, is not designed as a new original law, distinct from the law of works, but that its design was to cover and secure the same old original ground assigned to the law of works, viz. the obeying, fulfilling and honouring God's most holy law.

Strong ground, for the most part, is taken throughout this chapter. But some things are said about the state, that Adam's posterity would have been in, had he not sinned, which is somewhat obscure, and at best doubtful. One thing is certain; that the scriptures shed no light upon this subject; and ought not this to have been sufficient, for such a man as Dr. G. But there is pretty strong evidence here, that Dr. G. has not entirely forsworn either philosophy, or metaphysics, when explaining his views of christianity.

There is much said, in this, and the following chapter, respecting believers being rewarded upon the score of their own personal righteousness. This is certainly a matter of the

most serious and important nature, and should be seriously weighed, and thoroughly examined before adoption. Dr. G. has indeed struck out a new track upon this subject. He need not be surprised, if his readers should withhold their consent, till he has supported his position by the clearest evidence, and the strongest arguments. We are not however as much shocked by the novelty of this sentiment, as we should have been, were there not such strong evidence from Dr. Gray's own shewing, that he ascribes what he calls the personal righteousness of the saints, and that, for which he says they are to be rewarded, entirely, from first to last, to the grace of God, and speaks of it as a free gift from the Lord Jesus Christ.

Whether this, is any thing different, except in the mode of stating or expressing it, from the old Calvinistic doctrine, "that the justifying righteousness of Jesus Christ, received by faith, lays the foundation of our pardon, and furnishes our title to eternal life, and that the regenerating, and sanctifying operations of the spirit of God, working righteousness in us, and by us, serve to qualify us for the heavenly state," is rather questionable.

Let it just be observed here, that if a track so new, and so entirely different from the usual mode of treatment, had been pursued by a physician, or a surgeon, we should have called it a *bold practice.* Our author seems sensible of this when he says.

"To me this doctrine owes nothing. *Cœca regens vestigia filo,* I have wound my way through a very perplexing labyrinth of human theology, without for a moment, dropping the thread of scriptural doctrine: I have crossed a dark ocean, vexed with storms of metaphysical speculation, and strewed with the rocks of fanciful theories, heaving the log, and heaving the lead, every ship's length of the way. If I have erred, I have, at least, rendered the refutation of the error an easy task, by uniformly producing the scriptures, on which I found my opinions; and the only refutation, must consist, in showing that I have misunderstood, and misrepresented those scriptures. I cannot, however, have done with this subject, without remarking that certain speculative divines, appear to me to entertain a very imperfect, and erroneous estimate, of the intrinsic worth and value of that inherent personal righteousness which the Mediator confers on all his disciples, by the effectual operations of his spirit. They seem to speak of it, as if it cannot in *justice* be entitled to any reward; that God would be perfectly just in withholding the reward, or even in

inflicting upon saints the penalty of the broken law of works; and that, if they are eventually rewarded, it is owing to the sovereign bounty, and mere good pleasure of God, without their having any, the least claim on his justice. And as this is a subject which ought to be touched with a firm and determined hand, or not touched at all, I beg the reader's indulgence, while I attempt to set in a scriptural light, the intrinsic worth and value of the personal righteousness of the saints." pp. 160—1.

"Imagine to yourselves as well as you can, a great multitude which no man can number, who have washed their robes, in the blood of the Lamb, and made them white, without a stain of sin: behold them complete in every grace and virtue, conformed to the blessed image of the Son of God, in body and in soul, presenting themselves before the throne of justice, to obtain, pure, strict, unmixed justice, and nothing more! There is no pardon to ask by them, for they have no sin! and those who have sin in that day, ask no pardon! The day of mercy and grace, of divine patience and pardoning sovereignty, is past and flown, its sun has gone down for ever. This is the day of judgment, the day which justice marked for her own, from the foundation of the world. The same justice which punishes the wicked, rewards the righteous." pp. 158—9.

Let it be recollected, however, in justice to Dr. Gray's system, that he ascribes this personal righteousness, in which the saints will appear in the day of judgment, and for which they shall be rewarded, entirely to the grace of God through our Lord Jesus Christ. This caution was thought necessary, because in this review, room is not allowed, to show his sentiments in his own words.

But after all there appears to be some difficulty, in reconciling all this, with what the author himself says elsewhere.

"As a sinful man, I owe the divine law, satisfaction for my offences against it, which satisfaction I never can make. Jesus offers me his perfect satisfaction, his perfect righteousness, which I receive by faith, and plead at the tribunal of God: now this is the very righteousness of the law, which God has declared, he will accept; I am therefore legally acquitted,—a just God justifies me, who believe in his Son. By faith I have the perfect righteousness of the law. But have I any glory in this transaction? Oh no! my Lord made the satisfaction, and wrought out the righteousness himself, I did nothing, I could do nothing in the business. But I will love and praise him, to all eternity, as my most gracious

benefactor. Thus much, in regard to the justifying righteousness of Jesus received by faith, and accepted by a just God, as the ground of my pardon *and title to eternal life.*" p. 167.

This appears to be the good old common divinity. But how it comports with Dr. Gray's doctrine of the saints receiving their reward of eternal life, on the ground *of pure, strict, unmixed justice, and nothing more!* is a mystery. What! are we to have eternal life, *upon account of the perfect satisfaction and righteousness of Jesus* received by faith, and which is to be *our title* to it, and also, an account *of our own personal righteousness, on the ground of pure, strict, and unmixed justice, and nothing more?* According to this scheme, have not the saints a double title to eternal life, first, the perfect righteousness of Christ, received by faith, and secondly, that perfect, personal righteousness wrought in us by the spirit of Jesus Christ? The reviewer feels confident, that he has no disposition to misrepresent the author, and has given his own sentiments as fairly as he was able, and in his own words. Is there not a manifest inconsistency here? Or was there a little misgiving of Dr. Gray's own mind, at his own scheme, as a little venturesome? Or is there a confusion in our author's ideas and expressions upon this subject? But how can the last supposition be admitted, as compatible with the great discernment and powers of Dr. Gray's mind, and his masterly command of language? This subject, for the present, must rest here.

Chap. 13th, exposes some over-strained antinomian divinity, falsely called calvinism, in a masterly manner. But what Dr. G. means by the following expression, it is not easy to divine. "The sacred writers (though only three of them had any pretensions to the name of philosophers) are the only writers, &c." p. 173.

Chap. 14th, will repay any one for the perusal of it, as it affords an instance of the author's great ingenuity and eloquence. The subject treated of and entitled, "Natural relations, and moral obligations entirely distinct systems," appears to have a good deal of originality and some truth in it. But this with some other of Dr. Gray's bold positions should be carefully examined before adoption. p. 203.

Chap. 15th, very justly exposes the wild, dangerous, and mystical manner, in which many good and pious divines, have spoken about the union and identity of believers, with the Lord Jesus Christ. The bold and figurative language of scripture, in this instance, as well as in others, is very liable to abuse, by persons, who are really pious but fond of fanciful

and mystical interpretations; and therefore should be qualified according to the analogy of faith, and the evident dictates of common sense.

But in avoiding Scylla, we should be careful not to run into Charybdis. In guarding against mysticism, we should not adopt an interpretation so lean, as to make the rich metaphors of scripture, appear unmeaning, or ludicrous. The *moral union*, which Dr. G. advocates, with its constituent parts, in opposition to a mystical union, is very correct, as far as he has extended it; but he certainly might have added a few specifications more, and not left it quite as jejune as he has chosen to represent it.

Chap. 16th, shall pass without animadversion or eulogy.

Chap. 17th, gives a lucid view of the ample sufficiency of the atonement of Christ, and furnishes a complete answer to a certain race of *Small Theologians*, who are incessantly vociferating about the doctrines of the reformation, without knowing what those doctrines are. The quotations from Wickliffe,—Luther,—Calvin,—Cranmer,—Usher and others are precious documents; and it is a great pity, they were not more generally circulated. Dr. G. has done well in giving them a place in his book. This chapter throughout is most excellent; and the concluding address to Arminians, shows not only the orthodoxy of Dr. G. but exhibits a spirit, so catholic, forbearing, and benevolent, as to deserve imitation.

Chap. 18th, upon *ability and inability* proves that it came from the hand of a master. This chapter deserves to be printed separately as a Tract.

In Chap. 19th, the poor pitiful *thing* entitled Gethsemane, is treated as it justly deserves; and is again, put to its former rest, from which, it is a pity, it had been disturbed of late.

Chap. 20th, which the author facetiously calls a chapter of words, contains a variety of excellent matter, expressed in Dr. Gray's bold and original manner. But toward the close, something occurs, which is not calculated to make an agreeable impression. It is thus headed "That Christ's righteousness does not derive any of its merit from the divinity of his person." The reviewer confesses, that he was sorry to see this subject introduced, and especially at this day, when the divinity of our Lord and Saviour Jesus Christ, is so rudely assailed by a host of adversaries. He is however persuaded that Dr. G. is as much an advocate of the divine nature of the Son of God, as himself. But this appeared a needless digression, and Dr. Gray's doctrine could have been as well esta-

blished without this daring novelty, even admitting its truth, as with it.

But the truth of this metaphysical speculation, is very doubtful, to say the least of it,—and it is admirably calculated to excite disgust and prejudice against the author, and his opinions generally; and is very liable to misrepresentation and abuse.

Had the author kept as clear of metaphysical speculations, as he intended, when he set out, it is certain, we should have heard nothing of this strange and useless reverie.

At the close of this chapter, Dr. G. proposes again, a theological question, to which, it appears, he had endeavoured to call the public attention, in a former publication. He now proposes his problem anew, with a formality and seriousness, which might lead his readers to expect, that if no one else would undertake, and successfully accomplish the solution, the public might expect to hear from him upon the subject. The question referred to, is this, "What is the precise use which the sacred writers make of the doctrine of *election*." This is a momentous question, and would require great powers of mind, great patience of research, great knowledge of the scriptures, great piety, humility, candour, and not a little prayer to the Father of lights, for direction and instruction. An unskilful handling of this matter, might be productive of incalculable mischief.

Light upon this subject is a great disideratum to the Christian world. The man that shall remove all the obscurity, and solve all the difficulties hanging about it, *erit mihi magnus Apollo.*

The conclusion of Dr. Gray's Mediatorial Reign comes now under review.

This part of the work is unusually long, and embraces a great variety of matter; some very excellent;—some questionable; and some things more objectionable than any thing else discovered in the whole work. Reference is now had, particularly, to Dr. Gray's incessant flings, at what he calls "human bibles," meaning all creeds, articles of religion, confessions of faith, &c. All these he stigmatizes as "wedges of division," instead of bonds of union, and says "their natural operation is, to organize societies into factions of hostility." He tells us "that he spurned such restraints in his youth." From this, it would appear, that he was not only a mettlesome colt, at first, but that he has been a fiery steed ever since; always impatient of the rein.

It is particularly to be lamented, that such doctrines should be broached, just at this juncture, when we have so fair a prospect, of healing a division of the Presbyterian church, which has too long and needlessly existed. The General Assembly of that body, has long held that part of the church together, in peace and concord; and is growing in popularity and influence. But if such sentiments as these should once obtain currency we should not long be left in the dark, in searching for "wedges of division."

It is not known, what those oppressive measures are which Dr. G. complains were once attempted to be imposed upon him, in his younger days, nor what provocations he may have since received from ecclesiastical courts; but it is to be feared, from some cause or other, his mind has become so restive and unmanageable upon this subject, as to render him incapable of an impartial view, or a patient examination of it.

There appears less fairness and candour in his remarks upon this subject, than upon any other, and he manifests more inconsistency with himself, than should have been expected from one of such quick discernment, and possessed of a temper so amiable and forbearing, in other respects.

That these charges are not hastily brought the reader of Dr. Gray's book, is referred for proof to the repeated insinuations, and sometimes broad assertions, levelled against those who use, or advocate creeds or confessions, as making little or no use of their bibles; as being unacquainted with the scriptures;—and as placing their confessions not only upon a par with the bible, but for the most part, above that sacred book. What christian community is it, that would not justly spurn such imputations? What society, as such, is chargeable with such conduct? The Dr. is certainly too fond of caricaturing. Admitting that individuals of such stupidity might be found, is that sufficient authority, for stigmatizing whole communities?

But it was also said that the Dr. was inconsistent with himself. After the broad and unqualified denunciations of all creeds and tests of orthodoxy, which are not sparingly sown through the conclusion, and after the repeated attempts to prove that the bible and the *bible alone* was a sufficient test of orthodoxy, and safe guard to the purity of the church, must not the reader be a little surprised on reading pp. 418–19 to find that Dr. G. himself, notwithstanding all that he has said to the contrary, is an advocate for a system of uniformity of doctrine? Take a short quotation or two to this effect. "Is it then insinuated, that the church courts have nothing to do

with the faith and doctrines of the preachers of the gospel? By no means. *Stulti semper in contraria currunt.*" p. 418. "I acknowledge, that it is written, *how can two walk together except they be agreed*, and I insist as strenuously as any man, that there must be an agreement in doctrine, in order to church fellowship." p. 419.

This looks like coming together fast. But read a little farther in the same page, and you will hear him saying, after these fair admissions, "I do not know that the exact limits of agreement, in order to social fellowship, in the profession and practice of religion, have ever been fixed. I do not know that they are capable of exact definition." Here we are again all afloat, thrown out to sea without chart or compass to steer by. But read on to the bottom of the page, "In order, however, to make some approximation towards the true line, the following observations are submitted. And as the object in view, is ministerial communion, I shall confine myself to that." p. 419. Now this puts us somewhat in heart again, and expectation is on tiptoe, to see those clouds and mists begin to scatter. But all in vain; for nothing follows but a specification of negative requisites. It shall not be of *this* quality, nor of *that*, nor of *another*, and there it ends; without one positive direction given at last. Instead of this, we immediately hear many fine things, and eloquently said too, about the excellencies, the richness and fulness of the scriptures. We are delighted with all we hear upon this subject. But what of all that? What bearing has it upon the subject on hand? How has Dr. G. redeemed his pledge, to define the terms of ministerial communion? Why! he has evidently forgotten it. This is too much; and the disappointment is hard to bear. Dr. G. had better never have started this ghost, unless he had possessed skill to have laid it more effectually.

Few persons admire Dr. Gray's talents, and publications, more than his present reviewer. And no one would more willingly see his Mediatorial Reign circulated; he thinks it a valuable book, and calculated to do much good; he thinks every minister of the gospel and every student of divinity, and every man that is fond of good composition and close thinking, ought to possess it. But every one should be aware, and especially young men, and students of theology, that in the excess of their admiration of Dr. Gray's sprightly and imposing manner, they do not take things too much upon trust, without examining them.

Respecting creeds and confessions, the writer of these remarks will say, that when he shall see the shameful abuse, and mischeivous effects of these things, which appear to haunt Dr. Gray's mind, he will then think of discarding them. He has been long conversant with church matters, and he must say, he never heard them complained of, but by those whose minds were in a revolutionary and unsettled state, or whose practice or sentiments shrunk from an appeal even to the scriptures themselves. What society was ever without its creed and system of sentiments yet? If they are not printed or written, they will be held and inculcated orally. What is their preaching, and conversation else? Why not let the bible speak, and they keep silence?

At no former period of the church were these tests of orthodoxy more necessary than at present, when the enemy is coming in like a flood. Unitarianism, is indebted for its introduction and spread, to the want of tests of the kind and more energy in the ecclesiastical courts in New-England, more than to any other cause. And these professedly bible christians, but in effect traitors to our Lord and Saviour Jesus Christ, are, and ever have been, the loudest declaimers against human bibles and tests of orthodoxy; and their reasons for it, are obvious. Abolish these, and what is to hinder our churches from swarming with them, and errorists of every kind, in a very short time? This, certainly, of all others, is not the time to make experiments of the kind. H.

LITERARY FUND OF THE STATE OF VIRGINIA.

THE literary interests of this great state are not regarded with indifference by reflecting men, in any part of our common country. It is indeed an important affair; and may well call forth, for its prudent management, the best talents among us. We are grieved to find that our own citizens in general take so little interest in a matter that concerns every man, woman and child in the commonwealth. It is afflicting also to see tokens of discordant views and feelings, and the operation of local jealousies among those who are anxious for the literary improvement of the state. Some say, "*We are for the poor;* the rich may educate themselves as they please, and where they please." Others take so deep an interest in some particular institution of learning, as to appear indifferent in relation to other parts of the great system; and hence the zealots on the other side regard them as adversaries. Zeal

always accounts indifference as hostility. In this state of things there are not wanting some, who exclaim, if the whole fund cannot go to the poor, let it at once be thrown into the public treasury and applied to the common use. A measure so desperate as this will scarcely be attempted. We would however mention in the way of warning, that the wretch who burned the temple of Diana at Ephesus has been condemned to everlasting infamy.

As for ourselves we are persuaded that this great subject has not been well considered; or there would be no important difference of views, and certainly no local jealousies. The truth is, there is but one interest here both of the poor and the rich. We can scarcely indeed conceive of a subject which, when well understood, so completely excludes private and particular interests, and so entirely bears on the common welfare.

It is, beyond a doubt, advantageous to all that the rich should be educated in the state; because this keeps money at home, instead of sending it abroad. This is no trifling consideration. For, during the last twenty years, about $300,000 a year, have been carried from Virginia for purposes of education;—that is in the aggregate $6,000,000. If all that money were in the state at this time, we should hardly hear such complaints of scarcity.

It is, as was observed in our last No., for the common good that science should be cultivated, and carried to its utmost perfection. The poor and persons in moderate circumstances are much more concerned in this than the rich. It is true the sons of the rich are chiefly found at the seats of science; but the ultimate benefit goes to the poor, and is most sensibly felt by them. This may be illustrated thus. Coal in immense quantities and of excellent quality, lies within twelve miles of Richmond: yet it is sold all the year at from 15 to 25 cents per bushel; almost as dear as coal brought from England. This is a trifle to the rich; but a very serious matter to the poor. Now we venture to say that if all the discoveries of modern science, which have been brought to bear on *Mining* and *Coal raising* in other countries, were applied to our coal mines, the dealers in that article could afford to sell at half its ordinary prices. How greatly would that reduction alleviate the distresses of the poor in Richmond!

Again; it is to modern science that we owe the Steam-boat. Let one only look now at our western waters; let him see the numbers of boats that are plying from New-Orleans up

to St. Louis, to Louisville, to Pittsburg; let him think of the facility of intercourse, the ease of transportation, the reduction of freights, and a thousand other advantages. The rich Kentuckian, if these things had never taken place, could very well afford to pay 75 cents for his coffee, and $5,00 for his tea brought in waggons from Philadelphia. But it was a hard case for a poor man to be obliged to pay such prices, when his sick wife wanted a little of something warm and refreshing. In a word, all facilities, which reduce the price of the conveniences and necessaries of life, operate more sensibly and comfortably on the condition of the poor than of any other class of persons.

These observations might be extended indefinitely; for perhaps there is no art of life which does not admit of improvement; and improvement is made by applying the discoveries of science to arts and manufactures. It was but lately that Sir Humphrey Davy invented his *safety lamp*, for the benefit of men who work in mines. And by this simple little contrivance—one that a collier never would have thought of—he has been the means of saving the lives of thousands, and indeed has rendered operations which before were dangerous perfectly safe.

In our own country there are innumerable improvements and discoveries to be made; and it will be for the interest of all to have among us a number of men capable of making them. It is then most delightful that we have a large and increasing fund, devoted to the promotion of intellectual improvement. This object combines all interests, and ought to unite all feelings. Indeed this would be the case if the whole fund were devoted to the higher institutions of learning. It would *then*, be a fund for the common good. Much more, however, may it be expected to enlist every heart and be cherished with universal love, when it is consecrated to universal improvement.

But in what manner this great object can best be accomplished, it is extremely difficult to say. We confess that in our opinion, the present plan admits of many amendments. But before we proceed farther, it may be well to look at several facts reported to the public on official authority.

The permanent Capital of the Literary Fund amounted, on the 30th Dec. 1821, to -	$1,184,166 98
This ought to produce at the common rate of interest $71,000. But its product is estimated by the Accountant at - - -	62,287 74

Of this sum there are appropriated by law to Primary Schools; that is schools for the instruction of the poor, - - - - 45,000 00
And to the University of Virginia the sum of 15,000 00
Leaving a balance (scarcely sufficient to defray expenses) of - - - - - 2,287 74
The University is embarrassed by a debt which absorbs nearly half of its annuity; and will probably retard its operations for a considerable time unless the Legislature should afford relief.
There have been paid to the County Commissioners for the Primary Schools since the year 1818 the sum of - - - - 134,249 88
Of this sum there have been accounted for as expended for tuition of indigent children, - 51,355 28
The expenses of School Commissioners are stated at - - 1,449 55
Compensation to County Treasurers, 1,809 77
Compensation to Clerks, - - 323 01
Making the whole expense of distribution, - 3,582 33
That is a little more than *7 per cent.*
And according to this ratio the annual expense of distributing $45,000 will be nearly - 3,150 00
Leaving the nett sum for the education of the poor, - - - - - - - 41,850 00
The average price of tuition at common English Schools in this state is $10 *per annum*, so that the sum stated above will educate precisely 4185 children.
The balance unaccounted for of money paid out for Primary Schools, amounts to the enormous sum of - - - - - 79,312 22

Of 101 counties and towns, there have been received returns only from fifty nine. And taking the highest number of children given in any one of four years as nearest the truth, it may be stated that in these fifty-nine counties 3,500 indigent children have been sent to school, while in the same counties according to the same rule 8074 have been reported. And if this may be regarded as a fair proportion, there are in the state of Virginia, about 14,000 indigent children. But as we know how superficial the inquiry has been in general, perhaps it may be assumed that at least one third of the number has been overlooked. In this case, they may be stated in round numbers at 21,000. And if $10 be a fair average price

of tuition, it would require an annual sum of $210,000 to educate the poor children of the state, at the most common schools. In other words the nett annual sum appropriated to the Primary Schools is little more than one fifth of what is necessary. Or to give another view still, it would require a capital of $3,750,000 to produce at six *per cent*, enough to pay the annuity to the University, and to educate all the indigent children in the state. This seems to be an appalling conclusion.

But we have a number of remarks to offer on the Reports which have been handed in to the Accountant of the Literary Fund.

1. There are strong internal marks of inaccuracy and carelessness in making up these reports. There are too many round numbers. And in fact it is most evident that the real state of the country as to this important concern has not been ascertained with any tolerable care. In a certain county we learn that in one year there are just 300, and in the next precisely 700 indigent children; in another very nearly as populous, we hear of only 14; in a third there are one year 162 and in the next 204; and in a fourth there are 103 one year, 55 the next, and 41 the next—pauperism happily diminishing in that county, with astonishing rapidity!

2. We have no information whatever of the time during which indigent children are sent to school, or of the progress made by them in learning. Ignorant parents are careless; children are apt to play the truant. Who the teachers are we know not. For any thing that appears in the reports, much money paid for the indigent may be paid for nothing;—for, do the School Commissioners look after them, and attend their examinations? Besides, any one at all acquainted with schools knows very well that a child of eight or ten years of age going to school four or five months in the year, and neglected all the rest of the time, learns little more than is forgotten. We have reason to believe that this subject is attended to with as much care in Rockbridge as in any county in the state. Now the Reports from that county present the following results. In three years there were sent to school 230 children, at $10 *per* scholar. The expense of course would amount to $2,300. The apportionment for that county during this period amounted to $2,758 76. Of course they ought to have a balance in the hands of their Treasurer of $458 76. But by the statement of the Accountant they have $1642 63. Of course they have expended only $1,116 13; and for this sum the 230 children could be sent to school each only a little

more than five months and three fourths of a month. The counties of Nelson and Frederic are nearly equal to this; and these are among the best specimens we could find.

3. We are much at a loss, to know by what criterion it is determined that children are really indigent. We suspect that much is arbitrary in this case. The county of Rockingham, by the last census, has 1959 persons of sixteen years and under, more than the county of Rockbridge; yet 140 indigent children are reported in the former, and 204 in the latter. Essex has 103 reported one year and 41 two years afterwards. In some cases negligence, and in others difference of opinion in the Commissioners must account for this difference in numbers. The whole matter seems to be irregular and uncertain.

4. We should like much to know what effect this appropriation has on the parents of indigent children. Are not these parents generally indigent *because they love whisky;* and because not even the *strength* of parental affection can restrain their appetite for *strong* drink? We want to know then, whether, in many cases, this appropriation does not operate as a premium for indulgence in this most prevalent and destructive vice in our country. We should like much to be informed whether the parental care of the state, does not give a plea for the carelessness of natural parents in relation to the best interests of their children. The moral effect of this system ought to be looked into with great vigilance.

5. What has become of the $79,312 concerning which the Commissioners have made no report? In some instances we have heard that it has been loaned on good security; and in others that it lies idle in the hands of the Treasurers. To what extent any of it has been applied or misapplied, we know not. But the simple fact that, although according to principles furnished by the reports there are indigent children enough in the state to require the annual sum of $210,000 for their schooling, yet much more than half of the $134,000 paid out during the last four years is yet unaccounted for—this simple fact, we say, shows that the Primary School system is clogged with many and great difficulties. From some of the most active and zealous of the School Commissioners we hear, that in many cases the poor are so scattered that they cannot be brought together, nor can schools be gotten near enough to them; that parents say they cannot spare the time of their children; that they are too proud to accept of the charity of the state even; that they say their children may go to school if they will, but as for themselves they do not see

the use of it, and their children must not be forced. And this accounts for the inactivity of so much money while the literary interests of the state are suffering in every part.

On this subject we have some experience; and can speak with confidence. During the last four years, from 500 to 1000 poor children have been taught to read with great facility and propriety in the Sunday Schools of Richmond and Manchester, at an expense of about *thirty-four cents each per annum.* Of these, a number were children of parents as wayward, as proud, as careless as any in the world. But this work of charity has been performed by *particular and constant attention.* Parents have been visited and persuaded to send their children; the little truants have been sought out again and again, and allured to school by kind words, by little premiums, &c. In a word it has been by adopting a system of dividing labour and never relinquishing an object of charity once begun, that success has crowned Sunday School efforts. From four to six children are committed to one young person, and it is understood that they are to be diligently looked after, and sought out when they play truant. Force is never applied; punishment is most strictly forbidden; the law of love is that under which the whole school is conducted. The frequent, familiar, and affectionate intercourse of the children with young gentlemen and ladies of generous disposition, polite manners, and cultivated minds, improves their manners, elevates their views, and in every way exerts a powerful and salutary influence. On the other hand the teachers form strong attachments to the children, look after them when they have left school, advise and assist them; so that between the poor and the rich there are formed friendships which are likely to last for life. *Our legislators may rely on it that no plan will be, or from the nature of things can be efficient, but that which brings individual zeal and charity to operate with unwearied perseverance on individual cases.*

According to the present plan, from five to fifteen men are appointed School Commissioners in each county. They are men of families and in business. All that is expected of them is to ascertain what poor children are in their districts, to propose to the parents to send them to school, to agree with the teachers, if there are any in the neighbourhood, for their tuition, and give orders on the Treasurer to pay the teachers' bills.

1. Now, in the first place parents often will not accept the favour, and send their children to school.

2. In the next place, the children of the ignorant poor, go to the teacher utterly undisciplined and wayward. And

3. He regards them as paupers, whose schooling is paid for by taxation, and instead of bearing with their waywardness, he vents his ill-humour on them, and perhaps beats them for the faults of the children of his wealthy patrons whom he is afraid to chastise.

4. This disgusts the children incurably. They are absent from school every time they can make a trivial excuse. The parents allow it, or connive at it. The teacher is anxious chiefly for his pay. The child makes no valuable progress—And the public money is paid for nothing. We doubt not, however, that there are exceptions to these general remarks.

Let us now recapitulate a few facts.

At least $210,000 annually are necessary to educate the poor of the state according to the present plan. And pauperism is increasing by emigration, by misfortune, by whisky, by charity.

Only $45,000 however are appropriated to that object.

This money is distributed at an expense of *7 per cent.*

At most only 3,500 poor children are sent to school; and we do not know whether they learn any thing which they will not soon forget.

These things have thoroughly convinced us, that the system is defective, that it needs amendment; and that until it shall be amended, no important result can be expected.

But hear the plan which we have to propose. We would engage to have 30,000 poor children taught to read well at an expense of fifty cents each *per annum.*

This would be accomplished by means of Sunday Schools.

Sunday Schools are taught gratuitously—they do not take children from their work—they do not occupy the time of heads of families generally—they belong exclusively to no religious sect—they accustom the young to deeds of beneficence—their discipline is gentle yet powerful—they elevate the minds and manners of the poor—and generate strong attachments between them and the rich. There is every thing to recommend them, and no reasonable objection against them.

In order to establish them, we would employ twelve experienced persons as agents, among whom the state should be divided into districts. Let each agent take his district, county by county, and in every neighbourhood institute a Sabbath School, enlisting the amiable and intelligent youth of the neighbourhood as teachers, and some benevolent person

as superintendent. Let each teacher be furnished with a class book for the purpose of registering the progress of his pupils, and every quarter let the superintendent of the school, make out his report to be sent to the general superintendent.

Let there be a general Depository of Sunday School books in this city, for the purpose of supplying smaller Depositories established in every part of the state. Let the keeper of this Depository be also the general superintendent of the whole institution; whose business it should be to procure books, see to their distribution, receive reports from the county superintendents; and at the end of the year furnish a Report of all the operations of the institution, the number of children taught, and their progress in learning.

Now for the expenses.

12 Travelling Agents at $600 *per annum* would be	7,200 00
And they may easily be employed for that sum.	
Books of all kinds suited for Sunday School children with Class books and Registers—say -	4,500 00
Salary of the general superintendent, for purchasing books, keeping accounts, paying house rent, &c. &c. - - - - - - - -	2,000 00
Expenses of transportation and all incidental expenses, - - - - - - - -	1,300 00
So that at a permanent expense of - -	$15,000 00

all the poor children in the state might be educated; and the Schools annually visited by the travelling agents; and the whole of these operations laid every year before the Representatives of the people.

This plan, while it would be tenfold more efficient than the present plan, would at once set at liberty $30,000 *per annum*, to be appropriated to the benefit of by far the most valuable part of society; the people in moderate circumstances.

The use which we would make of this sum is as follows: We propose that a law should pass guaranteeing to every ten thousand of our white population, as soon as they will unite and erect, for an Academy, a permanent building in the most central and convenient place, and elect a suitable number of trustees for the due management of the said Academy, the sum of $500 *per annum*, for the purpose of paying one or more capable teachers to be employed in the institution.

The white population of our state amounting now to about 600,000, there might very well be erected 60 Academies. Each of which would receive from the state $500 *per annum*. At institutions thus aided, tuition might be reduced to $12 a

year, and two men of education employed as teachers, who being themselves well educated, might instruct children not only in reading, writing, and common Arithmetic, but also in Geography, the lower branches of Mathematics, Natural Philosophy, &c. &c.; and turn them out with a taste for reading and a strong desire of improvement; or fit them for entering College, and pursuing a general course of liberal study.

That is; the sort of education might be procured for $12 *per annum*, which now costs from $25 to $40. This would be an immense saving. And it would prepare the way for a further reduction in the price of tuition, when a number of young men educated at a cheap rate should be greatly increased; as would soon be the case.

We shall pursue these subjects hereafter. In the mean time we beseech those who are capable of judging and to whom the management of these important interests is committed, to ponder them well. And may Heaven bless the Literary Institutions of our Country. IOTA.

Religious Intelligence.

FIFTH REPORT OF THE NEW-YORK EVANGELICAL MISSIONARY SOCIETY,

PRESENTED AT THE ANNUAL MEETING, HELD IN THE BRICK CHURCH, ON MONDAY, DECEMBER 3, 1821.

Corresponding Secretary, Rev. ELIHU W. BALDWIN;

Treasurer, Mr. THOMAS WEBSTER.

AFTER a few general remarks on the importance and reward of Missionary efforts, the Report before us proceeds as follows:—

The attention of the Board, during the year, has been directed, in several instances, to the same field which have heretofore employed their efforts. It has been regarded by them as a most important object, to water the seed already sown, and protect the plants that are springing up. It will, however, be perceived, that they have by no means restricted their attention to these, but have entered upon other fields, not less deserving of the benevolent interest and charitable exertions of the community.

Mission to the State of Missouri.

The self-denying and useful labours of the Rev. Charles S. Robinson, who had been for two years your Missionary in the state of Missouri, recommending him to the continued patronage of the Board, his commission was renewed for the year. His labours have, as formerly, been principally confined to St. Charles, and several towns and settle-

ments in its vicinity. His communications represent the congregation at St. Charles, and his meetings in the neighbouring towns, as increasing in number of hearers and wearing an encouraging aspect of seriousness. A few individuals had been hopefully converted unto God, some of whom had made a public profession of their faith. He also speaks of the Sabbath School, which he had succeeded in establishing at Saint Charles, as affording him, in the improvement of the children, a rich reward for the labour of conducting it. "My work," he observes, "is arduous, but I am not discouraged in my attempts to aid in building up the Redeemer's kingdom in these goings down of the sun. Missouri was not overlooked in the counsels of eternity." In a communication to the Board, dated at St. Charles, sometime in May, he says, "there has been good attention to the word in this place. Last Sabbath we enjoyed the interesting spectacle of four, as I hope new born souls, coming forward and publicly taking the vows of God upon them. Six others joined us on certificate. May this mercy prove only the commencement of an abundant blessing. O Lord revive thy work, is my daily petition; and, I believe, of some of God's people here. Several persons seemed much affected yesterday. O how much do we need help! Many infant churches, in this wilderness, are asking for spiritual bread, but, alas! there is none to impart it to them."

Mission to the County of Genessee, State of New-York.

Among those whom you have long employed as your Missionaries in this state, is the Rev. John F. Bliss, of Clarkson. His services, while in your employment, have been principally devoted to such destitute places in Genessee County, as are adjacent to his pastoral charge. "Since my last," he says, in his communication of July 27th, "I have organized a church at Gaines, sixteen miles to the west, consisting of fourteen members, which I frequently visit. At Parma we have very good attention to the word, particularly on the Sabbath. The church has increased in numbers since its formation, and promises to be a respectable society. I also visit several places to the north, from time to time, and preach to very full assemblies."

In a later communication, after repeating the circumstance of his attention being chiefly devoted to Parma, he says, "I, however, hold myself ready to answer every call for ministerial and missionary services, in all the destitute region round about; occasionally attending church meetings with the infant churches; spending a sabbath with one or another of them, to administer the sacraments, and attending occasional and stated lectures, and numerous funerals. The church and society at Sandy Creek, and those at Clarendon, depend entirely upon me for ministerial labours. A very destitute region to the north, and of large extent east and west, requires considerable attention. The inhabitants are so poor, and, consequently fluctuating, that it is impossible to find permanent materials for constituting churches at suitable distances. Between this and Lewiston lies a tract of country fifty-six miles in length, and about twenty or twenty-five miles in width; almost the whole of which is settled, and yet containing but one Presbyterian clergyman upon it. We need more ministers this way; but while I say this, the painful fact must be added, that the inhabitants are not as yet able to support them." Mr. Bliss is cordially received in all the places which he visits. The people evince an encouraging disposition to improve the means of grace, and some instances of hopeful conversion have occurred. He has been successfully attentive to the promotion of Sabbath Schools; and the distribution of Bibles, Tracts, and other useful books. The Board are concerned to state, that the health of this disinterested and indefatigable labourer in the vineyard, appears to be unequal to his efforts

The Rev. Calvin Colton, of Le Roy, in the same County, received a commission for four months, during the present year. His report to the Board discovers that he has been industriously employed in disseminating the gospel in the region about Le Roy. He has directed his attention to the visiting of families. In this department of ministerial service, "he has been much encouraged, animated, and strengthened; and is persuaded that it is of the greatest moment to the success of stated pastors." He proposes to restrict his labours, during the rest of his mission, to the town of Bethany. One reason assigned for this measure, is that he has found a little Zion there, prostrate, forsaken, and trodden down; but which now has the prospect of being soon increased from five or six to twenty or thirty members.

Mr. Colton has transmitted a truly affecting account of the prevalence of destructive errors and immoralities, in some parts of the county. He also confirms the statement of Mr. Bliss, relative to the want of religious teachers, and the inabilitity of the inhabitants to support them. "What," he remarks, "is to become of the churches and people here, is a desponding inquiry; so weak are they in themselves, and so few the number of missionaries. Do Christians every where remember the exhortation of the Saviour, 'Pray ye, therefore, the Lord of the harvest, that he will send forth more labourers?'"

Mission to the Counties of Oneida, and Otsego.

It having been represented to the Board that there were many infant churches in the counties of Oneida and Otsego, destitute of stated pastors, and unable to support them, they appointed the Rev. Henry Smith, of Camden, to perform a mission of three months in that region. He received his commission in January, and executed it at different times, as the state of his pastoral charge would permit. His attention was chiefly directed to the towns of Vienna, Western, Lee, Trenton, Florence, Williamston, and two remote settlements at Camden. His reception by the people in these places, was such as must ever gladden the heart of the pious and indefatigable missionary. In several, his labours were productive of very desirable consequences. During his stay at Lee, "he visited nearly every member of the church, "which contains seventy persons,) exhorting them to be faithful to their vows, and to strengthen the things which remained and were ready to die." With this preparation, he administered to them the sacrament of the supper, at which they appeared to be uncommonly affected and quickened in their duties. One individual from the world became a subject of conviction. And in consequence of Mr. Smith's advice and exhortations, an immediate and successful effort was made by the congregation, to obtain preaching for themselves.

His visit to the town of Vienna gave an impulse to the cause of piety there. A more than ordinary excitement was produced. His ministration proved, under God, the means of animating the professors of religion, and of leading some, who had long indulged a belief of their acceptance with Christ, to unite themselves publicly with his people.—They were also sanctified to the hopeful conversion of a determined enemy to the truth. And the congregation were persuaded to take immediate measures for the support of Christian ordinances.

In Williamston there has been a revival of religion, which the labours of Mr. Smith had influence in promoting. He mentions the hopeful converts as being, in number, about twenty, and, considering their advantages, remarkably well grounded in the essential doctrines of the gospel. "In a meeting for inquiry respecting their religious views and feelings," he observes, "I was richly rewarded for my toils when I witnessed their growth in knowledge and grace." In some other towns, the dispensation of the gospel was

manifestly owned of God, and, it is believed, has proved effectual to the conversion of precious souls.

Mr. Smith attended from six to eight religious meetings a week; made two hundred and sixty family visits; baptized four adults, and 17 infants, and admitted twenty-six as members of the church.

Notwithstanding the county of Oneida contains a large number of settled ministers, Mr. Smith states, that it has no less than seventeen destitute churches. The nearest settled minister, east of Camden, is eighteen miles; west, twenty-five miles; and north, forty. He is decidedly of opinion, that while Missionary, and other charitable associations, are bound to persevere in their endeavours to furnish these infant churches with religious instruction, it is of the greatest moment that they be early taught to do something for themselves.

Mission to the County of Steuben.

The Rev. William Stone was appointed to a mission of six months, in Steuben County, it being left to his judgment to select the particular scene of his efforts. He entered upon the duties of his appointment towards the last of June, and arrived at Pulteny on the fifth of July. In this extensive town he preaches at three different places, on the Sabbath; and extends his labours into the adjacent settlements, as Providence permits. "I may advise you generally," he says, in a late communication to the Board, "that I deliver three discourses on the Lord's day, and from two to three in the week; attend monthly and other prayer meetings, and am almost constantly engaged in family visits, and religious conversation. I visit the schools often, and make religious addresses to the instructors and their pupils. I cannot but hope that something good and great from God, is yet in store for this people, who are like scattered sheep without a shepherd. May the High and Holy One afford them, in due time, the gracious effusions of his good spirit."

Recent Missions to other Western Counties.

The Board have recently appointed two other missionaries to the new settlements: the Rev. Matthew Harrison of Prebble, to spend four months in the counties of Courtland, Onondaga, Chenango, and Cayuga; and the Rev. Samuel J. Mills of Moscow, for two months, in such places as he shall consider most deserving of missionary aid. From these, no communications have been received.

With this detail, must the Report take leave of the more distant operations of the society; not, however, without stating that the managers experience an increasing desire to augment their exertions in aid of the new settlements. They are distressed with the thought, that so large a number of infant churches along our western border, and even far back in the country, are at this moment not only destitute of the means of grace, but entirely unable to procure them. In vain do these emigrants from our altars and paternal roofs turn back the longing eye, and extend the imploring hand for the bread of life. Unless some more efficient means are devised of supplying this vast and populous section of our country with religious instruction, it must soon present the aspect of a moral waste, and disclose a population almost literally ignorant of the God of their forefathers.

Mission to Long-Island.

The Board appointed Mr. Joseph D. Wickham, a licentiate of New-Haven Association, to a mission of three months in destitute places on Long-Island. He commenced his tour on the fifteenth of May, and reached Rockaway on the seventeenth. In that district, containing about eighty families of different religious denominations, and a house for worship which is open for all, Mr. Wickham made his first missionary efforts. He visited many families of the poorer class, distributing tracts and giving notice of his meetings.

The Presbyterian congregation in Smithtown had, in connexion with

Fresh Pond, enjoyed till lately the labours of a stated pastor. Mr. Wickham arrived among them a short time after his dismission. He was received by both congregations with a cordial welcome, and it was here that he spent a large, and it is to be hoped, a profitable portion of his time. "Meetings," he observes in his journal, "were uniformly full, and the audiences attentive and solemn. We were not without hopes at one time, that we should be favoured with the special operations of the Spirit. But though we were not permitted to witness a *revival of religion*, professing Christians are still animated with the belief, that the labours of your Missionary have not been in vain in the Lord." A number of the ladies in these societies expressed their thanks for his services, and their accordance with the object of the Institution which supported him, by a generous donation to its funds. The Female Cent Society of Miller's Place also contributed to the same object.

Mr. Wickham found two auxiliaries to this Society: "the Young Men's Missionary Society" of Southhold, and another at Southampton still in existence and giving promise of increased efforts. Through the friendly countenance of the Rev. Mr. Philips, he formed a third at Easthampton, and left the Island with some prospect of soon hearing of a fourth in the congregations of Smithtown and Fresh Pond.

In this tour, Mr. Wickham travelled nearly 1100 miles upon the Island. discoursed publicly sixty-five times, besides visiting families and schools, and distributing tracts.

Mission to Corlaer's Hook, city of New-York.

The success which has attended the operations of the Board in this city, equals that of any preceding year. It is their privilege to state, that the smiles of Providence still rest upon the seventh Presbyterian church and congregation, which have continued to augment in their numbers and resources. The beginning of the year witnessed the special influences of the Holy Spirit, among that favoured people. "It proved," says Mr. Baldwin, "a season of spiritual refreshing. As many as fifteen or twenty persons became solemnly awakened to their need of salvation; a majority of whom are now the hopeful subjects of divine grace. Nor have we had occasion to mourn, during much of the time since, the entire absence of the Holy Spirit. Of thirty-one members added to our communion, twenty-five have made public profession of their faith in Christ. They are generally persons in middle life; and, what is remarkable, with but two exceptions, heads of families. The church is thus increased to rising of one hundred and twenty-five members; and the growth of the congregation has more than kept pace with that of the church."

The labours of Mr. Baldwin have been no less arduous than in former years. In addition to his sabbath-day services, he has supported many familiar lectures and meetings for prayers during the week. "I have literally," he observes, "preached from house to house, and the Lord has been pleased graciously to own this method of instruction, as a means of preserving in lively exercise a spirit of prayer and christian love, as well as of bringing sinners to the reception of the truth. My efforts in this way have strongly impressed my mind in favour of recommending a like course to the more general attention of clergymen in this city. These familiar lectures might form a happy medium between the public services of the sanctuary, which are too elevated and distant to interest some of our people: and the religious visits of the pastor, which become embarrassing and overwhelming to others. They have, by the blessing of God, served very much to advance the prosperity of this congregation."

The congregation has made very laudable efforts to meet the expense of Christian ordinances; and, but for the debt incurred in erecting their

house of worship, would have no need of further assistance. They have continued to support their sabbath schools with undiminished zeal and success. "It requires," says Mr. Baldwin, "but little discernment and no great skill in calculation to perceive, that the operations of the society have been of incalculable benefit to this section of the city; and yet we believe that the major part of the blessing is still to come. To Jehovah Jirah, be all the praise. He has never denied us the gracious interpositions of His Providence, nor taken his Holy Spirit from us:—and where he mercifully condescends to direct our way and succeed our endeavours, we need not hesitate to go forward, to spend and be spent for Him."

The success which has attended the efforts to raise the Seventh Presbyterian Congregation, and the Prospect of its soon acquiring sufficient strength to support itself, have induced the Board to project another enterprise of the same character. For this object, a destitute section of the city has been already fixed upon, and a missionary of suitable talents employed to occupy it. With the impression that the undertaking is arduous, and solemnly connected with the salvation of immortal souls, as well as the interests of religion in this populous and commanding city, —would the Board commend it to the prayers and the Christian liberality of their fellow-citizens.

Mission among the Coloured People of New-York.

Within a few months, it has pleased the great Head of the Church to afford opportunity to the managers, of directing their attention to another class of the community. Since the first of October they have employed Mr. Samuel E. Cornish, a man of colour, and a licentiate of the Presbytery of Philadelphia, on a mission among his coloured brethren of this city. It is due to the benevolence and enterprise of Mr. Cornish, to state, that he had himself conceived this design, and was already taking measures to accomplish it, when the Board, coming to the knowledge of his character and object, decided to receive him under their patronage. He at present occupies the Chapel in Rose-street, on the sabbath; and during the week, conducts numerous meetings for religious instruction and prayer in other sections of the city. In his communication to the Board, dated Nov. 7th, he says: "I have preached since the 7th of October, twenty-two sermons, seventeen in the Rose-street church, and five in other places. My audiences have been, all things considered, very promising; solemnity and prayerfulness have prevailed on every occasion. There are several persons under serious impressions, and disposed to ask, 'What shall we do to be saved?' More than sixty adults have given in their names to become regular worshippers with us.

"In addition to my public ministrations, I have visited, conversed, and prayed with many families and sick persons. In every instance I have been most cordially received. We sincerely hope, that in the course of a few weeks the way will be open for organizing such as may present themselves for it, into a regular Presbyterian church." A still later communication from Mr. Cornish states, "that the number of his hearers continues to increase weekly—that his audiences are remarkable for their good order and serious attention to the word—and that numbers of pious individuals express considerable anxiety to enjoy church privileges. "I sincerely believe," he adds, "that the Great Head of the Church is about to do something for us."

The Board calculate with the greatest confidence on the cheerful support of the society, and the countenance of all true Christians in their labours of love among this too much neglected and depressed portion of our fellow-men. They consider this opening in Providence too manifest and promising, to be overlooked; and they do not doubt but they shall touch a responsive chord in every Christian bosom, when they profess

that *their heart's desire and prayer to God* for the injured sons of Africa *is, that they may be saved.* It has occurred to them, that efforts of the above description among the free coloured population of our larger cities, may prepare the way for those more general and systematic exertions, through which, Ethiopia herself shall be brought to stretch forth her hands unto God.

Conclusion.

In summing up the operations of the Board, it appears, that they have had in their emloyment the present year, ten Missionaries:—one in the state of Missouri—six in the *middle* and *western* counties of New-York—one on Long-Island—and two in this city. To support these operations, considerable funds were required; and much has been generously bestowed.

But while it is due to the friends of the society, and above all to the good Providence of God, to state, that our treasury has answered the demands which have been made upon it during the present year—let it not be suspected that the managers have permitted their funds to accumulate on their hands, or to remain inactive. God forbid that they should prove themselves so unworthy of being employed as his stewards, and the almoners of your bounty. Their present extensive engagements are made with entire reliance on Providence, and the liberality of those who love the prosperity of Zion, to supply the means of performing them. Our funds are at this moment more than spent; but the followers of Him who went about doing good, cannot become weary in well doing; the treasury of the Lord cannot be exhausted.

Extensive as the operations of the Board have been the present year, they come very far short of their desires, and what, it is believed, they ought, in faithfulness to God as servants, and to men as Christians and fellow-citizens, hereafter to attempt. The result of five years' practical attention to this subject is, an overwhelming conviction, that scarcely one in twenty of professing Christians, and a still smaller proportion of our churches, are thoroughly awake to the present solemn call for missionary exertions. Without adverting to pagan Asia, to Africa, and the islands of the South Sea, or to the wide-spreading harvest, beginning to be white for the sickle, from the borders of our country to the Southern Cape; our own new settlements, planted, and from year to year increased, by our enterprising population, present a field for missions which has no parallel. Only let the standard of the cross move onward with every new emigration to the South and West, and a few revolving years will disclose the sublime spectacle of a people, blessed with the Bible and religious teachers, and all the means of grace and variety of religious and civil privileges, inhabiting from ocean to ocean, and from Mexico to the furthest country of the north. The present generation of American Christians, and their immediate descendants, seem destined, by Providence, to give religious and moral character to a people more numerous and enterprising, and distinguished for arts and science, than the world has ever seen. Shall we tamely permit that that character to be the stain of infidelity and the disgrace of every vice? Shall we look on with cold indifference, while our rising cities become, through the prevalence of error and crime, so many sources of corruption to every part of our land? Will piety, will Christian patriotism, fold her hands, while each succeding wave of emigration westward presents a darker and still darker aspect, until our nation shall meet in character, as it comes in contact, with the heathen tribes of Asia?

SABBATH SCHOOLS.

Extract of a Letter from a Lady in Baldwin, Me. to her friend in N. dated Dec. 8, 1821.

A Congregational Church was organized in this place in May last, con-

sisting of eleven members. It has since increased to 19 or 20. No special revival has taken place, but I think the means of grace have been better attended than formerly. In June we received a Missionary from the Massachusetts Misssionary Society, who still, continues with us. Since his arrival the Monthly Concert for Prayer has been regularly attended, which before was not observed, excepting by a few females. His exertions for the welfare of this people have been ceaseless and abundant; very obviously so with regard to the religious instruction of the children. He exerted himself to establish Sabbath Schools in every district in town, and succeeded; these were regularly kept about twelve Sabbaths each. Very little difficulty arose in procuring principals and teachers for the schools, and little opposition was manifested towards them. The number of verses of Scripture, answers from Catechisms and verses of hymns recited in seven schools, were as follows: Verses of Scripture, 21,074; Verses of Hymns, 13,280; Answers from Catechisms, 8,751. The studying books made use of were The Mother's Catechism; Watts' Historical Catechism; Watts' Divine Songs for children, and Hymns for infant minds. It was a general rule throughout the schools, to record no lessons unless well committed. Between two and three hundred children of the thinly scattered population of this place, have the past season received sabbath school instruction. Beside the seven schools mentioned, were three other schools, of which I have not the account of the recitations, but have been informed they did proportionably well in a comparison with the other schools. The success of these schools has far exceeded the hopes of some of their most ardent friends. Both parents and children we hope have been benefited. The children have been attentive; and although no special seriousness as I have learned has yet been excited, we believe the precious grain of instruction scattered so widely around us will spring up and bear good fruit to the glory of Him who always gives the increase. Habits of industry and feelings of benevolence have manifested themselves in many of the children already. The teachers of three of the common district, weekly schools with their scholars appropriated one half day to gathering blueberries for the purpose of purchasing books to supply the poor children. As many berries were gathered as brought eight dollars in money; with this sum a judicious selection of books was procured. In one school, where the children received sabbath school tickets, some containing a verse or two of a hymn, others a verse of scripture, as rewards, came the last day of their school and presented their tickets to their school mistress and requested her to send them to the scholars in another school, several miles distant, where a great proportion of poor children attended, who probably "would not be provided with such good things." The children of another school, who received rewards in money, put more than half they received into a charity box designed for the Maine Charity School; they said, "that, *good ministers* might be prepared to go and preach, and set up Sunday Schools for other children, who never had enjoyed the advantages of them."

A friend recently gave me the following lines on the Sabbath Schools in this place:

Where ignorance of late prevail'd,
Or learning shed her feeblest ray—
Where ev'ry vice the heart assail'd,
And led the youthful mind astray;
The Servant of the Lord drew nigh:
His heart with love and pity glowed,
To see unthinking mortals lie
Along the broad, destructive road.
With active zeal and willing hands
He sought to inspire the minds of youth,
With reverence for God's commands,
And love of piety and truth.
How many grateful hearts shall raise
To Heaven their highest notes of joy,
And in harmonious numbers praise
The Sabbath School's divine employ!
How dear to every christian breast
To see the expanding mind of youth,
With virtue,s sacred charms imprest,
And walking in the paths of truth!
May christian efforts ne'er decline
Till the bright Sun of Righteousness
O'er every land in radiance shine,
And every heart his beams confess.

[*Boston Recorder.*]

BAPTIST MISSION TO BURMAH.

Extracts from Mr. Judson's Journal, November 23, 1820.

Jan. 3, 1821. A most tedious passage from Bengal, of nearly six weeks, occasioned by a continued succession of head winds and calms; but we hope the protracted voyage has been beneficial to Mrs. J.'s health. This forenoon we came in sight of the Elephant Grove, so called from its fancied resemblance to that animal. It marks the western limit of the Rangoon outlet of the A-rah-watee; and the sight awakened all our feelings of anxiety and desire—anxiety to hear of the welfare of the little church which we have so long left in yonder wilderness, the progress of the inquirers, and the disposition of the present government of the place towards the mission—desire to recommence our missionary labours, to proclaim the blessed Gospel, to feed the sheep and lambs of Christ's flock.

Jan. 4. A pilot came on board. The principal articles of intelligence we have obtained from him are, that Mya-day-men is viceroy of Rangoon; that the Roman Catholic priest, whose name occurs in the account of our visit to Ava, is dead; and that thirty thousand troops have marched through Rangoon to the frontiers of Siam, preparatory to a war with that country. At night, came to anchor in full sight of the towering summit of Shwa-da-gong.

Jan. 5. As we drew near the town, we strained our eyes to distinguish the countenances of our friends amid the crowd that we saw assembled on the wharf. The first that we recognized was the teacher Moung Shawa-gnong, with his hands raised to his head as he discerned us on the deck; and on landing, we met successively with Mah Men-la, and Moung Tha-lah, and several others, men, women, and children, who, after our usual examination at the custom-office, accompanied us to the mission-house. Soon after, Moung Nau, and others, came in, who had not at first, heard of our arrival. In the evening, I took my usual seat among the disciples; and when we bowed down in prayer, the hearts of us all flowed forth in gratitude and praise.

Jan. 6. In the morning, we went to the government house. The lady of the viceroy received Mrs. J. with the familiarity of a friend. We sat some time conversing with her. She informed us that she was now Woon-gyee-gah-dau, and was allowed to ride in a wau; (a vehicle carried by forty or fifty men;) dignities which very few Burmah ladies attain. While we were sitting with her, the viceroy just made his appearance, stalking along, as usual, with his great spear. He looked down upon us a moment, saying, "Ah! you are come;" and then passed on. But he speaks to no one, and does no business at present, being absorbed in grief on account of the intelligence which reached him a few days ago, of the death of his favourite daughter, one of the chief queens of the present emperor.

Jan. 13. Yesterday, Moung Gway, the only one of the baptized whom we had not seen, returned from the woods on hearing of our arrival; and I am able to record (and I do it with the most heart-felt satisfaction and grateful praise to the preserving Saviour) that, though they have, for the space of six months, been almost destitute of the means of grace, and those who live in our yard have been dispersed and forced, through fear of heavy extortions and oppression from petty officers of government, to flee into the woods or take refuge under some government person who could protect them; yet not one of them has dishonoured his profession, but all remain firm in their faith and attachment to the cause.

The Doctor, Oo Yan, with whom we did not feel so well satisfied, has been with me repeatedly; and, in the last interview gave good reason to hope that he also is a true convert. He seems, at length, to have obtained light and satisfaction on the two difficult points which have so long perplexed him, namely, the doctrine of vicarious atonement, and the possibility of being a disciple of Christ,

by keeping the two commands of grace—Repent and believe, without perfectly keeping the two immutable commands of merit—Love God entirely, and love others as yourself. O, how interesting it is to see (you can almost see it with your eyes) the light of truth dawning upon a precious soul, hitherto groping in darkness! If Oo Yan prove a true convert, he will be a most precious acquisition to our cause; next to Moung Shaw-gnong. He is a man of talents and respectability. His words are as smooth as oil, and as sweet as honey, and as sharp as a razor.

The most important event (and that relates of course to Mount Shwa-gnong,) remains to be mentioned. It will be remembered that he was accused, before the former viceroy, of being a heretic, and that the simple reply "inquire further," spread dismay among us all, and was one occasion of our visit to Ava. Soon after Mya-day-men assumed the government of this province, all the priests and officers of the village where Moung Shwa-gnong lives, entered into conspiracy to destroy him. They held daily consultations, and assumed a tone of triumph; while poor Moung Shwa-gnong's courage began to flag, and, though he does not like to own it, he thought he must flee for his life. At length, one of the conspiracy, a member of the supreme court, went into the presence of the viceroy, and, in order to sound his disposition, complained that the teacher Moung Shwa-gnong was making every endeavour to turn the priests' rice pot bottom upwards. *What consequence!* said the viceroy: *Let the priests turn it back again.* This sentence was enough; the hopes of the conspiracy were blasted; and all the disciples felt that they were sure of toleration under Mya-day-men. But this administration will not probably continue many months.

Jan. 21, *Lord's Day.* All the disciples but one, and all the hopeful inquirers were present at worship, who, together with some others, made up an assembly of about twenty five adults, all paying respectful and devout attention:—the most interesting assembly, all things considered, that I have yet seen. How impossible it seemed, two years ago, that such a precious assembly could ever be raised up out of the Egyptian darkness, the Atheistic superstitions of this heathen land. After worship, two of the Nan-dau-gnong people had some particular conversation with Moung Thah-lah, about baptism. Much encouraged by the general appearance of things this day. Why art thou cast down, O my soul! and why art thou disquieted within me? Hope thou in God; the God of the Burmans, as well as David's God, for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls.

Jan. 25. Received a visit from a young priest and noviciate, who reside in a neighbouring kyoung, (a house inhabited by priests.) They staid with me above an hour, and paid more candid attention to divine truth than I have ever been able to obtain from any gentlemen of the (yellow) cloth. On passing the question, whether they did not sometimes doubt the correctness of their religion, they confessed in the affirmative, and finally condescended to accept a tract; but it will be torn to pieces as soon as it reaches the hands of their superior.

Jan. 31. Received a visit from the teacher Oo Oung-det, of the village of Kambet. He has disseminated the semiatheistic doctrine several years, and formed a small party among his neighbours, who pay no respect to the priests and the religion of Gandama. We had a most interesting conversation of about two hours, in the presence of a large company, most of whom come with him. He successively gave up every point that he attempted to maintain, and appeared to lay open his mind to the grand truths of an eternal God, eternal happiness, &c. Moung Shwa-gnong seconded me, and discoursed in a truly impressive manner, until the attention of the old man was so completely fixed that

his friends with difficulty persuaded him to take leave.

Feb. 4. Oo Oung-det repeated his visit. He acknowledges himself convinced of the existence of an eternal God, and appears to be desirous of knowing the whole truth; but business prevented his staying long.

Feb. 12. Had a long conversation with Oo Oung-det, in which I at length endeavoured to unfold to his view the whole mystery of the gospel, the way of salvation through the atonement of the Son of God, to which our previous conversations have been little more than preparatory. But his proud heart evidently repelled the humiliating doctrine: so true it is that the cross of Christ is the sure touchstone of the human heart. His nephew, however, Moung Obng-hmat, listened with the air of an awakened man. During a temporary suspense of conversation, I was much gratified by hearing him whisper to his uncle, "Ask him more about Jesus Christ." He received a form of prayer with eagerness, and listened to my parting instruction with some feeling.

Feb. 16. Moung Ing has returned. He is the second Burman whose heart was touched by divine grace. We rejoiced to see his face again, notwithstanding his rough unprepossessing appearance, occasioned by the hardships through which he has passed since he left us. On his arrival at Bike, a town far below Rangoon, he showed his copy of Matthew to the Roman Catholic priest stationed here, who directly committed it to the flames; and gave, instead of it, a writing of his own device. But, through Divine grace, our poor friend retained his integrity, and remained stedfast in the sentiments which he formerly embraced.

During his residence at Bike he was not satisfied with being a solitary disciple, but undertook to dispute with both Portuguese and Burmans; and found two or three who are disposed to listen to him. He is to return thither within a fortnight: but wishes to be baptized previously.

Feb. 20. This is the second evening in which Mrs. J. and myself have had an interview with the viceroy and his lady in their inner apartment. Her highness gave us some very encouraging hints on the subjects of religious toleration; and promised to introduce us to the Emperor, on his visiting Rangoon next fall, in prosecution of the war with Siam.

Feb. 25, *Lord's Day.* Moung Ing presented his petition for baptism and admission into the church: and we unhesitatingly agreed to grant his request next Lord's Day. Not one of the disciples has given more decided evidence of being a sincere and hearty believer in the Lord Jesus. The manner of his first acquaintance with the truth is somewhat noticeable: I had conversed with two men, who visited the zayat, the preceding evening, and given them a tract. On their way home, they called at the house of the Tsahlen teacher, where Moung Ing resided; said a few things about the eternal God and the new religion, by way of disapproval, and concluded that the tract was good for nothing but to tear up and make cigars of. But the truth, which they despised, fell like a flash of lightning on the benighted soul of Moung Ing. The next morning, before sunrise, he was in the porch of the zayat, and on opening the doors, we found the poor man standing without. He will not, I trust, meet with any such detention at the doors of heaven.

March 4. *Lord's Day.* Moung Ing received baptism, immediately after worship in the afternoon. Several of the hopeful inquirers witnessed the administration.

March 11. *Lord's Day.* We partook of the Lord's supper in the evening;—pursuant of a resolution of the church, to celebrate this ordinance on the second Sunday after the change of the moon, in order to avail ourselves, uniformly, of light evenings.

After the ordinance, Moung Ing immediately took leave, for the pur-

pose of returning to Bike. He is laden with various writings, in Burman and Portuguese, for distribution among the people of that place.

A. JUDSON, Jun.

[*N. Haven Rel. Intelligencer.*]

Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, as amended in General Convention, in November, 1821.

1. The Theological Seminary of the Protestant Episcopal church in the United States of America, shall be permanently established in the state of New-York. The trustees of the said seminary shall have power from time to time to establish one or more branch schools in the state of New-York, or elsewhere, to be under the superintendence and control of the said trustees.

2. The management of the said seminary shall be vested in a board of trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules and regulations, and statutes for the government thereof; and generally to take such measures as they may deem necessary to its prosperity; provided, that such rules and regulations, and course of study, and measures be not repugnant to the constitution and canons of the church, and to the course of study for candidates for orders which is or may be established by the house of bishops. The bishops, in their individual and collective capacity, shall be visiters of the seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision. The trustees shall make report to every general convention of their proceedings, and of the state of the seminary.

3. The board of trustees shall be permanently constituted as follows. The bishops of the church shall be ex-officio members of the board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same to the funds of the seminary, until the sum amounts to 10,000 dollars and one additional trustee for every 10,000 dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the diocesan conventions respectively, to every stated general convention, who may confirm or reject such nominations. The senior bishop present shall preside at every meeting of the board of trustees. And whenever demanded by a majority of the bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the bishops present, and a majority of clerical and lay trustees present, shall be necessary to any act of the board, 11 trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the general convention, the board shall have power to supply all vacancies, from the dioceses respectively, in which they may have occurred.

4. For the present, and until the next stated general convention, the board of trustees shall consist of the bishops of the church, and of the 24 trustees of the general Theological Seminary, heretofore established by the General Convention, and of 14 trustees chosen by the managers of the Protestant Episcopal Theological Education Society in the state of New-York. These trustees shall exercise the powers of the permanent board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The board of trustees shall always meet in the diocese where the Seminary is established, at such stated periods as they may determine; and special meetings may be called by the bishop of the said diocese, and shall be called by him at the requisition of a majority of the bishops.

5. The professors of the General Theological Seminary heretofore established by the General Convention, and the professors in the Theological Seminary in the diocese of New-York, shall be professors in the General Theological Seminary hereby established in that diocese.

The board of trustees shall have power to remove professors and other officers; but no professor shall be removed from office, except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the board. The nomination of professors shall be made at one meeting of the board of trustees, and acted upon at a subsequent meeting; due notice being given of the object of the said meeting, to every member of the board.

6. The funds and other property, and claims to funds or property of the General Theological Seminary, heretofore established by the General Convention, shall be vested in, and transferred to the General Seminary, hereby established, as soon as an act of the board of Managers of the Protestant Episcopal Theological Education Society, in the state of New-York, shall vest in and transfer to the same seminary, all their funds and other property and claims to funds and property. And all engagements and responsibilities entered into, or assumed by either of the said institutions, for the purpose of their foundation, consistent with the other provisions of this constitution, shall be considered as binding upon the General Seminary, so established within the state of New-York.

7. This Constitution shall be unalterable, except by a concurrent vote of the board of Trustees, and of the General Convention.

[*Wash. Theol. Repertory.*]

SPRINGFIELD AUXILIARY CONCERT SOCIETY.

With pleasure we announce the formation of a Society in this place, auxiliary to the Kentucky Monthly Concert Society, lately formed at Louisville. On Monday evening last, the first in the month, agreeably to previous notice, a considerable number of our citizens assembled in the Court-house, where, after prayer by the Rev. N. H. Hall, and reading the Constitution and Address of the mother Society, they proceeded to business. Thirty-eight persons subscribed the Constitution, and have agreed to pay from one dollar and fifty cents to six dollars per annum, for the promotion of the cause of Christ. We were truly pleased to find among these, several of the young gentlemen of Springfield, and children also, who have put forth their hands to aid in the holy work of diffusing the knowledge of the way of salvation among those who, through lack of vision, are ready to perish.

The evening was very unpleasant, and many were on that account prevented from attending. These, we confidently expect will be disposed to further the work of the Lord by their subscriptions; and the young ladies in particular, we hope, will not remain in the rear in this benevolent undertaking.

The primary object of this Society is the education of indigent and pious young men for the Gospel ministry—a secondary object is the support of foreign and domestic missions. Any member, however, may specify the object or objects of Christian charity to which his or her donations are to be applied.

The Society is to meet upon the first Monday evening in every month for uniting their prayers and their exertions with those of the whole Christian world for the speedy ushering in of the LATTER DAY GLORY—that day *when all shall know the Lord from the least unto the greatest.*

We sincerely wish success to this institution, and hope none of the members will fail to be punctual in paying their subscriptions, and that the directors will not suffer the Society to decline through inattention to the duties devolving upon them.

On the contrary, we trust, all will be disposed to continue in well doing with the belief that "they shall reap if they faint not."

May we not also hope that in every congregation in the state a similar institution shall be formed?

Officers.

The following persons were elected officers of the Springfield Auxiliary Society for the present year, viz.

Rev. Nathan H. Hall, *President.*
Mr. Elias Davison, *Vice-President.*
John Calhoon, *Treasurer.*
John C. Andrews, *Secretary.*

Directors.

Dabney Cosby, Esq.
George Roberts, Esq.
Dr. E. B. Gaither.
Mr. Richard Philips.
Hugh M'Elroy.

[*Ken. Christian Repertory.*]

REVIVAL IN SAVANNAH.

Extract of a Letter from a Clergyman of the Methodist Church in Savannah, to the Editor of the Southern Intelligencer, dated Jan. 21, 1821.

"As relates to the Revival in this city, I can with pleasure remark, that it has been such an one, as perhaps was never before witnessed in this unfortunate metropolis. Since the 2d of March last, we have added one hundred and eighty-three members to our church, many of whom are promising young men and women, from whom we have much reason to expect a permanent support to the cause of Christ in this place."

PENNSYLVANIA—SUNDAY SCHOOLS.

Letter to Alexander Henry, *Esq. President of the Philadelphia Sunday and Adult School Union.*

Meadville, Nov. 30, 1821.

Dear Sir,—The 400 tracts, which you kindly presented me some time since, for the use and encouragement of the Sabbath Schools I have had the honour to form and superintend in this region, have been distributed to the no small gratification of the pupils, and, I trust, to their advantage and to that of their parents. This species of charity is one of the most useful of the present day. In my occasional missionary excursions into the new settlements around us, it is always a subject of regret, if not able to go forth well supplied with religious tracts. Having sometimes been made the almoner of such bounty, and having had opportunity to notice its effects, I may be indulged in the remark, that these little heralds of the cross have carried the best of instruction to many cabins in the bosom of our wilderness; that they have always been cordially received; and that, not unfrequently, their message has been favoured with an attention, of which our most esteemed preachers are not invariably sure.

The first Sabbath school in the county of Crawford was established in 1819, in the United Christian Society, a new Presbyterian congregation comprising people from five to fifteen miles, in an eastwardly direction from Meadville. In this section of territory nearly three hundred assemble, from time to time, to hallow the Sabbath, where, six years ago, scarcely thirty could be collected together for that purpose; such has been the increase of population in that period, and such is the prevailing disposition to attend to the ordinances of the gospel. Thirty belong to this school, and many others would gladly join it, were it not that their situation prevents. It should, however, be mentioned, that some children of both sexes travel several miles, and one lad of about twelve years of age occasionally comes ten miles to participate in the benefits of this little seminary of gospel science. The latter, for his commendable zeal, is rewarded with a double portion of premiums.

In 1820 a Sabbath school was instituted in Meadville, and about eighty pupils have attended it. This is now conducted by the young gentlemen of Alleghany college and several young ladies. A Sabbath school for people of colour, consisting of twenty, in this village, is also under the care of those young gentle-

men. During the same year a Sabbath school was begun in a central part of Salisbury, one also at Harmansburgh, and another at the outlet of Koniaut lake, all of which are in the same township. More than seventy pupils are attached to these three schools, which are within nine miles of Meadville in a westwardly direction from it. A few weeks since, after a religious exercise in the vicinity of Colt's station, near the great Pymatuning swamp, sixteen miles west of Meadville, I organized another of these schools, which went into immediate operation with thirty pupils, and among these there are some of both sexes more than twenty years of age.

In carrying on these establishments, gentlemen and ladies of our most respectable families have cheerfully afforded their assistance.

It having been inconvenient, in this part of our country, to adopt the system introduced in your city and most other places for exciting a laudable emulation, my method has been to bestow a tract upon every pupil for every hundred verses recited memoriter from the Bible. The leading object has been to induce our youths to impress upon the tablet of their memory much of the *words of eternal life*, under the hope and expectation, when considerable progress shall have been made, of conducting them, with the help of Dr. M'Dowell's questions, to an understanding of the holy Scriptures.

The engagedness with which many of our young females, particularly in the new settlements, remote from our villages, attend to these important exercises, is worthy of special remark. In some cases they are up before five in the morning, studying their Bibles by torch lights. Some, whose employment is knitting or sewing, have their Bibles open in their laps from morning till night. Others, when labouring at the churn or the spinning wheel, have the precious volume fixed in such a position before them, that they can occasionally glance at its sacred pages without interruption to their work. You would be delighted to enter some of our humble cabins, and to witness the scenes of industry, and contentment, and happiness, with the ardour for mental improvement, they exhibit. In some you would find a numerous family of children, the eldest perhaps reading a tract, while the younger were hanging on the lips of the little reader; in others, you would perceive every one intent upon the Bible, and at the same time, devoted with filial obedience to some necessary domestic employment. What an honour would it be to our country, what a blessing to the world, if the children of every family were as commendably engaged, from day to day, as we sometimes find them in the cottages of our backwoods.

Your respected humble servant,
TIMOTHY ALDEN.

P. S. I doubt not you will pardon the implied egotism, if it be added that the first Sabbath school in America, bearing any analogy to the present numerous establishments of this kind, was commenced in the South Congregation of Portsmouth, New-Hampshire, on the first Sabbath of January, in 1802, and was continued with the same object in view, yet not altogether on the Sabbath, for three years, I trust, to the moral and religious advantage of many. You will find a notice of the manner in which this was conducted in the 253d Article of my Biographical and Historical collection.

T. A.

State of Religion, and means of Religious improvement in Petersburg, Virginia.

In the town of Petersburg there are seven places of Religious Worship. One Episcopal, one Presbyterian, one Methodist, one Catholic, one Baptist, and two belonging to people of colour and blacks, also Baptist. There is one small Bible Society in which a few of the Methodists, Presbyterians, and Episcopalians are united. There is a Missionary Association among Females, Auxiliary to the Missionary Society of

the Presbytery of Hanover. And a Young Men's Missionary Society. It is believed that there is also an African Missionary Society among the people of colour.

There is a Tract Society; and a Sabbath School in which a few of the Presbyterians, Methodists, and Episcopalians are united.

The Monthly Prayer Meeting has been regularly held by the Presbyterians, and besides this there are several little Associations for Prayer.

The progress of religion, imperfect and few as are the means, is visible, although its influence is not very generally or very deeply felt.

LITERARY NOTICES.

Just Published, *Letters on Unitarianism* addressed to the members of the First Presbyterian Church in Baltimore. By SAMUEL MILLER, D.D. Professor of Ecclesiastical History in the Theological Seminary at Princeton. pp. 312. 8vo. Price $1,50.

Venn's Sermons, in two volumes.—The work of a pious and most excellent minister of the Church of England. Boston: R. P. and C. WILLIAMS.

The Evangelical Ministry Exemplified in the Apostle Paul. A Sermon preached in Murray-street Church (New-York) on the occasion of resigning his charge of his Congregation, by JOHN M. MASON, D.D.

The Theological Review and General Repository of Religious and Moral Information. Edited by JAMES GRAY, D.D. No. I. January 1822. pp. 160. To be published quarterly.

Noah. A Poem by Paul Allen, Baltimore.

Ontwa. A Poem. This is an Indian Tale, pretty well written, with some very interesting notes on Indian manners and customs.

To the Publisher of the Evangelical and Literary Magazine.

AT the close of your Number for December last, I observed a Communication signed "a Subscriber" which professes to correct a statement in that part of the "Memoir of the Rev. William Graham" which was published in your Eighth Number of the last year. The writer of that Communication professes to be "well acquainted with the circumstance" which, he alleges, is misrepresented, and professes his object to be to "Efface from the memory of an old acquaintance of Mr. Graham an imputation which he has not deserved."

In reply I would briefly remark, that in the expressions I used in the Memoir in the case alluded no "imputation" was intended. My object was merely to state the loss of the money in as few words as possible without going at all into the particulars of the transaction; and I still believe that I stated the fact correctly as far as I went: for I would inform the author of the Communication, that he is not so well acquainted with the circumstances of the case as he supposes. But it is a subject which I do not wish to discuss, and one in which the public have no concern. I again assure the friends and surviving relatives of the "old acquainance" that I did not, nor do I now, intend any imputation on his memory. As to the suit mentioned in the Communication, I know nothing. The author of that Communication will doubtless confer a favour on the Administrator of William Graham if he will inform him where that suit was decided, in whose name it was instituted, upon what writing it was founded, and what Council conducted the suit.

AUTHOR OF THE "MEMOIR."

Jannary, 1822.

ERRATA.—P. 65 line 28 for orater r. orator
66 24 for philanthrophy r. philanthropy
71 1 for zealous r. jealous
Page 83 line 10 for an r. on
103 35 col. 2d erase that
104 37 1st erase com-

ON CHRISTIANITY CONSIDERED AS PRACTICAL SYSTEM.

NOTHING can be more obvious than that Christianity, as delivered by Christ and his Apostles, is not a religion of speculation. It abounds with the purest moral precepts; and its records are full of examples calculated to rouse the sluggish, and warm the frigid. Its reproofs are most pungent, and its hopes most cheering. It lays hold of us with an almighty hand, and applies to the human heart motives of the utmost urgency and uncontrolable efficiency.

But while this is undeniably true, the real character of this religion seems to have been mistaken by many of its professed votaries. By some, it is regarded as a system supplementary to the deficiencies of a lean and meagre service; while others imagine that it requires nothing but a sluggish recumbency on provisions intended to compensate for our total destitution of all goodness. And unhappily, these deluded persons are disposed to rely on these provisions, pretty exactly in proportion to their indisposition to obey the precepts of the gospel.

Mistakes of this kind can form no reasonable objection to Christianity, because they are glaring:—they are the mistakes of those who will not see. An approved medicine is not the less valuable on account of the waywardness and folly of a sick man, who refuses to take it.

It is true that the gospel is a device of free and sovereign mercy. It recognises, yea, and most clearly teaches our lost and helpless condition, and makes ample provision for our absolute poverty, our total want of merit in the sight of God. And beyond a doubt, he who does not receive it as a remedial system of this sort, does not receive it at all. This character of our religion is that, which precisely adapts it to our situation, and renders it worthy of all acceptation. At the same time, no system ever devised is so calculated to bear on the active powers of man, and awaken him to such vigorous and untiring exertion.

These views in both parts are supported by the express declarations of Christ and his Apostles. When speaking of our acceptance before God, they say with one voice,—*not by works of righteousness, but by grace;* and when discoursing on duty and practice, they urge us never to grow weary in well-doing, to abound in every good word and work, and to be faithful unto death. Our righteousness must exceed that of the Scribes and Pharisees: we must do more than others.

The example of those who most fully imbibed the spirit of the Lord Jesus, and whose conduct has been recorded for our imitation, affords a striking illustration of these remarks on the genius of Christianity. It is emphatically a system of beneficence; it is a practical system. Let the apostle Paul stand as sufficient, even though he were a solitary witness of this truth, "in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

A little knowledge of human nature, will enable one to account for this, and thus remove the difficulty under which they labour, who see not how men can be roused to laborious exertion while they do not expect to *merit* heaven. The appetites, passions, and affections are the springs of action in man. It is not reason but appetite, which rouses him to labour for food. It is the desire of wealth, ambition, curiosity, love, hatred and other passions of the human heart, that make life a scene of perpetual activity and unceasing bustle. In proportion to the strength of passion is the vigor of man's exertion, and the perseverance of his efforts. It is the nature, too, of every powerful and permanent affection to bring every thing else into subserviency to itself. This is so much the case, that when a man is known to be ambitious, his familiarity, his apparent good nature and good humour, his frankness and jocularity are all attributed to his desire to gain favour, and to employ the good will of others for his own exaltation. Human nature affords a thousand instances for the illustration of this subject, which every one may consider at his leisure.

Now the only question is, whether the doctrine of salvation by grace is calculated to awaken strong affections and to perpetuate them. If this is the case, then it is as certain as any thing can be in relation to human action, that he who heartily embraces this doctrine, will be engaged in a course of vigorous exertion.

In pursuing this inquiry, let one take some of the plain statements of scripture, and consider what effect they are calculated to produce.—This for instance, "God so loved the world, as to give his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." Now, beyond a doubt, here is the greatest favour which human nature can receive—deliverance from endless and intolerable misery, and admission to exquisite and eternal happiness. Here is a favour conferred in a way peculiarly calculated to endear to us Him from whom and by whom we receive it. The Father of all mercies gives that infinitely glorious and

exalted person, called the Son of God, up to the death for us sinners. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Now he who embraces the doctrine of salvation by grace, does, under a full conviction that he is a lost and helpless sinner, "receive and rest on Jesus Christ alone as he is offered in the gospel." And it is impossible that this should be done, without awakening the most lively gratitude. The humble believer says "What shall I render to the Lord for all his benefits? The love of Christ constraineth me. Thanks be to God for his unspeakable gift?" Now, is gratitude a sluggish inactive feeling? Let all who have been blessed with the care of kind and prudent parents, all who have received favours from friends, bear witness. The Christian feels all the workings of this affection, and when in the fulness of his emotions, he turns to his Saviour, saying in his heart—O! Jesus what shall I render to thee for thy unspeakable mercies?—he finds a course of holy living prescribed and exemplified by his Saviour. Let any one at all acquainted with human nature, say, whether he that feels thus, will remain inactive.

But in the bosom of a Christian, love to a being infinitely excellent, is combined with gratitude to a benefactor infinitely good. Here again, the reader need only be reminded of the operations of love in his own bosom. Every one knows that, when felt, it prompts to all that is believed to be acceptable to the beloved object, and earnestly seeks to obtain his favour. We cannot love a person and be careless whether that person loves or hates us, approves or disapproves of our conduct. Let the reality of Christian love be admitted, and it must be admitted that, according to all experience and to the whole constitution of man, the Christian will be active in the service of his God and Saviour. His activity, it ought to be understood, will be the direct effect of his passion.

These remarks are so obviously applicable to all gracious affections, that the detail of the subject is utterly needless. A full and cordial reception of the doctrine of salvation by grace, touches and moves at once many of the most powerful springs of human action, awakens those passions and affections which put man up to his most vigorous exertions, and ensures a course of active obedience.

Perhaps confused views of this subject have given rise to a mistake not very uncommon in the world—the mistake of supposing that religious knowledge is unimportant, and that feeling alone is necessary. But who that considers the subject does not know, that vague and undefined feelings are

generally feeble and always transient? Besides, we cannot feel a strong personal attachment without knowing, or at least believing that we know the character of the person beloved. And, one of the most obvious and permanent effects of real affection, is a desire to know what is acceptable to him we love. The application of this is easy—We cannot love God, without knowing God. If we do love him, we shall diligently inquire what things are pleasing in his sight. The more enlarged our views of the divine character, and the more intimate our knowledge of the divine will, the brighter will our love burn, and the more fully will it display its effects in holy obedience. It often happens that a person is called to act, when there is doubt what a beloved one wishes to have done. It is well known that this doubt produces hesitancy and often painful suspense. In such cases the expression is common, "If I did but know what he wished me to do, I would do it with delight." So if a person really loves God, doubt in any case as to what is the will of God, is most painful. Hence, such prayers as that offered by the Psalmist, "Lord what wilt thou have me to do!" Hence, the diligent study of the Bible, and the careful use of all the means of spiritual instruction, which characterize the true Christian.

These remarks teach us an important use of reason in matters of religion. When rightly employed, it is engaged in finding out the meaning of the Bible; and thus regulates our principles of action: in other words it brings the truth of God to bear on our religious affections, and gives them a direction agreeable to the will of God. Hence, they greatly err who undervalue religious knowledge; or represent the doctrines of religion as of small importance. This is one of the extremes on which *overheated enthusiasts* and cold hearted *rationalists* meet. The former place religion in the mere excitement of vague and undefined feelings, which last during the continuance of *their religious exercise;* while the latter are avowed foes of religious feeling in general; and both turn away from that doctrine which at once awakens and regulates the fervour of Christian love and the ardour of Christian zeal. How contrary all this to the teaching of Christ and his Apostles!

The case of enthusiasts, however, may be urged by some as an objection to the general views here presented. For it is notorious, that their passions are powerfully excited, and yet that they are not "careful to maintain good works" This point may be illustrated by one analagous to it, which very

probably has fallen under every one's observation. For, it is no difficult matter to find a person, who by a fictitious scene of deep distress is moved and melted to tears, and yet will turn away with a closed hand and a cold heart from an object of real charity. Yet who, on observing this, will confound *sentimentalism* and *benevolence?* And who, notwithstanding there is, in the present day, so much of that sensibility which leads to nothing and ends in nothing, will say that there is not in many a human bosom a large portion of that active and stirring charity which prompts to works of mercy? The metaphysical distinction between these different affections of the mind may not be obvious to all; but the practical difference is perfectly understood.

The case is the same in regard to religion; and equally obvious is the distinction, between effervescences of enthusiasm and the phrenzies of fanaticism on the one side; and the regular but powerful excitements produced by the love of God in Christ Jesus, on the other. The former either end in nothing, or they lead to fearful excesses: the latter, rouse to active persevering obedience, to patient continuance in well doing, to every good word and every good work. Christianity is a practical system. The doctrine of salvation by grace takes hold, as with the grasp of omnipotence, of all the strongest active powers of man, rouses them to their highest exertions, and gives them a salutary direction.

And now, let every individual who professes to receive this doctrine, seriously inquire what effect it has on his practice. "WHAT DO YE MORE THAN OTHERS?" Ministers! Christians of the South and the West! what evidence do your lives afford that you have indeed embraced the religion of Jesus Christ? What are you *doing* to promote your own growth in grace, to advance the interests of the Redeemer's kingdom, to meliorate the moral and religious condition of your countrymen and fellow-creatures? They who do *nothing* are no Christians: they who are satisfied with doing *little* are cold Christians: they alone have reason to hope that they will be acknowledged as good and faithful servants, who are continually meditating some work of mercy; whose hearts are powerfully drawn towards plans of well doing; who under the influence of mighty love, think nothing done, while any thing remains to be done for the honour of the Saviour and the good of man. How their Lord will treat cold and indolent Christians, we pretend not to decide. They have reason to believe that if they escape, it will be "*as by fire.*" But as for such as feel the love of Christ constraining them,

as was the case with Paul—they have reason to hope that they will be blessed and honoured as instruments of good to others here, and that the plaudit of the Judge of all, the "Well done! good and faithful servants," will cheer them in the day of final decision. IOTA.

REMARKS ON PHIL. i. 12, 13. and iv. 22.

But I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ [or, for Christ] are manifest in all the palace, and in all other places.

All the saints salute you, chiefly they that are of Cæsar's household.

The original word in the 13th verse of chap. i. rendered *palace* [πραιτώριον] has given rise to dispute among the learned with which we shall not meddle. The dispute is, whether the word was intended to express the *palace of the emperor;* or the tribunal where justice was administered by an officer called the *prætor;* or the *encampment*—barracks perhaps we should say—of the *pretorian soldiers.* The first interpretation is justified by *use;* and receives support from the passage iv. 22, where the apostle expressly mentions Cæsar's household. The question, however, is not of much importance. It is evident that Paul was known in the court of Nero, and that there were converts to christianity in the emperor's household. Who these were it is not possible for us to say; because Paul did not think it prudent to mention their names. Some have conjectured that *Sabina Poppæa,* the emperor's wife was a convert; because Josephus says that she was a worshipper of the true God, and often a protector of the Jews. But Tacitus gives her a very bad character.* Tacitus, however, was a bitter enemy of both Christians and Jews.—Another lady is mentioned by that historian, who in all probability was a Christian. Her name was *Pomponia Græcina.* She was a remarkable woman; and having been married to *Plautius,* who was honoured with an *ovation,* on account of his exploits in Britain, she was accused of having embraced a *foreign superstition.* On this she was given up to her husband as judge. And he, according to the ancient custom of

* Huic mulieri cuncta alia fuisse præter honestum animum. *Annal.* xiii.

the Romans, put her on trial for life and character, in the presence of their relations, and pronounced her innocent. Her life was long, and a continued scene of sadness. For after *Julia* the daughter of *Drusus* had been slain by the contrivance of Messalina, for forty years, she wore a mourning dress, and exhibited a sorrowful spirit. *See Tacitus.—Annal.* xiii.

The *foreign superstition* of the historian, might have been christianity; and the lady's manner of life, might have been the effect of religion, which naturally makes people grave, and produces a contempt of worldly pleasure. And this is often mistaken for sadness.

But the philosopher *Seneca*, who was Nero's tutor, was also a member of Cæsar's household. And there is reason to believe that he was acquainted with the apostle Paul. It is not to be supposed that such a man as Paul could have been so intimate in the family of the emperor, as the passage above quoted shows him to have been, without exciting the curiosity of the philosopher. Longinus, who only read Paul's writings, declares that *he was no common man*. There is also something like evidence to strengthen this conjecture. We have before us now a number of letters said to have passed between Paul and Seneca. There is no doubt indeed but that these letters are forgeries. But they are of very ancient date: for they are mentioned both by Jerome and Augustine. Indeed Jerome, the most learned of the fathers, puts Seneca in his list of ecclesiastical writers, on account of these letters; without however acknowledging them to be genuine. Now our argument is this; the forgery of these letters was probably founded on a tradition that there was some intercourse between the apostle and the philosopher. The early forgery shows the early date of the tradition; and this gives it a colouring of truth. The testimony of Jerome is as follows. "Lucius Annæus Seneca, born at Corduba, a disciple of Sotis the Stoic, and uncle of Lucan the poet, was a person of the greatest temperance, whom I should not have placed in my catalogue of saints, had I not been moved to do so by these epistles of Paul to Seneca, and Seneca to Paul, which are read by very many persons. In which, though he was Nero's preceptor and at that time a man of very great influence, he said that he wished to be of the same importance among his countrymen [ejus esse loci apud suos] as Paul was among Christians. He was slain by Nero, two years before Peter and Paul were crowned with martyrdom." *Jerome Cat. Vir. Ill.* What Austin says is to this effect. "Seneca, who lived in the

time of the Apostles, some letters from whom to the apostle Paul are now read, truly says, He who hates the wicked, hates all men." *Opp. Tom.* ii. Now the letters which were read by *very many persons* (leguntur a plurimis) in the days of Jerome, must have been written sometime before. Hence the forgery was of an early date.

On the whole, the evidence seems strong that there was an acquaintance and intercourse between Seneca and Paul.

It has also been said, that Tertullian, Lactantius, Jerome, and Austin, so much admired the writings of Seneca, partly on account of the importance of his subjects and the seriousness of his style, and partly on account of the agreement of his principles with theirs, that some of them regarded him as actually a christian, and others thought him not much less.

There is no reason to believe that Seneca was a christian. The pride of stoicism was enough to prevent his embracing the gospel. Yet it does seem to us credible, and indeed highly probable that his system of morals, regarded by many as the most perfect specimen of heathen *ethics*, was greatly improved by his intercourse with Christians in Cæsar's household, and especially with the apostle Paul. It may perhaps be worth while to mention that when Nero raged like a chafed tiger against Christians, and caused multitudes of them to be put to death, Seneca asked leave of the emperor to retire from Rome; it has been supposed because he was secretly a friend to the Christians, and was unwilling to witness the horrid butcheries of those unoffending people. But this is conjecture. The certainty is, that Paul was sent prisoner to Rome about the year 62: that he lived there at least two years; that he made converts in the household of Cæsar; that Seneca belonged to the family of the emperor; and that there was so early a tradition of a correspondence between Paul and Seneca, as to give rise to the forgery and wide dispersion of letters between the apostle and the philosopher, in the time of Jerome who died in the year 420, at the age of 80 years. We leave it to our readers to judge, after this statement, as to the probability of our opinion. As for ourselves, we have very little doubt but that all that is *most* valuable in the writings of the Greeks and Romans, on morality and the general principles of religion, was borrowed from Jews and Christians.

And while we are on this subject, we would mention some curious particulars, which serve to show that Socrates had gained some information from the Jewish prophets.

In the *Phædo*, he thus states the insufficiency of *human reason* for the discovery of *divine truth*, and the necessity of some DIVINE REASON OR ORACLE.

"Concerning *such*, to know clearly in the present life, is either *impossible*, or *extremely difficult*—One of these two things then we should endeavour to effect: either to learn from *others*, or to find out *ourselves* the truth. Or if this be IMPOSSIBLE, to take the best and most unexceptionable of human oracles for our guide; and borne on this, as on a *raft*, sail through the hazardous ocean of life: unless we might be enabled to pass through more securely and safely on some firmer *vessel*, or DIVINE ORACLE."

"Of this oracle, he speaks as of a *person*, or *man* in the *Alcibiades*, where he thus instructs his favourite pupil.

Soc. "We must needs wait then, Alcibiades, until we can learn how we ought to behave towards God and towards men.

Alcibiades. When shall this time come, Socrates; and who shall be the instructor?—For I long to see this man, whoever he is.

Soc. He it is who careth for thee: and I think, that as Minerva in Homer, removed the mist from the eyes of Diomedes, that he might well know both gods and men; so it is necessary in the first place, that He should remove the mist from your soul, that is now attached thereto; and next, that He should apply the means by which you shall know both good and evil in future: for now indeed you seem not to be able.

Alcib. Let Him remove the mist, or whatever else it is, since I am prepared to decline none of his directions, *whoever this man is*, provided I may be enabled to *become better*.

Soc. Truly that same person hath a wonderful regard for thee.

Alcib. I think then, the best way will be to postpone sacrificing until that time.

Soc. You think right; for it is safer than to run so great a risk. [i.e of sacrificing improperly.]

Alcib. Then, indeed, shall we give to the Gods crowns, and other legitimate offerings, when I see that day coming. And it will come, in no long time, the Gods willing."

The Hymn to the Creator by Eupolis, a pupil of Socrates, affords a striking comment on these passages. We learn from it that in the judgment of Socrates, this ORACLE or DIVINE TEACHER was to be associated with the Deity in the care and instruction of mankind. An excellent translation of this

celebrated hymn has been given by *Samuel* the father of *John Wesley*, the celebrated founder of Methodism.

The following is an extract:

"AUTHOR OF BEING, source of Light,
With unfading beauties bright,
Fulness, Goodness, rolling round
Thy own fair orb without a bound:
Whether Thee, thy suppliants call,
TRUTH or GOOD or ONE or ALL
Ei or *IAO:(a)* thee we hail,
ESSENCE THAT CAN NEVER FAIL,
Grecian or Barbaric name,
Thy steadfast Being still the same:—
Thee will I sing, O FATHER JOVE,
And teach the world to praise and love.—
And yet, a greater HERO far,
(Unless great Socrates could err)
Shall rise to bless some future day,
And teach to *live;* and teach to *pray.*
Come *Unknown Instructor* come!
Our leaping hearts shall make thee room;
Thou with JOVE our vows shalt share
Of JOVE and THEE we are the care.
O Father, King, whose heavenly face
Shines serene on all thy race,
We thy magnificence adore,
And thy well known aid implore,
Nor vainly for thy help we call,
Nor can we want, for THOU ART ALL."

Now, we would ask whether here is not strong internal evidence that these Greeks were acquainted at least in some degree with what had been written by Jewish prophets, concerning *Jehovah* and the *Messiah?* God revealed himself as I AM THAT I AM, or I AM WHO I AM, Exod. iii. 14, and here he is addressed by the tittle EI. THOU ART. He is called JAHOH in Hebrew, and here IAΩ. in Phenician IEΥΩ, and in Greek ΖΕΥΣ, Jupiter or Jove. And he is addressed as the ESSENCE THAT CAN NEVER FAIL. "I am the Lord I change not."

These hints open an interesting field of inquiry. We believe that should the subject be pursued, many of the honours with which heathen sages have been invested, will be plucked

(a) Ει *or* IAΩ

from them, and given to the prophets of the true God. *See Hales' Ancient Chronology* ii. 1231.

QUARTERLY REVIEW;—MEMOIR OF THE REV. HENRY MARTYN.

In the 50th Number of the London Quarterly, the Memoir of that distinguished Missionary Henry Martyn, is reviewed. The article, we conjecture, came from the pen of Southey the Biographer of Wesley. And while it contains several things deserving reprehension, it offers a number of suggestions which merit particular attention.

There is a large class of writers, who speculate freely and boldly on the subject of religion, and yet, we apprehend, know little or nothing of its operations, on the human heart. Admitting the truth of Christianity, they allow the imagination to be entertained by what has been felicitously called *the poetry of religion*, and seek to gratify the senses by what may be called its *painting*. But in regard to its doctrines, their views are vague and indefinite. They deal in abstract and general principles; and are contented with any form of Christianity, which will afford the means of enjoyment of which we have just spoken. Now, in the judgment of these writers, every man, who brings the doctrines of Christianity to bear on all his passions and affections, and carries them through all the relations and offices of life; who honestly endeavours to keep his heart with all diligence, and to do whatsoever he does to the glory of God, is regarded as a rank enthusiast. If he is a missionary, they admire him because,—"There is something so heroic, so sublime in the determination to forsake home, country, friends, kindred, and all that can render life desirable, for the sake of those who are strangers to God, that it is impossible not to venerate the missionary, who has determined to make his grave among the inhabitants of a distant land." The heroism and sublimity of the character excite the imagination, afford a fine theme for declamation, and a good subject for poetry. But when the Missionary sets about his work, and tells the poor heathen that he must be born again, must believe on the Lord Jesus Christ, must be renewed in the whole man, must die daily unto sin and live unto righteousness; then he is censured as enthusiastical and visionary. When he refuses to administer the sacraments of the Christian church without satisfactory evidence that the applicant is sincere, he is condemned as unduly rigid and precise. But the most melancholy mistake of all is that of

pressing on the attention of the Missionary himself the great subject of experimental religion, so as to preserve and increase the sensibility of his conscience. As an illustration of this grievous error, the Reviewer quotes from Martyn's Journal the following expressions. "I set before myself the *infinite mercy of being out of hell*—Ah what a heart is mine!—The indistinctness of my view of its desperate wickedness is terrible to me—I found a want of the presence of God from the fear of having acted against the suggestions of conscience, in indulging myself with reading the amusing account of Dr. Vanderkemp, instead of applying myself to the severer studies of the morning. God be merciful to me a sinner. It is a mercy that I am out of hell." Martyn's biographer is censured for recording melancholy reflections of this sort with complacency; and is pitied for not knowing that they give an unfair and unsatisfactory representation of Christianity. And both the missionary and the author are put with a class of Christians, who are sufficiently condemned, it is thought, by calling them gloomy religionists!

The several particulars here mentioned, present a number of points for consideration, which the christian world ought to take up and examine with the utmost seriousness and attention.

1. The plans which it is most prudent to adopt for christianizing the heathen, both civilized and savage. This is a subject both of great extent and immense difficulty. We apprehend that it has not received all the consideration which it deserves. The affairs of Missionary Societies are, for the most part, conducted by men, who have spent the greater portion of their lives in the retirement of the closet and the abstractions of study; men, who are much better acquainted with the history of the early propagation of Christianity, than with the actual condition of the heathen now to be brought into the pale of the church. The first missionaries had the *gift of tongues*, the *power of working miracles*, and the *inspiration of the Holy Spirit*. These are very material points of difference between them and modern missionaries. Instead of the first of these, must, of course, be substituted the study of languages;—for the second, something which will strongly attract the attention of the heathen, and show the superiority of the christian missionary over them;—and for the third, christian prudence and knowledge in its fullest exercise. What measure may be adopted to attract attention and evince superiority, must depend on the circumstances of the people among whom the missionary is sent to labour. The subject

cannot be pursued farther by us. Its importance must strike every mind. Surely every thing ought to be done to prevent the useless expenditure of the sacred treasury, and the recurrence of discouraging disappointments.

2. What is the best management of those heathen who become desirous of entering the Christian Church? When the Catholic Missionaries, went to South America, in every possible way they prevailed on the people to submit to baptism. If we recollect right, thousands were placed in parallel lines, between whom were set, at proper intervals, tubs of consecrated water; and the priests furnished with mops, walked between, sprinkling the people, and repeating all the while the baptismal formulary. Thus were they made Christians! A measure of this sort would hardly be adopted by a Protestant Society. Yet in the censure pronounced on Henry Martyn for a *management too rigorous*, we see some disposition to acknowledge nominal converts as Christians. We do admit, however, that there may be excessive rigour in this case; and that the missionary, going out from a church where a strict discipline is practised, may not make suitable allowance for the gradual reception of the truths which he teaches. In this case, it is our sole purpose to throw out hints for the consideration of others.

3. Another subject of paramount importance is the character of the men sent to propagate the gospel in foreign parts. The Reviewer speaking of the disinterested zeal of Martyn, employs this language. "Without recurring again to the humble attainments and inexperience in general of missionaries, we may observe, that having no opportunity of rising into notice at home, they are the more inclined to forsake a country which holds out few hopes to them, and to embrace a mode of life, which, though it be one of toil and self-denial, is probably not much more so to many of them, than that which they would have to struggle with upon their native soil. But the sacrifice which Henry Martyn made was full and absolute." These remarks as far as they are general, apply, we apprehend, much better to Missionaries sent from England, than to our own. Yet may we not suggest the inquiry, whether the Directors of our Missionary Societies have not regarded a *willingness to be employed in their foreign service*, as higher evidence of fitness for the work than it really is? We know something of the difficulties and of the necessities of the case, and would speak with the utmost tenderness of all concerned in this most interesting work of charity. But the Missionary cause has gained such strength, and has

such powerful advocates that no fear ought to be entertained of injury from inquiries such as we propose. A strong feeling has been excited in relation to foreign missions, and it seems as yet to be fully sustained. It is possible, while this is so, to awaken a passion to be a Missionary; just as when that religious excitement usually termed a *revival* takes place, many conceive a passion to be ministers of the gospel. Now surely the mere *desire* to be a preacher, does not qualify one for the sacred office. So neither does a desire to be a missionary qualify a minister for the service. Particular preparation is necessary, or at least in the highest degree expedient. What attention is paid to this subject by the Heads of our various Theological Seminaries and the Directors of our missionary institutions, we do not pretend to say. All that we have in view is to turn the general attention to it, and to induce a full consideration of its importance. We are persuaded that the missionary work is just now fairly commenced; and that it is to go on, until the kingdoms of this world shall become the kingdom of our God and his Christ. And surely it ought to be the most earnest wish that every missionary may go out as fully as possible prepared for his office. But is this preparation made, when a young man, while he is going through his *ordinary* theological education, has the missionary passion awakened, and after hesitating whether he shall go to our own Indians, or to the Sandwich Islands, or to Ceylon, or to Palestine, comes to no settled conclusion until he is licensed to preach, and ready to offer himself?

Again: it is in vain to expect that a man who has a taste only for what we have called the poetry and painting of religion, will devote himself to a missionary life. He can best enjoy his religious pleasures, reclining on the soft cushion of his *church-sofa*, and listening to the chaunting of the church choir, the pealing of the organ, or the mellifluous voice and polished periods of a fashionable pulpit orator. Some feeling or principle of vast energy is necessary to carry a man away from his home, and all its charities, into the wild wilderness, and the haunts of savage men, or into the more loathsome abodes of civilized heathen, where all the most disgusting forms of vice meet him at every turn. Now it is indispensably necessary that a feeling of this sort, should be well examined and fully tried, before it is implicitly trusted. Should it be found connected with such sensibility of conscience, such habits of diligent and careful self-inspection as the extracts made above from Martyn's Journal, show that he possessed; then there can be no doubt. Let the mission-

ary go where he may, we have confidence that he will act a consistent part. But should the case be otherwise, it cannot be conjectured what course he will take, when his principle is brought to encounter the toils and privations of that manner of life, and when the powerful influence of a christian community is removed.

But the intellectual character and habits of missionaries is a matter of no small importance. Among civilized heathen, such as live in the East Indies, there are many men of much acuteness and subtilty, who will triumph over a weak and uninformed missionary. And even among the savage tribes, it will soon be ascertained whether he has a strong and penetrating, or a weak and confused mind. But these are matters too obvious to need illustration.

There is one point, however, connected with this subject, which certainly does require particular and immediate attention.—We mean the *sample* given of the taste and talents of missionaries in their Journals; which, by the way, are now regularly published and circulated through the christian world. We have before glanced at this subject, and we do think it necessary to touch it with a bolder and more determined hand.

The reason why these Journals ought to be communicated to the Directors of Missionary Societies is too obvious to be stated. But surely the desired information is not afforded, when a Journal is little more than a memorandum of work from day to day. Indeed the Directors ought to know that the missionaries do not become lazy and idle; and for this purpose it may be well enough for these statements of days' work to be made. And is nothing more required? Do not the Directors need a great deal of local and particular information; information concerning the peculiar habits, customs, relations, and interests of the people among whom the missionaries labour? Do they receive this and keep it to themselves? Assuredly not.

But others besides the Managers of these institutions look to the Journals of the Missionaries for important information. An intelligent student of Divinity, designing to devote his life to the missionary cause, would, we should think, turn eagerly to these communications that he might learn how to direct his studies, and regulate his habits, while preparing for his destined course. But really, as far as we can see, the Diary of any pious family removing to the West, and settling in the wilderness would afford information about as

valuable as the Journals which are circulated, as was remarked, monthly or weekly through the christian world.

Moreover; the effect which these communications are calculated to produce on the public ought to be well considered. It is most desirable that they should be of such a character as to gratify the liberal curiosity of cultivated minds, and afford improvement to the great class of ordinary readers. We can easily conceive of a Missionary's Journal, that would be perused with the utmost eagerness by all classes of readers. The Missionary sees many things new in the appearances of nature, in Botany, in Natural History, in heathen man, whether savage or civilized. Notices of these by the Herald of mercy, writing under the excitement produced by new impressions, and associating every thing with the great objects of his high calling, would gratify all of every taste and every age. The interest that is taken in the missionary cause would be rapidly increased. Common readers would be informed, men of taste and science would be gratified, and all would concur in supporting institutions that ministered to their profit and pleasure, and to the eternal advantage of the poor heathen. Instead of this we find the Quarterly Reviewer, who professes to be a friend to the missionary cause, complaining thus on this subject—"When we expect information on some interesting topic of history, literature, science or philosophy, he [the Missionary] more than disappoints—he pains us, by triumphing in his own indifference on these subjects, and declaring that nothing can occupy his attention, but the main object of his Mission, and the glory of God! Surely it is no sin, it is nothing incompatible with his sacred calling to be, and to appear to be a naturalist, a scholar, or a philosopher. It is no crime against the simplicity of the gospel to advance the cause of truth by making observations upon the manners, the customs, or the antiquities of the people among whom he is residing. It would not be distrusting the Most High to employ human means of conversion, and to facilitate the grand task, by showing how advantage may be taken of the existing character and peculiarities of a people, and how they may be made subservient to the designs of Providence."

This is a just expression of the feelings and views of numbers in every country where Missionary exertions are made: and of numbers, too, who have no little influence in society. Certainly due regard ought to be paid to them; and their reasonable expectation should be satisfied. We dwell on this subject; because we are devoted to the Missionary cause; and

to the general cause of improvement. And really we think it high time that they who have it in their power, should take this subject up, and consider according to its importance. Let us suppose that a man of enlarged views and cultivated taste, hearing much of missionary efforts, should sit down to read the Journal of a Missionary sent from Andover or Princeton, and should find such memoranda as we have before mentioned: let us also suppose him to have read the *Entertaining and Edifying Letters (Lettres Curieuses et Edifiantes)* of the *Jesuit Missionaries*, and that he should institute a comparison between the two.—What would be the effect? Surely one every way unfavourable to the Protestant Evangelist. We know very well that the man, who in imagination follows the missionary at every step, with ardent wishes, and longing hopes, and fervent prayers, associates the daily and most ordinary operations of the missionary life with his own powerful feelings; and reads of his gathering sticks, and cutting down trees, and building log cabins, with lively emotion. But it is not so with others. And there is reason to fear that the detail of these secondary and comparatively trifling things will not always sustain these lofty feelings. But it is these feelings, which, humanly speaking, sustain the cause.

Besides, some regard ought to be had to the effect of Missionary intelligence on the taste and intellectual habits of the great body of professing christians. They read it with eagerness. And what is read habitually in this way, will exert an influence not to be despised. According to its character it will elevate and refine; or it will do the reverse. *Let him that readeth, understand.* And let measures be adopted to awaken and support an interest in favour of missions among the more cultivated orders of society, as well as among plain and humble Christians.

For the Ev. and Lit. Mag.

CHRIST THE OMNISCIENT GOD.

MANY centuries ago there appeared a person in the land of Judea named Jesus of Nazareth. He was "a man of sorrows, and acquainted with grief;" led a suffering life, and finished it by an ignominious death on the cross. Now we maintain, as the Christian church has always held and maintained, that this person was the eternal Son of God, equal in all glory with the Father. A singular and adventurous

proposition, doubtless! We do not expect nor wish any one to receive it as true without ample demonstration. To avowed infidels we say that it appears far easier and more reasonable to every candid inquirer to believe the divinity of Jesus Christ than to reject the bible as a wicked imposture. To those who profess to reverence the bible as a revelation from God, we say that this doctrine, amazing as it is, stands inscribed as with sunbeams on the pages of that sacred volume. In the very first sentence of the whole book we find a phraseology,* clearly implying a plurality of some kind in the unity of the divine nature. As we proceed, we are continually meeting with fresh accessions of evidence that there is a threefold personal distinction in the one Deity; and at length the mysterious incarnation of the second of these divine persons shines forth, as a fact, in full lustre. This paper shall exhibit one out of a multitude of proofs of the true and proper divinity of our Lord Jesus Christ.

That God searches the hearts of all the children of men, intuitively and perfectly, is a truth constantly asserted in the scriptures, and will be denied by none but those who refuse to admit that there is a God. And indeed it is impossible to conceive of his complete moral government over the universe without first ascribing to him this all-searching knowledge. But the proposition is sometimes laid down in a manner which calls for our peculiar attention. Turn to Jer. xvii. 9. "The heart is deceitful above all things, and desperately wicked: who can know it?" By the way, here is a most awful delineation of the depravity of human nature. The prophet is not speaking of any uncommonly atrocious character among his countrymen, but uses the largest and most general form of expression: the heart, that is, every heart until it becomes effectually turned to God and holiness, is deceitful above all things, and desperately wicked. I will answer for it that those flattering philosophers or divines who compare the soul of man at the commencement of its moral career to a sheet of fair paper, equally susceptible of good or bad impressions, never thought of confirming their position by these words of the prophet Jeremiah. But to return. Who can know this most deceitful and wicked thing? The answer is, v. 10. "I, Jehovah, search the heart, I try the reins, even to

* [ברא אלהים את השמים, the Aleim created the heavens,† &c.]

† אלהים, translated, God, is plural; ברא, created, is singular.

give every man according to his ways, and according to the fruit of his doings." Here, I think, the great Jehovah not only asserts his ability to search the heart, but claims it as his prerogative, his exclusive power, so to do. And I add that as I am to know, so far as may be, the God of heaven and earth by his attributes, I perceive none of them by which I may better recognize him than by this. If a creature could be found, qualified thus to search the heart and try the reins of every man, all my ideas of Deity would be thrown into confusion and darkness, or rather, would be utterly destroyed. But the language of Solomon, in his exquisite prayer at the dedication of the temple, clears this matter of the possibility of a doubt. 1 Kings viii. 39. "Hear thou, —— and give to every man according to his ways, whose heart thou knowest: for thou, even THOU ONLY, knowest the hearts of all the children of men." Having surveyed these texts, let us now look at the words of our Lord Jesus Christ addressed to "the angel of the church in Thyatira;" Rev. ii. 23. "I will kill her [Jezebel's] children with death; and all the churches shall know that I am he who searcheth the reins and hearts: and I will give unto every one of you according to your works." Is not this language evidently borrowed and copied from such passages of the Old Testament as have been already cited? Does not Jesus Christ here claim a power and a glory which have been expressly appropriated to Jehovah alone? And is not the inference absolutely inevitable, that Jesus Christ is Jehovah? Yea farther, and it deserves special remark, he says, "all the churches shall know that I AM HE who searcheth," and so on: as if he had said, there is but one Jehovah who does or can search the reins and hearts, and it shall be fully known that I am he. Finally, as we are assured that the Father hath committed all judgment to his Son, even the judgment of quick and dead at the last day, we must conclude that the Son of God is omniscient, that he is God in the highest sense of the title. For if there is any thing which we are warranted to say that omnipotence itself cannot do, as implying palpable impossibility and self-contradiction, we may well pronounce it impossible that the final judgment should be committed to any finite being whatever.

Those who have often seen the argument which is here exhibited will be pleased to let it pass for the benefit of others, who have hitherto applied their minds less carefully to the subject. Behold then, honest Christian reader, a specimen of those numerous proofs of your Saviour's divinity upon

which you are sometimes invited to trample with contempt. We are required to despoil our Immanuel of the divine grandeur of his character, and reduce him,—I tremble while I write it,—to our own poor level, as the Son of Joseph and Mary. And why is this urged upon us? Simply because we, who are baffled in attempting to explain the growth of the meanest blade of grass, or the life of the most diminutive insect, are unable to explain the doctrines of the trinity and the incarnation. Did the Bible teach us that Jehovah is three in the same respect that he is one, I know it would be impossible for any rational mind to believe such a manifest contradiction; and in that case my conclusion would be, let us become—not Unitarians, but downright and entire Deists at once. But the truth is, that the Bible does not contain, nor does any Trinitarian upon earth adopt the absurdity which I have mentioned. We say, with the scriptures, that there is one God and no more; and that in the one God, there are three coequal persons, Father, Son, and Holy Ghost, distinguished from each other by personal attributes and agencies: but how far the personal distinction extends, and how the three persons are one God, we do not pretend to know or expound. God himself knows these things; and he alone, in my opinion, can grasp them with a perfect knowledge.

MELANCTHON.

LITERARY FUND OF VIRGINIA.

ACCORDING to promise, we resume our remarks on this subject; and we do hope that our readers will think it deserving of their most serious attention.

It is now generally conceded, that the plan which has been adopted for the education of the poor, will not succeed. The reason is obvious: it makes no provision to secure that careful inspection and vigilant superintendence, which are indispensable to its efficiency. In a course of education, some person ought to supply the place of a prudent and affectionate parent. But the School Commissioners will not and cannot do it in relation to the poor; therefore it will be undone. If paying tuition fees were all, the only difficulty would be to raise sufficient funds. But every person, who has had much to do with education, knows that this is *not* all. We appeal to parents who send their children to School with an earnest desire that they may make a good use of the privilege. Every morning, there is a call on the parent's care *to get the*

child off to School in good time; every afternoon and evening, the parent by kind and stimulating exhortations *urges the young scholar to learn the lesson for the next day;* and frequently, there is a necessity to make the child feel as though it were under inspection and an object of care, *while on the way to School.* Who will do this for the poor children, whose parents know nothing of the value of learning, and care nothing for it? Will the School Commissioners? We know that they will not.—We know that in our sparse population they could not if they would.

But in the next place, we have shown that the nett amount appropriated to primary schools does not rise to more than one *fifth part* of what is actually necessary to educate, at the present prices of tuition, the indigent children of the State. Indeed if the whole $45,000 were annually expended in the best manner, only a very small part of the great object proposed would be accomplished. It is utterly delusive then to talk of educating the poor, when almost nothing *is* done, and comparatively little *can* be done on the present plan.

In our last Number, a hint was dropped respecting the effects of this public charity. This subject requires profound consideration. And we do beseech the legislators of our country to weigh it well. Our system of poor laws, in general, was borrowed from England. The system there hangs like a dead weight on the body politic, and enfeebles many of its vital powers. There is some reason to fear that we are binding a similar burden on our own shoulders. This is certain, that, whenever a fund is set apart for the poor, they, in a little time, instead of receiving it as a bounty, claim it as a right; and accustom themselves to depend on it with more confidence, than others do on their industry. Indeed it is not unusual for them to think it a very hard case, *that the fund is not increased, so as to enable them to live as much at ease as the rich.*

Now, when the improvident poor—and they are generally such in this country—when the improvident poor feel thus, a fixed and certain provision weakens the motives to industry and economy, and renders their condition still more wretched. It is immaterial whether this provision is made by the operations of nature or by human laws, the effect is much the same. The man who *knows* that he can procure a supply of fish or oysters for his dinner, will not cultivate the soil with the care and industry employed by him who has no other dependence. So with him, who knows that, if the worst comes to the worst, he can send his cart load of wood to market,

and buy *offal* and *whisky*. And so also with him, who is assured of a scanty pittance from the county levy. But in general, the parental affection, being one of the most energetic of all that reign in the human bosom, is one of the strongest incentives to exertion. Parents labour and live hard, that they may provide for, and educate their children. Of course a bounty from the State, which removes this care, by its direct operation is calculated to weaken motives to industry, which are deservedly reckoned among the most powerful. We do therefore most seriously doubt the beneficial effects of a fund applied exclusively to the benefit of the poor. We shall not now dwell on its influence as regards their independence of spirit and their reliance, under Providence, on self-exertion. This also deserves to be seriously considered. But we only glance at it, and pass on.*

The great object of the Legislature should be TO MAKE EDUCATION CHEAP, *instead of making it* GRATUITOUS. This would place it within the reach of all but absolute paupers; and at the same time produce a general interest in the subject. A knowledge of the fact, that the State, in the exercise of its parental care, had adopted measures to enable every industrious man to educate his children, would do a thousand times more to promote general education, than twice forty-five thousand dollars applied exclusively to indigent children. The primary school fund is wasted on an inefficient plan to educate paupers, while it leaves the general prices of education unchanged. The honest hard working man then, who is too proud to accept of the State's charity, has to scuffle on, and only half educate his children, while a large sum of public money is misapplied in a deceptious scheme of pretended charity.

* This reasoning may, perhaps, be thought by some to go against the gratuitous instruction of Sabbath Schools, as well as the establishment of a charity fund for the education of the poor. But it is not so. The difference is the same that exists between the voluntary charity which flows from benevolence, and that cold hearted almsgiving which is exercised according to law. In this last case, it is the permanence of the provision which works injury, by producing a reliance on it instead of dependence on industry and care. But in the former case, there is too much uncertainty to generate this dependence; and at the same time, there is an interchange of kindly offices which gives to the charitable an influence over the poor, that may be employed greatly to their advantage. The case is the same in Sabbath Schools. And their uniform effect is, to raise the character and improve the morals of the poor. It is, we repeat, incomparably the cheapest and most efficient method of affording instruction to the indigent that ever has been devised.

But let the reader descend from these general views to particulars. And now it is undeniable, that in the Southern States education costs more than it does, perhaps, any where else in the world; certainly more than in any other part of our country. We have stated the average price of tuition at $10 *per annum*. But this is the real price only in Schools of the lowest order, to which indigent children uniformly are sent. In Schools of higher rank, prices range in the country from $15 to $30; and in town from $30 to $60 a year. But while this is the case, it is equally true, that in no civilized country perhaps in the world, are good teachers more rare, or less encouraged. And the reason is plain; the demand for them is not regular and steady; they cannot calculate on permanent employment. Of course, few or none devote their lives to the work. And most of the tolerably reputable and decent Schools are conducted by young men, whose only object in teaching is to procure money to enable them to study a more respected if not a more profitable profession. Hence, they set themselves up to the highest bidder for the time: and hence, also, parents, unable for any length of time to support the expense, cut short the course of their children's education. *To have good teachers and cheap tuition, we must have permanent Schools.*—These remarks show the high importance of that part of our plan, which recommends the establishment of regular Academies in all parts of the State.

These institutions sufficiently endowed would cheapen the price of education, in several ways. 1. They would afford a considerable portion of the teachers' salary; and of course there would be less necessity for high fees. 2. They would increase the number of scholars; and the more scholars a teacher has, the cheaper he can afford to work. 3. They would turn out many men capable of conducting ordinary Schools very advantageously; and thus by competition reduce the price of instructing.

With these remarks before him, let any man who can make the ordinary calculations of Arithmetic turn to the last Census of Virginia. He will there see that the number of persons of sixteen years and under, in the State, amounts to nearly 300,000. It is not too much to say, that one half of these ought to be at School. The annual expense of their tuition at the very lowest price fixed on for an average, would be fifteen hundred thousand dollars! But it is not fair to make the *old-field-school* price a standard for calculation. We are persuaded that an average formed on the prices of all the Schools would amount to more than $20. But to avoid excess,

let this be assumed as the correct average; and it follows that the people of Virginia ought to be paying at least three millions of dollars annually for education. A reduction of this average *one third*, would be a saving of one million every year; and so of a reduction in any other proportion.

This lessening of tuition fees would not be felt or regarded by the rich, or the extreme poor. But it would operate most materially to the advantage of the great body of the people; we mean those in moderate circumstances, who are resolved to maintain their independence, and educate their children in the best way they can. It would enable many to give three years' schooling, when now they can give only one or two. And, bringing the opportunity of employing good teachers within the reach of a much greater number, it would greatly extend really good education among the mass of the people. Its advantages in this way would be incalculable.

And it deserves consideration, that it is the people in moderate circumstances, from whose pockets the literary fund was chiefly derived. In all reason and justice they ought to receive immediate advantages from it. And this, we think, might be the case to an unmeasurable extent, if the primary school fund were appropriated to the endowment of respectable academies in all parts of the State.

Let another calculation be submitted to the plain good sense of the people. We suppose that a substantial brick building, fully sufficient for the purpose of an Academy, and which would, with trifling repairs, last sixty years, might be built for $2000. Let this sum be divided among 10,000 persons, the number proposed to be included in an academical district, and it quotes 20 cents per poll—twenty cents for sixty years! But let us suppose, (and the supposition is justified by the late census) that among these 10,000 persons, there are 1200 children who ought to be at school. The bare tuition fees of these children, if sent to competent instructors, would annually amount to $24,000; and to half that sum at the *old-field-schools*. But let the Academy be erected, and a permanent appropriation made for its support, on condition that the tuition fees should not exceed $10 *per annum*. This would at once fix the price; and by reduction might save to the people of that district $12,000 *per annum*. We know very well that in our country not one half, nor even one third of the children could, without being boarded from home, attend the Academy. Still, however, they would be abundantly compensated by the reduced price of teaching; and the certainty that in a few years, from their own institution, an abundant supply of

teachers might be procured. Let these conclusions be applied to the whole period (60 years) during which we have supposed that the Academy would stand—the result is truly astonishing—$720,000 saved to the people of one district in the single article of education, by a single contribution of about 20 cents! Suppose that our results are too great by one half—a supposition that we are by no means willing to admit—a saving of $6000 a year, or $360,000 in sixty years is no trifle.

But here we wish to guard against any misapprehension of our reasoning. We do not suppose that if the experiment were made, the result would come out exactly as we have stated in figures; for we know the wide difference between theory and practice. The whole of our argument aims at this conclusion, and we feel warranted in making it with confidence, *that the establishment of Academies in the manner proposed, one for every* 10,000 *souls, would bring the means of obtaining a good education within the reach of the great body of the people, and thus prove an immense advantage to them.*

There is another remark to which we invite the most serious attention of our readers. There is perhaps no country in the world of equal degrees of civilization with that of the Southern States, where there are so few objects of local attachment. The churches where our forefathers worshipped have been totally demolished, or are the residence of owls and bats; the graves of our ancestors have been ploughed up; the School-houses where we learned the rudiments of education, have long since rotted down; the old oaks under which we disported in the mirth of childhood, have been cut down; and the man of fifty looks round him in vain for objects associated with youthful pleasures and youthful endearments. Hundreds, who inhabit this great country, if asked where they were born, would have to answer, "We know not exactly the spot; but it was some where in that *piny* old field—or it must have been near the commencement of that deep gulley yonder." Now the effect of all this, is very unhappy. It makes a man hang loose to his country, and generates a migratory disposition. It dries up a copious source of innocent and exalted enjoyments, and disposes our countrymen to indulge in the pleasures of *sense* rather than in those of the intellect and the heart. And sooner or later it will exert its disastrous influence on the patriotism of our people. In this view of the subject, we do most earnestly wish that our Legislature, and that the Legislatures of the Southern and Western States, would adopt all the measures in their

power to promote *permanent* establishments. The zeal and piety of the *people*, will, we hope, in process of time, build up churches in sufficient numbers, and of durable materials, in which as their descendants pass along they may say, "There the hand of the man of God poured on us the emblem of our early consecration to our Father in heaven"—or, "There we were accustomed to sit and worship with our beloved parents—and those white stones yonder, mark the spot where their ashes are resting. Peace to their memories! They died the death of the righteous, and will partake of a joyful resurrection. May we live as they lived; and die as they died; and we shall meet in heaven!"—And the public spirit and wisdom of our Legislators, we trust, will aid in the erection of neat substantial Academies, which, seen by the passenger in the midst of embowering groves, will cause many a one, as he goes by, to recollect his youthful sports, and youthful friendships, his generous rivalries, and his honest intellectual triumphs; which, in a word, will awaken all the associations which are so precious to a heart of genuine sensibility. On this subject we appeal to our countrymen, and beseech them not to leave the land in its nakedness and barrenness; not to suffer it to continue any longer a tame uninteresting country, destitute of objects, which from their associations shall rouse feelings at once tender and lofty, and render still dearer the dear land in which we were born and the home where we were cradled and nurtured.

THE EVIDENCE AND EFFECTS OF THE GOSPEL.

[The following Tract, just received from a foreign correspondent, is so full of force and feeling that we are sure our readers will be well pleased to see it on the pages of the Magazine; and we pray God to bless it to the good of every one into whose hands it may fall.]

Friends and Countrymen,

You have long gloried in the name of *Christian!* The Bible—the Bible has been your religion! It has been the support of the aged, the guide of the young, the consolation of the sick, and the hope of the dying. Yet some men, more cruel than the wretch who robs you of your daily bread, would deprive you of this heavenly treasure. But will you, can you part with it?—Guilty and dying creatures as you are, can you part with that Word which tells you, "God so loved the world that he gave his only begotten Son, that whosoever

believeth in him might not perish, but have everlasting life!" Can you renounce that Saviour who says, "I am come that you might have life—I am come to seek and to save that which was lost?"

At the grave of your dearest earthly comfort, what do you feel when these words are pronounced, "I am the resurrection and the life?" Can you part with the hope they give you? In an hour of pain and sickness, can any consolation equal that which assures you that, "like as a father pitieth his children, so the Lord pitieth them that fear him?" Look around you, and see the miseries occasioned by ungoverned passions and unbridled lusts: and can you part with that heavenly book which turns the lion into a lamb—which teaches you to lay aside all malice, to be kind, tender-hearted, forgiving one another; to love the Lord your God with all your heart, and your neighbour as yourself?—This is the Bible, that you are called by some to give up.

They tell you it is not true; but is there any thing in the Gospel that appears like a cunningly devised fable? Can you suppose that the Apostles invented the story of Jesus? Can you believe them liars when they declare, "That which we have seen, which we have looked upon, and our hands have handled of the word of life, declare we unto you?" Had not the story been true, would Peter have ventured to declare, in the presence of the Jews, "This Jesus hath God raised up, whereof we are witnesses?" And they not only published the truth, but wrought miracles to prove it; and those miracles were not done in a corner, but in the face of the world, in the face of enemies. Would they have suffered and laid down their lives in defence of what they knew to be false? Had it been a forgery, would not they and their story have perished together? Can you read their writings, so full of piety, simplicity, and benevolence, and think them false witnesses of God?

Read the LIFE OF JESUS—trace him from his cradle in the manger, to his cross and the grave, and then say, "Is not this the Christ?"

At his birth, angels were his *witnesses;* they brought the glad news from heaven, and sang, "Good-will to men." While the Son of God lay an infant below, his record was on high; for there appeared a strange new star which was his *witness* in heaven. The wise men of the East, were his *witnesses,* when they came from afar, and paid tribute—gold, frankincense, and myrrh, to him as King of the Jews. Simeon and Anna in the Temple, by the spirit of prophecy, *witnessed*

to the holy child Jesus; and the Doctors, with whom he disputed at twelve years old, were his *witnesses* that there was something in him more than man. At his baptism, the Father and the Spirit *witnessed* to the Son of God: they told the world that this was the Messiah; the Father, by a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," and the Spirit, by descending upon him like a dove. His life was a life of wonders, and each of them *witnessed* to the truth of his commission, and to the divinity of his doctrine. Every blind eye that he opened, saw and *witnessed* Jesus. Every one of the dead that he raised, was his *witness*. Miracles attended him to the cross, and the grave opened, and made a passage for him to his Father's right hand. That salvation which began to be spoken by Jesus the Lord, was afterwards published by those that heard him: God himself bearing them *witness* with signs and wonders.

View the CHARACTER OF JESUS.—Is there any thing in him that looks like an impostor? Never man spake like this man. Read those gracious words, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." Well might he say, "To-day is this Scripture fulfilled in your ears." What was his language to the weary and heavy laden sinner?—"Come unto me and I will give you rest. Him that cometh unto me, I will in no wise cast out. Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."

To the poor he said, "Blessed are ye poor, for yours is the kingdom of heaven. Blessed are ye that hunger now, for ye shall be filled; he that cometh unto me shall never hunger, and he that believeth on me shall never thirst. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

When the lame, the blind, and the deaf crowded around him, did he turn away from them? No; he was the good Physician; he had compassion on *them*, and healed them all. He wept with those that wept. When he met the poor widow following her only son to the grave, he had compassion on *her* and said unto her, "Weep not;" and he raised the young man to life, and delivered him to his mother.—He went about doing good.

What was the temper he shewed? He was meek and lowly of heart. When he was reviled, he reviled not again. His language was, "Father, forgive them, for they know not what they do." He washed his disciples' feet, and then said, "I have given you an example, that ye should do as I have done to you."

In what beautiful parables does he teach you the compassion of your Heavenly Father! Read the parables of the Lost Sheep, and of the Prodigal Son, and you will surely say, "I will arise and go to my Father." Read the parable of the Pharisee and the Publican, and learn to be ashamed of every spark of pride in your heart.

Thus Jesus lived, and thus he taught; attend him to the CROSS, and see how he died.

Read his farewell discourse to his disciples; the heart must be hard indeed that is not melted by its tenderness and love. "Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Greater love hath no man than this, that he lay down his life for his friends; ye are my friends, if ye do whatsoever I command you. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." See him eating the last passover with his disciples; "With desire I have desired to eat this passover with you before I suffer." See him giving the kind memorials of death; "Do this in remembrance of me." Thus he parted with his beloved friends, and went to drink the bitter cup of suffering. In these words read the agony of his soul, and his entire resignation to his Heavenly Father's will: "O my Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done."

See him brought as a lamb to the slaughter, or as a good shepherd giving up his life for the sheep; wounded for your transgressions, bruised for your iniquities, that by his stripes you might be healed. See his mourning over sinners, praying for his murderers, granting pardon to the dying penitent, and then crying out, "It is finished! Father, into thy hands I commend my spirit." While you thus behold the Lamb of God that taketh away the sins of the world, are you not ready to cry, "Worthy is the Lamb that was slain, to receive honour, and glory, and blessing?" Follow him to the tomb, "and see the place where the Lord lay."

SEE HIM RISING FROM THE GRAVE, "the first fruits of them that slept;" and rejoice in that promise which says, "Because I live, ye shall live also. I ascend to my Father and to your Father, to my God and your God." After he had tarried some time on earth, conversing with his disciples, instructing them, opening their understanding, that they might understand the Scriptures, and promising the Holy Spirit to endue them with power from on high, he led them out to Bethany, and lifted up his hands and blessed them: and while he blessed them, he was parted from them, and carried up into heaven.

And now, friends, what think you of Jesus? Are you tempted to leave him? He says to you, as he did to his disciples, "Will ye also go away?" Do not your hearts reply, "Lord, to whom should we go? Thou hast the words of eternal life. No, we will not leave thee: though the doctrine of the cross may be to some a stumbling-block, and to others foolishness, we will esteem it the power of God, and the wisdom of God. Blessed Jesus! thou art the Sun of Righteousness, we will not leave light for darkness; we feel our guilt, and we need such a High Priest to make atonement for us. Our corrupt natures need the sanctifying influence of thy grace; our weak natures want the assistance of thy good Spirit; our dying natures want all the hope thou hast given us of life and immortality! No, we cannot leave thee—amidst all the sorrows and temptations of the world, we will look to thee, who hast endured the cross and overcome the world. Thou art the Captain of our salvation, and by thy grace we will follow thee till we overcome, and sit down with thee on thy throne, even as thou hast also overcome, and sat down with thy Father on his throne."

After the delightful view we have taken of the Gospel of Christ, are you not resolved to hold your Bible fast? Yes, you are determined still to bear the name of Christian. But the *name* of Christian will not save you; the Gospel must be wrought into your hearts, or it will not be your comfort in life, and your hope in death. You must feel it as the power of God to your salvation. If this Gospel has created you anew in faith, and hope, and holiness; if it has turned your heart from earth to heaven, and subdued the sinful inclinations of your nature, surely this will be a sufficient proof to your own soul that this Gospel is divine. Why have so many disgraced the Gospel they profess? Why do others turn their backs upon it, and renounce it? It is because they never were Christians indeed; they never felt its power—the Gospel,

wrought into your hearts, will be your best defence against the arrows of infidelity.

Whatever may be your situation in life, you may meet with some so profane as to treat the Gospel with contempt, or endeavour to banter you out of it with a jest or sneer. Should they ask you, "How do you know that Christianity is the true Religion? What evidence have you that it came from God?" It will be a poor defence indeed to say, "It is the religion of our country, and we were born and bred up to it." You may not be able to defend your religion with the tongue of the learned; but you may glory even in the face of Infidels, and say, "I am not ashamed of the Gospel of Christ; for it is the power of God to the salvation of my soul. It has softened my heart to repentance; it has changed my sinful nature; it has relieved my conscience under a sense of sin, and given me a solid hope of pardon; it has laid the foundation of eternal life within; and can I be laughed or bantered out of this Gospel? Though I am not able to solve all the difficulties in the Bible, or prove that every word or syllable of it is divine; yet I am well assured that the doctrine which has had this powerful effect on my soul, must come from God; it is the sense of Scripture, and not the mere letter of it, on which I build my hope. I am thankful for the learning that defends my Bible from the attack of Infidels; but blessed be God, my faith and hope are not built upon particular translations, or single texts, but upon the sum and substance of the Gospel; every translation contains this blessed truth, that 'Christ Jesus came into the world to save sinners;' every translation encourages my hope, and tends to sanctify my heart."

Should a philosopher pretend to prove that bread is not wholesome, or that water is useless to allay thirst, I may boldly maintain the happy use of bread and water, for I am daily nourished by bread, and my thirst is perpetually quenched by water. The quibbles of logic against the experience of a true Christian, are but as darts of straw and stubble against the scales of Leviathan. No, I cannot part with the bread that gives life to my soul.

They tell me there are mysteries in my religion, but this does not weaken my faith: the kingdom of Nature has its mysteries: and why should not the kingdom of Grace contain some doctrines that my weak reason cannot fully understand? The child does not understand all that is done by a kind father for its future good. I am in the infancy of my being, and can know but little of God in his ways of providence or of grace. But he has revealed enough to convince me of his

faithfulness and love; and I can trust my Heavenly Father, that what I know not now, I shall know hereafter. I know in whom have I believed.

Let us now look back upon ourselves, and ask what testimony we have given to the glory of the Gospel, to the truth of the Religion of Jesus. Do any hold the truth in unrighteousness? Oh that they would consider that they are enemies to the cross of Christ. An unholy follower of the holy Jesus! —better far to be an unholy heathen; for it will be more tolerable for even such in the day of judgment. We might say, "rather than walk unworthily of the Gospel, renounce the sacred Name for ever;" but we would rather lead you to that Saviour whose arms of mercy are open even for you: he can pardon even the wretch that wounds him. "Wash ye, make you clean, put away the evil of your doings, cease to do evil, learn to do well," and "though your sins be as scarlet, they shall be white as snow;" then shall it be said, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Would you honour, would you propagate the Gospel? Let that eternal life which is wrought in your soul by this Gospel, express itself in all your outward behaviour among men. When men behold your faith and holy fear, your zeal for God, your delight in his worship, your gentleness, meekness, and kindness toward your fellow-creatures, your desire of their salvation, and readiness to deny yourselves for their good; they will be won to the belief of the same doctrine, and the practice of the same duties.

Is the Gospel the word of life to your souls? Then hold it fast; bind it to your hearts; take it into your closets, and read it as your charter for eternal life; pray over it till you feel it—till you are transformed into the image of Jesus; hold it forth in your lives, in your tempers; be ye the epistles of Christ, known and read of all men.

ON THE EFFECTS OF DISTRIBUTING THE BIBLE.

THAT consummate scholar, Sir William Jones, has said, "The collection of Tracts which we call from their excellence, THE SCRIPTURES, contain, independently of a divine origin, more true *sublimity*, more exquisite *beauty*, purer *morality*, more important *history*, and finer strains both of *poetry* and *eloquence* than could be collected within the same

compass from all other books that were ever composed in any age or any idiom."

Such a testimony from such a man deserves regard. To illustrate the several particulars which it embraces, would require a volume. It is my purpose, in this communication, to offer a few remarks with the view of giving a direction to the thoughts of the reader on this interesting subject.

In a course of liberal education, it is judged expedient if not necessary to make students familiarly acquainted with the fine models both of thought and composition, which antiquity has left as a rich legacy to modern times. There is a chaste simplicity in the style, and a grandeur in the conceptions of the old writers, well calculated to purify the taste and enlarge the mind of the diligent reader. And it is particularly remarkable, that of the men who have attracted public notice by the splendour of their talents, those who have been deficient in classical education, have been also deficient in taste. Their brilliant imagery is so mixed and made up of so many ill-assorted parts, that when faithfully pictured off by the imagination, it presents either the strangest and most ludicrous caricatures that can be imagined, or monsters as deformed and shapeless as ever tossed their boney arms and reared their headless trunks over the bed of a delirious dreamer. The brilliancy of this imagery at first dazzles the eyes of the common observer, and he sees nothing but one blaze of intense brightness. In a little time however this is removed, and the whole *thing* looks like a picture frame made of *pine*, with the gold leaf rubbed off. In this way many a man has been much admired, and soon forgotten. And it is owing to the prevalent neglect of a *thorough* classical education, that our orators and writers display so much of the false taste, remarked by foreign critics.

The value of the exquisite models furnished by men of true taste and real genius, has been appreciated by sound thinkers in every age. The advice of Horace respecting the Greek writers is well known to every scholar. And the course of education pursued at all the old and respectable institutions of learning in the world, shows the general opinion of all whose judgment deserves to be respected. The reason for this opinion, at least in part, is very obvious. We are imitative creatures, and we readily adopt the modes of thinking, and the habits of feeling of those with whom we associate. Now long continued familiarity with the best writings of the greatest men in the world, is well calculated to produce the same effect.—Besides, there is a stimulating virtue in genius.

If any one has a spark of that heavenly fire in his bosom, it is sure to be kindled when he comes in contact with a highly gifted man. Genius is like the sun, which quickens every thing it shines on, but the barren clod and the impenetrable rock. It is a great thing then, to make the young well acquainted, from earliest life, with the productions of men, who, endowed with the rarest gifts of heaven, have expended the whole force of their mighty minds on writings destined for immortality.

But it falls to the lot of only a favoured few, to enjoy the advantages of academic life, to treasure their memories with the stores of ancient learning and the discoveries of modern science.

O fortunatos nimium si sua bona no'rint!

Too happy their lot, if they knew how to appreciate their privileges! But while these things are so, there is reason to rejoice that the active benevolence of Bible Societies is carrying that best of books into every poor cabin, and every log-school-house in the country; and that with all its true sublimity, its exquisite beauty, its pure morality, its important history, its fine strains of poety and eloquence, it is made familiar to the scholars in ten thousand Sabbath Schools. Let it be admitted that the opinion of Sir William Jones is correct; and let any one capable of judging, consider the effect likely to be produced by the Bible on the intellectual condition of the rising generation; and if he has a heart susceptible of rejoicing in the happiness of his *kind* and in the elevation of the human character, he will say *God speed!* with all his heart, to these efforts of benevolence.

But there is a consideration of very great importance which deserves here to be taken into view. The moral tendency of many of the master-pieces of antiquity is, to say the least, very questionable, and ought to be watched with great vigilance. The poetry of the *wonderful Greek* is calculated to nourish a fierce and warlike spirit; and the inimitable odes of Anacreon and Horace to awaken or strengthen some of the most dangerous propensities of the young. The ancient Mythology too, while it is enchanting to the imagination, is, likely to destroy the mental purity of the student. Indeed there cannot be too great caution employed in the use of these means of intellectual improvement. But the case is widely different with the Bible. The sublimity there displayed, is moral sublimity of the highest order; the beauty there unfolded, is the beauty of holiness; the morality taught, breathes heavenly purity; the history, is a history of

the providence of Almighty God; the poetry celebrates the Eternal Majesty of Jehovah, and the achievements of infinite power directed by infinite love; and the eloquence employs its magic in rebuking and confounding vice, or delineating the character and describing the rewards of true virtue. In a word, the Bible sets before us what is grand and glorious in infinite excellence, what is hateful in vice, what is lovely in goodness, what is desirable in heaven, and terrible in hell. And the whole is made to bear on the human heart, to restrain bad passions, to rouse to deeds of benevolence, to refine and elevate the human character.

The Bible exerts a greater moral influence than all the other books in the world. And if the testimony more than once referred to, ought to be received, its influence in rousing the understanding and improving the taste is transcendent. On every account then, the people of this country ought to favour the attempts which are making to carry the Bible into every dwelling in our land.

But obviously, the mere possession of this treasure cannot enrich the mind. It must be employed. To induce the old to make a right use of the Scriptures, is almost a hopeless undertaking. What can be done in this way, ought indeed to be done. But our hopes and efforts must be directed chiefly to the young. By means of Sabbath Schools, much may be effected in improving the minds and bettering the hearts of the rising generation. The *cheapness* and *efficiency* of this charity ought to recommend it to all. Its happy effects on all who are engaged in it, furnish the strongest motives to persevering zeal in its support. Its *liberal character* ought to win the favour and ensure the confidence, of every class of Christians. *The Bible* is emphatically the Sabbath School book; and the high object of the institution is to make men good citizens here, and fit subjects of the kingdom of heaven hereafter.

This is the season for opening Sabbath Schools in the country. LET CHRISTIANS AWAKE AND DO THEIR DUTY.

EXTRACTS FROM CHAUCER.

MANY of our readers have, no doubt, often heard of the changes which take place in living languages, without having had an opportunity of observing them. This is a curious subject, and worthy of the attention of all who are engaged in the study of Philology. The English language has undergone

many and great changes; concerning some of which, it may well be doubted whether they deserve the name of *improvements.* Indeed we are inclined to think, that whatever may have been gained in neatness and elegance, has been lost in richness and force. He who would fully master the English tongue, and know the extent of its resources must go back to the old writers; and turn them over by day and by night.

But on this subject we cannot enter at present. It occurred to us that many readers of the Magazine might like to see how the English language was written by the most distinguished scholars and greatest men, four hundred years ago. Chaucer is believed to have been born in 1328 and to have died in 1400. He is called, and justly too, *the father of English Poetry.*

The following is a specimen of his prose style:

Extract from the "Remedy of Anger."

A Philosophre upon a time, that would have beten his disciple for his gret trespass, for which he was gretly meved, and brought a yerde (rod or staff) to bete the child, and when this child saw the yerde, he said to his maister; "What think ye to do?" "I wol bete thee" sayd the maister, "for thy correction," "Forsoth" sayd the childe, "ye ought first correct yourself, that have lost all your patience for the offence of a child." "Forsooth," said the maister all weping, "thou sayest soth (true): have thou the yerde, my dere sone, and correct me for min impatience." Of patience cometh obedience, thurgh (through) which a man is obedient to Crist, and to all hem (them) to which he ought to be obedient in Crist. And understand wel, that obedience is parfite (perfect.) whan that a man doth gladly and hastily, with good herte entirely, all that he shuld do. Obedience generally, is to performe hastily the doctrine of God, and of his Soveraines, to which he ought to be obeisant in all rightwisenesse."

The following is a *sample* of Chaucer's poetry:

Extract from "A praise of Women."

1. Altho thee (*a*)list of women evill to speak,
And sain of (*b*)hem worse than they deserve,
I pray to God that (*c*)hir neckes to break,
Or on some evil death (*d*)mote (*e*)tho janglers (*f*)sterve,
For every man were holden hem to serve,

(*a*) *It pleaseth.* (*b*) *Them.* (*c*) *Their.* (*d*) *May or Might.* (*e*) *Those.*
(*f*) *To die or perish.*

And do hem worship, honour, and servise,
In every manner that they best could devise.

2. For we ought first to think on what manere,
They bring vs forth, and what pain they endure
First in our birth, and (*a*)aith fro yere to yere
How busely they done their busie cure,
To keep us fro every misaventure
In our youth whan we have no might
Our selfe to keepe, neither by day nor night.

3. Alas, how may we say on hem but wele,
Of whom we were fostered and (*b*)ybore,
And ben all our succour, and ever true as stele,
And for our sakes full oft they suffer sore,
Without women were all our joy (*c*)lore,
Wherefore we ought all women to obey
In all goodnesse, I can no more say.

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4. For this ye know wel, though I would lie,
In women is all trouth and stedfastnesse,
For in good faith I never of hem (*d*)sie.
But much worship, bountie, and gentilnesse,
Right comming, faire, and full of meeknesse,
Good and glad, and lowly I you ensure,
Is this goodly angellike creature.

5. And if it hap a man be in disease,
She doeth her businesse, and her full paine
With al her might, him to comfort and please
If fro his disease she might him restraine,
In word ne deed (*e*)ywis she woll not faine
But with all her might she doeth her businesse
To bring him out of his heavinesse.

5. Lo what gentillesse the women have,
If we could know it for our rudenesse,
How busie they be us to keep and save,
Both in (*f*)heale, and also in sicknesse,
And alway right sorrie for our distresse

(*a*) *Afterwards.* (*b*) *Born.* (*c*) *Lost.* (*d*) *Saw.* (*e*) *Certainly.* (*f*) *Health.*

In every manner, thus shew they (*a*)routh,
That in hem is all goodnesse and trouth.

In every age, enlightened and generous men have written in praise of women. But whether the old poet does not carry his gallantry a little too far, when he requires *universal obedience*, may admit of doubt. Certainly, he felt that he had gone quite far enongh. "I can no more say" quoth he.—I trow not; for it is not easily comprehended how more could be required than that men should obey *all women*. Probably it is a poetic license; and therefore not to be interpreted too strictly. The precept will be fulfilled we suppose if every man will obey his own wife.

To the Publisher of the Evangelical and Literary Magazine.

THE TWO FAMILIES.—LETTER I.

SIR,—My pofessional business has frequently led me into different parts of the country, and brought me into different circles of society. The things which I see and hear are noted, and made the subject of musings sometimes sad and sometimes gay. I have often thought of communicating my observations on life and manners to you, Sir, that, if you should think proper, they might have a place in the pages of the Magazine. Why these purposes have not before been carried into effect, it is of no importance to say. And whether any thing farther will be offered, depends on circumstances not now known. Should the following be approved, you may perhaps hear from me again.

Every man of sensibility and of simple uncorrupted feeling, lays the scene of his best enjoyments in the domestic circle. If he is a husband and a father, the home of his wife and children, *however homely*, has more charms for him than "The rich palaces to which the gay resort:" And if he is so unfortunate as to be a bachelor, the visions of domestic bliss occupy his imagination and fill his dreams. I shall not tell you and the public to which of these classes I belong—because that would be nothing to the purpose in hand. But after the assurance that my true state and real feelings have been expressed, you will not be surprised to learn, that whenever I enter a family, my first object is to ascertain what in that household corresponds with my ideas of domestic bliss.

(*a*) *Compassion.*

And here I must confess that very often things turn up very different from what the poets describe and a bachelor's imagination pictures. But don't suppose that I say this with a view to discourage matrimony.—It is the mode of peopling our country which I prefer to any other; and my benevolent object is to remove, if possible, every objection to the married life. In a word, sir, if I may venture to employ the language of the apostle Paul on such an occasion, and I think it serious enough to justify the use of scripture, "I would that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." After this, I have no occasion to say what I would have the young men to do.

I am afraid, however, that I am taking a round about way of coming at my object, which is, to point out faults in domestic life to be avoided, and measures which are to be adopted to ensure domestic bliss. Here, however, I do not mean to pry into any of the mysteries, or rail at any of the foibles of *fashionable life.* This lies out of the range of my observation. And indeed—you must pardon me, sir, for saying so—I scarcely think it worth my notice. At all events, I will leave this game to the curiosity and the pursuit of your spruce city wits and satirists—*if you have them.* My observation lies among plain country folks; and it is for the benefit of the great mass of the people that I write.

You shall have an account of two families in humble life, with which I incidently became acquainted, and which, I dare say, may be regarded as samples of their kind. You may rely on the correctness of my representations, and yet you need not fear giving offence by personality; for the scenes which I shall describe lie far enough from the theatre of your observation.

A. is a citizen in the county of ——, living on a tract of about three hundred acres of rather thin land, with a wife, a houseful of children, and a few poor negroes. He reads with difficulty and writes with still greater; and his wife is very little better taught than he. The population round him is sparse, and the difficulty of procuring a respectable school has been great. Of seven children, of which the oldest is about sixteen, only three are able to spell: not one of them can read so as to make reading a pleasure. You could purchase, at one of your city auctions, for 75 cents a lot of books worth more than all the good man possesses. Indeed I have never seen one of the family with a book in hand, except the Almanac, and that to look for the changes of the moon and to see what sort of weather was to be expected.

In both A. and his wife, one may see a curious mixture of character.—Something of the frank hospitality of the old Virginian, mingled with an appearance of *closeness* and *sharpness* produced, no doubt, by the difficulty of *making both ends of the year meet.* And in their countenances there is an alternate expression of good humour and irritability, which strikes one very strangely. They were, as I judge, naturally well disposed people; but having been subjected to no regular moral discipline, and being accustomed always to say just what they thought, and act as they felt, they have been brought into the state of mind indicated by the expression of their countenances. When nothing unpleasant occurs, they are good humoured and affectionate—but easily provoked by any thing provoking, and ready enough to give utterance to their feelings.—*But Mrs. A. will always have the last word.*

The children are untaught and undisciplined; indulged when their parents are in their pleasant mood; and handled pretty roughly when they are not. In the whole management of them there is nothing like consistency. Sometimes, it is determined that they must be brought up to habits of economy and industry; that the girls must sew and spin, and the boys plough and hoe corn; and for the time they are tasked to work hard enough. Again, it will never do for them to be treated like *negroes*, and they are allowed to indulge freely their own inclinations. This has brought the children to think *work* the great *evil*, and *frolic and play* the *chief good* of life. Unaccustomed to restraint, they are selfish and eager after childish gratifications. Their intercourse one with another, is one of boisterous mirth or loud contention. Disputes often originate, as might be expected, from mere trifles; and the children, accustomed to hear conversation of no very gentle character between the father and mother, think themselves at liberty to maintain fiercely what they judge to be their own rights.

I find that neither my time nor paper will allow me to proceed farther at present. At a convenient season, you shall have the sequel—together with some of my speculations on that whole matter which in due time shall be brought before you, and if you please presented to the public. Sir,

Yours most respectfully,
RUSTICUS.

Communicated for the Evangelical and Literary Magazine.

LINES ON HEARING OF THE DEATH OF MR. and MRS. WINN.

Weep not for them—they have died
As such christians ought to do,
Ev'ry grace and virtue tried,
Tried and proved divinely true:
And these simple tears that flow,
Shew the weakness of your love;
Would you keep them here below,
Absent from their home above?

Now they rest—their warfare done—
On that savage shore they lie;
But, their crowns of glory won,
It was good for them to die.
Africa shall dress the sod
Where their mingled ashes sleep;
And their spirits—safe with God—
Can but smile to see you weep.

Religious Intelligence.

SIXTH REPORT OF THE YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK.

PRESENTED AT THE ANNUAL MEETING, ON MONDAY, DEC. 10, 1821.

Secretary, JOHN NITCHIE, Esq.—*Treasurer*, Mr. JONATHAN W. KELLOGG.

[Young Men of the South and West! see what the Young Men of other States are doing,—and go and do likewise. Aged Christians! let the zeal and activity of youth rouse you to more vigorous exertions.]

In the introduction of this Report, the Directors state the amount of receipts and expenditures during the year; express their obligations to individuals and societies for donations in money, Bibles, Tracts, and other religious pamphlets; and pay a tribute of respect to the memory of Mr. John A. Lent, late an efficient member of the Board, and of the Rev. Mr. Davenport, and the Rev. Mr. Searl, two of their former missionaries.

The receipts of the year, exclusive of a former balance of $113.61, are stated at $2375.77; and the expenditures, at $1575, leaving in the treasury a present balance of $914 38 cents.

Of the missionary labours detailed in the Report, we have prepared the following abstract:—

Number of Missionaries employed.

Nine missionaries have laboured in the service of the Society during the last year, seven of whom are still in their employment. In addition to these, the Board have recently appointed two other missionaries: the Rev. JONATHAN KITCHEL, Pastor of the Church in Bolton, on Lake George, and the Rev. JOSEPH LABORIE, the Pastor of the Church in Champlain. Mr. Kitchel is appointed to spend four months in destitute places in Warren County, and Mr. Laborie two months in those of Clinton County: in the vicinity of their respective pastoral charges.

Mission to the Counties of Niagara and Cataraugus.

In the month of June the Board received a very affecting application for missionary aid, from an officer of one of a number of destitute Churches in the counties of Niagara and Cataraugus, which had been formed by a missionary of the Connecticut Missionary Society, and which were mostly composed of Christian emigrants from that State. These churches, unable to support the Gospel, had been favoured with very little assistance, except from the minister who had organized them, but whose age and infirmities rendered it impracticable to attend to so extensive a charge. It was hoped, that if present aid were furnished, some of them at least, might under the Divine blessing, ere long, be able to support a minister themselves.

The Board did not hesitate to accede to their wishes, and in the month of October, they commissioned Mr. CHARLES FITCH, a licenced Minister of the Presbyterian Church, to preach among them for four months, giving them assurances of an extension of this term, should they manifest, on their part, a disposition to aid in the support of the mission.

☞ No communication had been received from Mr. Fitch at the date of the Report.

Mission to Oneida and other Northern Counties of New-York.

The Rev. JOHN DUNLAP has completed his fifth year in the service of the Society. Several communications have been received from him in the course of the year. On the 20th of April he thus writes, "In the midst of many discouragements, there are some things which tend to cheer my drooping spirits, in this wilderness.

Among the youth who attend the academy in this village (Fairfield in Herkimer county,) and who have been very profane and wicked, several have become serious, and some have entertained a hope; others are inquiring what they must do to be saved. I earnestly pray that the work may prosper, and look down all opposition."

In the same letter, he remarks, "The congregation in Western are anxious to settle a minister permanently, and have offered to, one 400 dollars a year. I rejoice that this church, which I planted four years ago, is able and willing to obtain the Gospel for themselves." In a letter of the 19th of June, he says, "I returned last week from a tour to the north-west. In some respects there is reason to mourn for the desolations of Zion; yet there is greater cause to rejoice for what the Lord is doing in that section of country where I am called to labour. The church I formed at Oswego Falls, of twenty-two members, is reduced, by emigration, to one half. The church at Constantia, also, is greatly reduced; but the residue of the members have united with a church four miles distant, where the Spirit of the Lord is at work, and several are bowed to the sceptre of sovereign grace. Western and Lee, are supplied for one year by Mr. Long, who is well esteemed, and, I hope, will be settled there. The church in New-Haven, which I formed three years ago, and which then consisted of twelve members, is now increased to about seventy. They also have a minister settled temporarily. The infant churches in Florence, Redfield, Orwell, Sandy Creek, and Richland, stand in great need of ministerial aid. The church in Vienna, which I formed three years last June, consisting of twelve members, is now increased to fifty. In Williamston I found a serious attention to religion; sixteen have obtained a hope, or are inquiring after salvation. In one family, both parents, two sons, two daughters, and two sons-in-law, are the subjects of the work, and have obtained a hope. They are poor in the world, but happy and contented.

On the 27th of October, Mr. Dunlap proceeded on an exploring tour through the destitute parts of Washington, Saratoga and Rensselaer counties. During an absence of thirty-one days, he preached eighteen sermons and travelled three hundred miles. "I have already explored," he says, in the report of this tour, dated the 30th of November, "more ground than six missionaries could occupy."

Mission to the County of Herkimer.

In the last spring the Board appointed the Rev. HEZEKIAH N. WOODRUFF, Pastor of the Presbyterian Church in Little Falls, their missionary, to labour in the towns of Danube, Minden and Manheim, in the county of Herkimer, during such period, about half the year, as his engagements with his congregation would admit. Mr. Woodruff commenced the performance of his duties on the first of May. His rule in labouring has been, to preach twice, lecture twice, and attend two prayer meetings in each week; to visit as many families as practicable, to visit schools, to encourage Bible classes, Sunday Schools, and meetings for prayer. In the month of August, he mentions that good has evidently been done in the town of Danube; that a reformation of morals was evident; that the assemblies were increasing in numbers and seriousness; and that he entertained hopes that a number had experienced a change of heart, and become practically pious. "There is," says Mr. Woodruff, "an increasing attachment to me and to my labours, among the German population, which composes much the greatest part of the inhabitants of these towns."

"There is some seriousness, more than common, in Little Falls and Danube. Ten persons, mostly young, were added to the church in the former place last Sabbath. Several have obtained a hope at Danube. The Lord can do great things, and has done, even with us."

Mission to the Counties of Hamilton, Saratoga, and Montgomery.

In the month of May, the Board commissioned Mr. Isaac Paul, a licentiate of the Presbyterian Church, to preach the Gospel, for four months, in a region of country embracing the southern parts of the counties of Warren and Hamilton, and the northern of Saratoga and Montgomery. Mr. Paul commenced his labours on the first of June. He found the people far more destitute, not only of the preaching of the word, but of other means of grace, than had been supposed. "There are," he says, "many thousands in this section of country, who cannot hear the word preached, and many who have not so much as one page in their house which tells them any thing about salvation thro' Jesus Christ."

That part of Providence, in Saratoga County, where he commenced his operations, had never before been visited by a minister of the Gospel. From this place he proceeded to the north, as far as the Sacandaga river, travelled down that river, through the towns of Edinburgh, Concord, and Hadley, frequently crossing the river, and preaching in every neighbourhood on each side, and visiting almost every family, until he came to its confluence with the Hudson.—Along the Sacandaga River he found Missionary assistance to be much needed, and the people appeared pleased that a Missionary had come among them.

Mr. Paul also preached several times at Luzerne in Warren County. Thence he proceeded to Montgomery County, where he found much Missionary ground and several regularly organized Churches in a languishing state. After preaching in several towns in that County, he visited a small Church, of twenty members in Palatine. They had been favoured with but little preaching for a long time, and had been looking and praying for some one to break to them the Bread of Life. Thence he proceeded along the State road, preaching in the towns of Oppenheim, Salisbury, Stratford, Johnstown, Kingsbury, Mayfield, Fondasbush, and Lake Pleasant. "In every place," he says, "I found children of the kingdom, who thankfully received the messages of grace; and by every person I was received with kindness, and treated with respect. After I had thus explored the whole ground assigned to me, I revisited all the places, where I had been. I found the people universally thankful for what they had received, and ready to open their doors to receive a second visit. In revisiting the places, my principal business was to inquire into the situation of the several institutions I had formed, and to call the people to a remembrance and application of what had been done. All the institutions I found to be in a flourishing state, and the application appeared to be with considerable weight upon the mind. In almost every place, I have heard the people express their thanks to the great Head of the Church, and implore his blessing upon the Society, because their missionary's labours were directed among them."

During his short mission, Mr. Paul formed more than thirty Sunday Schools, comprising about 1700 Scholars. Each school was placed under the superintendence of some member or officer in the Church. Several prayer meetings, and monthly concerts of prayer, were also established, and were well attended. "I am not able," he observes, "to say how many families I visited. My practice has been, whenever the weather and my health would admit, to preach twice on the Sabbath, to visit from house to house during the week, from the morning until 5 o'clock P. M. or in the evening, and then preach. As it respects deep impressions on the mind, I think that my visiting has been the means, more than the public preaching. I have travelled in the most unfrequented places, and in several neighbourhoods where a minister of the gospel has never been before. Such places I sought for, in order to supply the destitute with Bibles and Tracts: hoping that these would preach after their

missionary had left them." He distributed 50 Bibles and more than 2200 Tracts, and preached about 80 times.

Mission to the County of Essex.

In the last Report it was mentioned that the Rev. ASAHEL STONE had laboured for a year in the towns of Ticonderoga and Crown-Point, in Essex County. His journal of the last eight months of that Mission has been subsequently received. During the latter part of the year, the spotted fever had prevailed to an alarming extent among the people of those towns. Mr. Stone did not fail to improve this event as an occasion to warn them, as dying men, to seek for that inheritance in the heavens which is safe from the inroads of sickness and death. This he was enabled to do with more of sympathy and effect, as he had himself been called to mourn the loss of an interesting daughter of eleven years of age, who fell a victim to that malady. She died the day after her attack. Young as she was, she happily had not left the business of preparation for death to be accomplished on so short a summons. "The Almighty Shepherd," says Mr. Stone, "in whom she had appeared to trust for about two years previous, imparted during the conflict, strength according to her day. She viewed herself, from the first attack, as going very fast. She chose to talk of death and the employments of heaven, and would lengthen out the conversation with a countenance serenly smiling."

The labours of Mr. Stone were accompanied with evidences of the Divine blessing. Professors of religion were revived, others were added to the Church; and before the expiration of his mission, the people of Ticonderoga had erected a place of worship, and upwards of $900 had been subscribed by those of Crown-Point for a similar purpose.

In the month of February last, the Board forwarded to Mr. Stone a new commission, to labour for another year in the counties of Essex and Warren. He entered on this tour of duty in the beginning of June, and selected, as the field of his labours on this occasion, the towns of Lewis and Keene. On the 10th of July, he informs the Board that the people of those towns had subscribed liberally towards meeting the expenses of his mission. The Board have since received a regular and interesting journal, from Mr. Stone, up to the 17th of September. The Directors beg leave to present a few extracts, calculated to show the nature and state of his labours.

"*July* 2*d.*—I called on a widow indeed, of middle age, whose husband, a profane man, was killed eighteen months ago, leaving her with seven young children. She is pious and amiable, but poignant sorrows, too slow in mitigating, had worn their channels long and deep, in her aching heart. My recent affliction enabled me to describe hers. Her countenance glowed with a smile, as if she were newly apprized of her danger in indulging grief, and her need of more endeavours to divert its force. I referred her and the children to the peculiar consolations ministered in the Scriptures to widows and fatherless children, and left them smiling.

"*July* 16*th.*—I visited a school of thirty little scholars, spoke to them some time on the subject of religion, especially of the beauties of Christ, of whom they read in the Bible, and who blessed little children when he lived on earth. I told them the necessity of knowing him, in order to their loving him, and of loving him, in order to happiness. They listened with profound attention: O! what a difference, in this respect, between them and old sinners.

Aug. 21*st.*—I preached at a solitary place, to a room full of hearers, from the text, '*And they made light of it.*' Some of my friends were previously surprised at my appointing to preach in so forlorn a spot. I have since heard, that one young woman, in this retired spot, was awakened. Thus Jehovah, unseen, directs, with unerring hand.

"*Aug.* 22*d.*—Called on seven families, inquiring the case of each soul,

pressing the necessity of immediate attention to the great salvation which God was now sending to their doors, and that each should attend to the state of his own heart, how it was affected towards it. Most of them seemed struck with awe, and to look inwardly. This night I stayed at a house where I was informed to-day, that an obscure girl of fifteen, had been deeply convicted during my absence, and was thought to be hoping in Christ. I found it so. It appeared that the first preaching she ever heard with attention, was the last lecture I preached at the Flatts. A while after, she became irresistibly impressed, that this was the last call to her, and the only opportunity she should have to find pardon. She could scarcely eat, or sleep, or work, but read the Bible, and tried to pray, till she found some light and comfort. The next morning she awoke as in a new world. The man and his wife, with whom she lived, and who are irreligious persons, appeared astonished, and confessed it was something beyond their knowledge. I gave them intelligence of like things that were doing, on a larger scale, in various sections of our country, and pressed it solemnly on their notice. They and two young women present seemed deeply impressed.

"*Aug.* 29*th.*—Attended this afternoon a most interesting meeting of the Church, two thirds of whom were assembled. Each member spoke of the particular state of his soul towards God, and two persons, seriously impressed, spoke of their Christless state with great emotion, and desired the prayers of God's people. The Church confessed their long barrenness and neglect of duty, and appeared disposed for a serious reformation."

Mission to the County of Warren.

The last Report mentioned, that Mr. JOHN I. PIERCE had been appointed to labour, for six months, in Bolton, Caldwell, and Warrensburgh, in the County of Warren, and that he had entered on his work on the 28th of October. Mr. Pierce fulfilled this mission to the satisfaction of the Board, who, in the month of April, extended it two months longer, with a view to his devoting his attention exclusively to the first named place: the Church there being about to make an attempt to settle a stated Pastor, which has since been happily effected. The Board have received two letters from the Church at Bolton, returning thanks to the Society for the interest taken in their behalf, and for the highly valued assistance rendered them by the Missionary.

A meeting was held at Bolton on the 22d of January, of the members of the Church exclusively, for the express purpose of taking into serious consideration the state of Religion in the place, and, if possible, of stirring up each others minds by way of remembrance, of expressing their feelings, and of praying for the blessing of God upon that Gospel which they then enjoyed. "I never, I think, in this place," says Mr. Pierce, "witnessed a scene more interesting. All seemed to have come to a sober recollection of the important duties devolving on them as professors of the religion of Christ, and of their own deficiency in the performance of these duties. 'Here we are; our Master bids us follow him, and work while the day lasts; but how have we been asleep when under the sound of the Gospel; by which he warns, commands, and invites us. We are not even so anxious for ourselves as our Christian brethren at a distance have manifested themselves to be in our behalf; they have been so kind as to send us the precious gift of a Saviour's message, and how have we thus improved it!' Such were the sentiments expressed by numbers, and which seemed to pervade every breast." Mr. Pierce's labours were chiefly directed to this interesting church, which consists of about sixty members, during the whole of eight months for which he was employed. He commonly preached thrice on the Sabbath, and attended a stated conference and prayer meeting on Thursday evenings.—The remainder of his time, except

that devoted to study, was spent in visiting from house to house: He observes, in his last communication of July 12, "Meetings on the Sabbath have been much better attended, for the last three or four months, than they were during the cold season. The last concert for prayer for the spread of the Gospel was better attended than any I had witnessed. The meeting was solemn, and I trust the presence of the Good Shepherd was there."

The communion seasons at Bolton, two of which occurred during Mr. Pierce's mission, he represents as peculiarly solemn and interesting. A growing zeal for the Missionary cause was manifested by the people. Some were beginning the practice of setting apart Missionary fields, small parcels of ground, the avails of which were to be devoted to Missionary purposes. Sunday Schools continued to flourish, and the children manifested an increased desire for instruction. They had made much progress in committing the Scriptures to memory, and some had committed very accurately the four Gospels. Toward the close of his mission, Mr. Pierce succeeded in forming a branch in the Warren County Bible Society, in Bolton.

In the month of April, the Board appointed Mr. JOHN K. DAVIS, a licensed minister, on a mission to the towns of Caldwell, Warrensburgh, Athol, and Johnsburgh, in the county of Warren, and he entered upon the fulfilment of its duties on the 30th of May. He was gladly received by Christians of different denominations, who appeared to rejoice that a missionary was sent among them. In a letter dated Warrensburgh, July 25th, he says, "I have the pleasure to inform you that it has pleased Almighty God to smile propitiously on this mission, and I hope soon to record still more signal displays of his converting and sanctifying grace. The Sabbath School in this place is in a most prosperous condition. Two or three schools are also in operation at Johnsburgh. My great object, from the first, has been to impart all the instruction possible to the rising generation, which has been crowned with a blessing of the Lord. Two Bible Classes are established in Johnsburgh, one in Warrensburgh, and one in Athol. At Johnsburgh a large number of young persons, of both sexes, attend. I cannot but hope the Lord is about to do wondrous things for that place, whereof we shall be glad. Almost every Bible Class scholar, at the last meeting, appeared to be more or less affected. Meetings on the Lord's day are well attended and very solemn. At every meeting I discover some affected to tears. Visiting and conversing with families and individuals on the subject of religion, I have found of great use; and I could record more than one instance in which plain conversation with individuals has been blessed to the salvation of the soul."

In his latest letter, dated November 12, Mr. Davis remarks, "The Young Men's Missionary Society has done much for the people of Warren County. The Congregations, over which your missionary is placed, are doing more for the support of the Gospel than they have ever before done. The people of Johnsburgh have it in contemplation to erect a house of worship; and the Society of Warrensburgh are making arrangements to erect a School-house sufficiently large to accommodate all the people that usually attend worship. In Athol they have a house of worship enclosed. In most of these towns there is an increased attention to the means of grace. Sectarian animosity is disappearing. The Christian character is respected, and we would fondly hope the leaven of the Gospel is secretly working in many a heart."

Mission to contiguous districts of Pennsylvania and New-York, bordering on the Delaware River.

In April the Board received, from the Rev. WILLIAM TIMLOW, the journal of the second month of his mission, mentioned in the last Report, which he commenced on the 21st of February. A part of every day was

spent in family visitation. He attended thirty-two meetings, in all of which he preached, except two. In relation to Forestburgh, a settlement in Sullivan County, where he preached several times, he gives the following interesting account: "The Lord is doing wonders in this place. A few families, for some months past, have been engaged in a prayer meeting. The Lord has heard them, and granted a blessing which exceeds their most sanguine expectations.—Hardly a family, numbered in this settlement, in which there is not a hopeful conversion to God, or some under pungent convictions. A family living one and a half miles from the public highway, and to which I could not get but on foot, exhibits a wonder of grace. The father, formerly a miserable creature, appears not only to have a new heart, but a new face. He looks like a man walking with God indeed. I need not say that meetings in this place are crowded and solemn." The little Church in Cochecton, he found in a more flourishing state than when mentioned in the last Report. On the 4th of March, Mr. Timlow dispensed the Lord's Supper at this place. It was a solemn season. Four persons were added to the Church, and a number, particularly among the youth were weeping. At the Fulton settlement the meetings were full and serious. In Lower Westfield there has been a special season of grace which still continues. In April, the Board reappointed this valuable Missionary for another period of two months.

Mission to the County of Delaware.

In the month of March, Mr. DANIEL WATERBURY, a licentiate of the Presbyterian Church, was appointed on a mission of two months and a half to the County of Delaware in this State, adjoining the scene of Mr. Timlow's labours. On the 27th of April, he arrived on the ground intended as the field of his operations. On Sabbath, 29th, he met a crowded audience in the town of Andes, preached twice on that day, and was gratified by the general and marked attention of the audience. A prayer meeting in the evening was attended. The first week of Mr. Waterbury's Mission was spent principally in visiting and distributing Tracts in this town. On the 3d of May, he attended a prayer meeting, at which he remarks, respectable ability and much fervour was manifested by the Church members who prayed. On the 9th, he preached at Popacton to a very attentive audience. "This," he says, "is the people mentioned by Mr. Timlow, and the same interesting excitement mentioned by him, is still manifested." He likewise visited the eastern part of the town of Delhi, where he also found an attentive audience. He next preached at Middletown, and also at Beach-hill, in which place only four sermons had been preached in thirteen years, except on funeral occasions. On May 30th "I rode," says Mr. Waterbury, "to Deacon Halliday's; and though the labour of the husbandman is peculiarly urgent at this season, yet the number of hearers was considerable, and the attention manifested highly encouraging. Not a few of the people in this region, who have lately manifested a change in their conduct and conversation, mention Mr. Timlow, as peculiarly instrumental in the hand of God, in bringing them to serious reflection. The same solemnity seems to characterise this whole region. The inhabitants seem to have awaked to a sense of their destitute situation, and the missionary is hailed in his true character, as one that bringeth glad tidings. Females sometimes come six or seven miles on foot to hear the Gospel." Mr. Waterbury also preached to a large and solemn audience at Walton, where the Lord had, before his visit, poured out his Spirit, and about one hundred persons were rejoicing in hope. Conviction and anxious inquiry was still on the increase. On the 10th of June, he says, "I preached twice at Andes, and held a prayer meeting, as usual, in the evening. The assemblage was greater than ever before witnessed in the place on a similar occasion. A profound seriousness, and an anxious

attention, seemed to pervade the whole assembly." The Lord's Supper was administered at Andes on the 1st of July, when six persons, all adults and heads of families, who had been previously examined by the Church, came forward and publicly covenanted to be the Lord's. The house was filled to overflowing, and the season peculiarly solemn and interesting. In the afternoon Mr. Waterbury preached his last sermon to this people. They appeared generally tender and deeply impressed; and "I can truly say," he observes, "that my feelings have seldom been tried more than they were after the services of this day. There was hardly a Church member, with whom I parted this evening, that did not leave me in tears, and earnestly entreat that I would visit them again. They bemoaned their desolate situation, hoped the Society would remember them, and declared their willingness to do all in their power for assisting themselves." During the mission Mr. Waterbury preached thirty-eight times, and attended fifteen prayer meetings. "With what *real* success" says he, "is known to Him with whom is the residue of the Spirit. I trust I shall not be thought too sanguine in stating, that considerable *apparent* good has already resulted from the Christian kindness of the Society to this destitute region.—When I left the field of labour, considerable exertion was making, by the inhabitants of three Societies, in the adjoining towns of Andes and Middletown, to assist in the support of an ordained Missionary among themselves, for the term of three years, should the Society see fit to assist, and locate a missionary among them."

The Board could not refuse to meet the wishes of the people of Andes and Middletown. They accordingly, in August, appointed Mr. Waterbury a missionary to those places for three years. He was ordained an Evangelist, by the Presbytery of New-York, in the month of October, and immediately thereafter proceeded on his mission.

Conclusion.

Such, brethren, is the history of the proceedings of your Board, and of the labours of your missionaries, during the year that has elapsed; and such has been the recompense with which a bountiful Providence has rewarded your feeble efforts. During the greater part of the year, the Directors have been embarrassed for the want of means, and they have again been obliged, on that account, to decline offers of missionary service. They, however, congratulate you upon the zeal manifested at your recent meetings; and on the exertions then made to augment your funds, and infuse new vigour into your operations. It is hoped that the results of these measures will place more abundant means at the disposal of your Directors. The fields which you have cultivated, are indeed whitening to the harvest, and new and boundless scenes of Christian enterprise lie open to your exertions.—Every where there appears to be a disposition, infused we trust by the Spirit of God, to receive religious instruction. Let vigorous efforts then be made to complete what has been so hopefully begun, and to embrace new openings to send to others the blessings of that Gospel, which is the Christian's solace in life, and his support in death; and which presents the brightest prospects beyond the grave.

Can you ever do too much for him who loved you, and gave his blood for your ransom? Remember that he has constituted your love to your fellow-men, the test by which you are to judge of your love to him. "By this," he says, "shall all men know that ye are my disciples"—not by a profession of your love to me, but—"if ye have love one to another." How can any who call themselves by the exalted name of Christians, rest contented, while so many millions of the people of these United States are still unblest with the preached Gospel, and are perishing for lack of knowledge? We charge you, brethren, and we would charge

ourselves, to awake to the unutterable importance of the missionary work. Look at the moral desolations which surround you, in your City, in your State, in your Country, throughout the whole habitable globe. See, every where, millions upon millions crowding the broad way that leads to ruin! No monitory voice tells them of their danger: no herald of the Gospel points to them the path to Heaven.

In the view of these solemn considerations, you have wisely determined to change the name and extend the usefulness of your Society. You have thrown down those barriers which restricted admission to your ranks; you have invited all, of every age and of every sex, to come to your assistance, and enrol themselves members of your holy league. Let it then be manifested, in your future efforts, that your institution has acquired the vigour of manhood, and that you are in earnest in your endeavours to meliorate the spiritual condition of perishing millions.

But, brethren, remember your *dependence upon God.* Without his blessing, all your labours, and the labours of your missionaries, and all your plans for more extended usefulness, will be in vain. Without his blessing, though you add myriads to your numbers, and millions to your resources, you will fail to rescue a single soul from sin and misery.—"Not by might, nor by power, but by *my* spirit, saith the Lord of Hosts." Forget not then YOUR DEPENDENCE ON YOUR GOD.

Remember, also, that this necessary blessing is only to be looked for, in answer to effectual, fervent, believing prayer—prayer, not of your Directors and your missionaries only, but of every member of the Society. If this important duty be neglected, to borrow the language of the London Missionary Society "in vain do we wisely plan, or vigorously execute, or liberally bestow, or promptly avail ourselves of new openings for missionary exertions. On the constancy and fervency of our prayers for the Divine direction and influence, will depend much of the spirit of faith and love, with which, individually, we shall act, while fulfilling our respective duties, in the furtherance of this great and blessed undertaking: and, according to the degree, in which the spirit of ardent and importunate supplication prevails among the mass of Christians who support such institutions, (including particularly the individuals who have the immediate management of their concerns, and those who labour under their direction,) are we authorized to expect, that their career will be successful, and the final results glorious. May the God of all grace vouchsafe this spirit to every member of this, and every similar Society. *Amen.*" [*Miss. Register.*]

PICTURE OF TURKEY.

Extract of a letter from Rev. Mr. Fisk, *one of the American Missionaries to Palestine, to a Gentleman in Middlebury, Vt. dated*

SMYRNA, SEPT. 16th, 1821.

I SOMETIMES find it useful to institute in my own mind a comparison between the Institutions and people of this country and of America. I can scarcely fancy myself in the same world or among the same race of beings. Think of a government in which every office is sold to the highest bidder, and in which a criminal may almost uniformly obtain his freedom by the payment of money.—Think of schools, in most of which the only thing taught is to pronounce the words of a language which neither pupils nor teacher understand. Think of places of public worship, in which nearly all the exercises are performed in an unknown tongue. Think of one half the females in the country prohibited from going out without concealing their faces, while both the laws and the religions of the country allow polygamy and concubinage. Think of a country, in which scarce one woman in a hundred can read, and where perhaps not half the men are more fortunate. Think of a country, in which a Governor has liberty to behead

seven men a day without assigning any reason whatever for so doing, where a criminal is condemned without jury, and I had almost said without trial or witnesses, and after being condemned, is immediately beheaded, strangled or hung at the first convenient place in the street, and left hanging two or three days. Think of a country, in which, in case of public disturbance, one half the community can murder whomsoever they please of the other half with impunity. Think of a country, in which an armed man will meet a peaceable inoffensive citizen in the street of a populous city at mid-day, and shoot him dead on the spot, and then sit down quietly and smoke his pipe in sight of the corpse, while even the guards of the city are passing by. Think of a country, in which the name of Christianity exists but only as a name for that superstition and idolatry, which belong to Paganism; and in which the delusions of the false Prophet exist with all their impurities and all their abominations. Such a country, or rather much worse than even this description is Turkey.—How different from that country, in which it is your happiness to live, and in which it was my happiness to commence my existence! Americans are generally proud of those privileges, which distinguish them from other nations. Would to God they were all equally zealous to improve as they ought, those privileges. I think a short residence in this country would prepare an American to appreciate more justly the privileges enjoyed in his native land. It seems to me, as though, if I were permitted to live in America again, every privilege would be doubly valuable.

Just before closing this letter, I heard a pistol fired at the door of the house in which I live. On inquiry I learned that a Turk had shot a Greek. I went to the window and saw the blood on the stones about 5 feet from the door, at which I had entered not ten minutes before. The Greek expired soon after. Such events happen almost daily since the revolt of the Greeks, in other parts of the Empire, and scarcely any notice is taken of them by the authorities of the town. [*Bos. Recorder.*]

Southern and Western Theological Seminary.

To the Synod of Tennessee, to be convened at Nashville the 3d of Oct. 1821, the Directors of the Southern and Western Theological Seminary, in compliance with a requirement of the constitution, given them by the Synod, respectfully transmit the following as their second annual report.

1. Since their last report the Directors have met twice for consultation at Maryville, the place appointed by the Synod for the temporary location of the seminary. Measures have been adopted and pursued with some considerable success for procuring additional funds.

2. The principal agents in procuring funds have been the Rev. Messrs. Robert Hardin and Austin Dickinson. Mr. Hardin has given his time to the business for four months and a half, and has travelled extensively in Tennessee, and Alabama. Mr. Dickinson has given his time for seven months and a half and has travelled extensively in Tennessee, Alabama, Missisippi, and Louisiana. For the sake of exciting a general interest in favour of the seminary and ascertaining the condition of the churches and destitute settlements, and preaching the Gospel as they might have opportunity, they have travelled separately and visited most of the Towns and settlements in the above-named States.

3. Subscriptions for the Seminary have been obtained to the amount of *thirty four thousand four hundred and ninety-eight dollars*, payable in five years by annual instalments; the first payment becoming due at the close of the present year. Besides these subscriptions, moneys have been obtained for the Seminary to the amount of *nine hundred and twenty-one dollars and forty-three cents.*

4. To render the collection of the five years subscription convenient, a new subscription book was taken for

every different Town or settlement, where annual subscriptions were obtained; and persons of integrity were selected who are to be commissioned by the Directors to receive payments in their vicinity as they become due.

5. As the commencement of a Library for the Seminary, the Directors acknowledge the receipt of two hundred and seventy volumes from benevolent individuals in New-York, Newark, Philadelphia, Baltimore, and New-Orleans.

6. The Directors have also to acknowledge the liberality of Messrs. Thomas Yeatman and Levi Beebee, owners of the Steam-boat General Jackson, in giving Mr. Dickinson a passage from New-Orleans to Tennessee. They also acknowledge the generosity of Messrs. Hardin and Dickinson in declining the acceptance of a compensation for their time and service, voted to them by the Directors.

7. Believing that rapid changes and improvements are likely to take place in many parts of the country where subscriptions have been obtained and where the inhabitants feel interested in the location of the Seminary; and believing that the Synod would probably be disposed to defer the permanent location of the Seminary for a considerable time until more satisfactory information might be gained in regard to the most suitable place for its permanent location; and believing that a course of Theological instruction might with propriety soon be commenced at Maryville, the Directors have thought it advisable to complete the unfinished building at Maryville which was reported last year, as having been given them for a trifling compensation.—They have therefore employed workmen who will finish it in the course of a few weeks more, at an expense of about eight or nine hundred dollars. This building when completed will contain 7 rooms suitable for the accommodation of Students. It can probably be sold for more than its cost to the Directors, should the Synod determine upon some other place for the permanent location of the Theological Seminary.

8. The following will exhibit the receipts and expenditures of the Treasurer since their last annual report, viz:

Received monies paid *in advance* on the five years subscription, - -	$521 20
Amount of other monies obtained by agents and paid over to the Treasurer, -	921 43
Whole amount received by the Treasurer, -	$1442 63

EXPENDITURES.

Paid for paper and printing of subscription books, and postage of letters, -	$23 00
Paid expenses of soliciting agents, - - -	433 79
Paid Mr. Hardin the price of a horse purchased for his journey, which died, -	100 00
Transportation of Books for the Library, - -	33 32
Whole amount expended by the Treasurer, -	$590 23
Amount remaining in the hands of the Treasurer, -	$852 40

9. As persons of different denominations have cheerfully united in support of the seminary, though under the direction of Presbyterians, the directors would devoutly wish and pray that all its concerns may be managed with such prudence and propriety and liberality of sentiment, that students of Divinity of different denominations, may always be disposed to enjoy its privileges; and thus have an opportunity of comparing their different views and feelings, and of cultivating such habits of intimacy and friendship as may increase their future happiness and usefulness, and may promote the future harmony and prosperity of their respective churches.

10. As a ground of hope and confidence that the seminary will not ultimately fail for want of students of suitable character and qualifications, the Directors think proper to state, that there are, within their knowledge, in different parts of Tennessee, between twenty and thirty

young men of hopeful piety, pursuing a course of education preparatory to their entering on the study of divinity. There may be other pious youth pursuing a similar course with the same design in this state, and in the other states within the bounds of the Synod. Of these young men 13 are known to be proper objects of charity, and are therefore supported chiefly by different charitable societies lately formed for the education of poor and pious young men for the Gospel Ministry.

11. From the increasing disposition which is manifested in different places, to form and unite in such benevolent societies, it is confidently believed, that no young man of piety and promising abilities, whose case is properly made known, need hereafter fail to enjoy the advantages of the Theological Seminary for want of a preparatory education.

12. While with these views, the Directors would indulge the most cheering hopes in regard to the future prosperity and usefulness of this infant Seminary, they are not insensible that it must depend for its success on the continued patronage of a generous public, and the *smiles* of *benignant Heaven*.

MATTHEW DONALD, *Chairman*.
ROBERT HARDIN, *Clerk*.
Maryville, Sept. 9, 1821.

Examined, approved, and directed to be published by Synod.

D. BROWN, *Mod'r*.
THO. J. HALL, *Clerk*.
Nashville, Oct. 8, 1820.

THE FOLLOWING RESOLUTIONS WERE PASSED IN SYNOD.

1. *Resolved unanimously*, That the permanent location of the Seminary be deferred, in order that the best information may be gained, in regard to the most suitable place for its location, and in order that adequate funds may be obtained for the support of Instructors and such poor and pious students of Divinity as may be recommended to the Seminary.

2. *Resolved unanimously*, That the place for its permanent location shall be determined at a meeting of the Synod which shall be held in West Tennessee.

The 28th article of the constitution of the Seminary, as amended by Synod, is as follows:

Before young men can enter this Seminary they shall produce a Diploma from some College, or submit to be examined by the Professors, on a course of literature. But as soon as the funds will justify it, the Directors shall appoint a Tutor, to instruct in the requisite literature such poor and pious young men of all christian denominations as are seeking an education for the Gospel Ministry, and shall be found to need and deserve charitable aid.

D. BROWN, *Mod'r*.
THO. J. HALL, *Clerk*.
Nashville, Oct. 8, 1821.
[*Knoxville Register*.]

CHINA.

Extract from the Rev. Mr. Milne's "Retrospect of the first ten years of the Protestant Mission to China.—pp. 107–9.

"—— The Chinese, however opposed to the Gospel themselves, yet never object to foreigners using the religions of their respective nations, whatever these may be. On the contrary, men who seem to regard no God, and treat with contempt every kind of religion, sink greatly in the estimation of the sober-minded. The foreign commercial establishments in China, are considered the representatives of their several countries; and to leave them totally destitute of religious ordinances, and of public teachers, tends to diminish their national consequence in the eyes of the Chinese; and not, as some have foolishly thought, to lessen the suspicions of that people. Independent, however, of any political consideration, the fact that the several factories are without Christian ordinances, and that there are several thousands of foreigners, English, Americans, &c. professing the Gospel, for three or four months annually, during the time the ships are in China, entirely

destitute of Christian instruction, will not be viewed as a light matter by the friends of truth, morality and religion. The effect of those instructions which our countrymen receive from their clergymen and pastors at home, is often lost in the contaminations, which reign around them abroad; and many of them die in China without any one to administer salutary instruction and consolation in their last moments! It is earnestly to be wished that the different Christian nations which trade to Canton, particularly England and America, from which the greatest number of persons annually come, would seriously consider this, and speedily adopt suitable means for the removal of so great an evil. One or two Christian ministers of exemplary and consistent character, who would value a situation more for the opportunities it affords of doing good, than for the prospect it holds forth of raising them speedily to wealth and independence, would be exceedingly useful among the Protestant foreigners in China. Christians are not the proper objects of a missionary's labours; neither has he time to spend in their instruction: that belongs more properly to ministers who have a fixed charge, I would gladly provoke the Churches in England and America to this 'work of faith and labour of love;' and hope their choice of agents for this important service will fall upon men of piety, learning, and dignity of conduct—men who, while they are free from those useless peculiarities, which would disgust persons of rank and education, will consider it as a duty cheerfully to attend the *hammocks* and sick beds of poor illiterate sailors—men, whose conduct will command respect, reverence and affection—do honour to their character as ministers of the Gospel—reflect credit on the Protestant faith in the presence of its enemies—and tend to draw forth the esteem of the heathen around them. Mr. Morrison, sometime since, suggested the importance of this idea to some clerical persons in America."

[*Boston Recorder.*]

MAHOMEDANISM IN AFRICA.

Nothing can be more striking than the horrible character of the Mahomedan religion, as evidenced in its effects upon the Arab character; which, with many qualities that are calculated to excite esteem, is yet the most depraved and barbarous which the imagination can conceive. While the poor negroes, with few qualities to command respect, are yet free from almost all the vices by which their opposers are degraded. The following description of the different races who inhabit this part of Africa, will illustrate a part of what we are now saying.

"The natives of Soudan are very ignorant: the few among them who can read find it their interest to make a great display of their knowledge. A man who reads is always respected, and becomes a person of great consideration; his presence being frequently sought for at a high price at births or marriages, in order to prevent the attendance of the devil, who immediately flies from a man capable of reading from the Koran. The power of writing charms, or saffis, is a sure step to riches.

"About half the population on the banks of the Nile are Mahommedans in outward forms, but are unacquainted with every part of their religion except the prayers; some, indeed, are quite ignorant even of these, and only acknowledge the unity of God and the excellence of the Prophet. The other half are Pagans. Some nations have no idea of worship, or of a Supreme Being; others pray to the devil; and many are idolaters, and pay homage to any striking object in nature.

"All the nations south of the Waters are said to be unbelievers, and to live in a state of nature, resembling in their appearance, manners, and habitations, wild beasts rather than men.

"The Moslems have a greater share of superstition and vices than those they call their blind neighbours, and seldom undertake any thing without being first fortified by charms. They

are constantly fancying themselves bewitched, attribute every unpleasant occurrence to Iolis; and are so fearful of the 'Evil Eye,' that they adopt many strange precautions to avert its baneful effects.

"In justice to the poor unenlightened beings whom they make their prey, I must say that I never witnessed such innocence, tenderness, and mildness as most of them evince when brought to Morzouk, particularly at the death of any of their companions in adversity. On these occasions they do not, like their persecutors, scream and make an insincere wailing; but sit silent and in tears, and often refuse their little allowance of food. Should one of the females fall sick, the others nurse, feed, comfort, and very often give up the whole of their scanty meal to the sufferer. I speak merely of the women, for the men are not blessed with very kind hearts; and it would be considered by them as disgraceful to betray any soft and tender feeling. Should a woman have an infant belonging to her, each of her companions in turn will carry and endeavour to amuse it. The women very seldom become sullen, and are lively without being at all boisterous or noisy; they are clean in their persons, very fond of ornaments, tractable and easily taught; but in acquiring knowledge they unfortunately lose much of native simplicity. [*Lyon's Travels in Africa.*]

State of Religion, and means of Religious improvement in Fredericksburg, Va.

The population of Fredericksburg is about 4000. It contains five houses for public worship. The Episcopalians, the Presbyterians and the Methodists have each one, and the Baptists two. In each of these, the Gospel is preached, commonly, every Lord's day; and Lectures or Prayer Meetings are held weekly by each Society.

Within the last sixteen years, the religious state of this town has been manifestly improved. Three of our best churches have been erected since 1808. The worship of God has been established in many families, where it was formerly neglected. The Sabbath day is observed with religious solemnity, and the word of God is read by multitudes who formerly treated it with neglect, or contempt.

The hearts of Parents, and of Christians have been turned to the moral and spiritual interests of our precious youth, and hundreds who could once say, "No man cares for our souls," are now enjoying the advantages of Christian instruction.

Though nothing has appeared in any of the churches, which they thought proper to call a revival of religion, yet a very considerable excitement, and serious attention to religion, prevailed for several years, and very gratifying additions have been made to all the churches. To one, within the period above-mentioned, more than 140 members have been added who gave credible evidence of having found redemption through the Divine Redeemer. Although the excitement alluded to, has declined, yet a few additions are still making to the churches of such as, we hope, will be saved.

Several of those valuable Institutions designed and calculated to improve the condition of the rising generation, and extend the boundaries of Emmanuel's Kingdom, have found zealous supporters in this Town.—Among the most important of these we may name, a Bible Society—Two Sabbath Schools, one under the care of the Episcopal, and the other under the care of the Presbyterian Church with auxiliaries in the adjacent country. One Missionary, one Education, and one Dorcas Society.

When we compare our present situation with what it was 16 years past, we may with grateful wonder cry out, What hath God wrought for us! But when we look at the word of God, that only perfect rule of Duty, and compare ourselves with its holy precepts, we have cause to blush at the deficiency, and the deformity of our character.

State of Religion, and means of Religious improvement in Lynchburg, Va.

In this town there are three places of worship—one Methodist, one Presbyterian, and one Baptist. There is also within about three miles of this place a Friends' Meeting-house: a number of the Society live in Town. There is one Bible Society, auxiliary to the American Bible Society. Missionary Societies, three. The Lynchburg Branch Missionary Society of the Methodist Episcopal Church.—A Mite Society, the object of which is to aid in raising funds to send Missionaries to destitute parts within the bounds of the Virginia Conference.—The Lynchburg Baptist Missionary Society, auxiliary to Baptist Board of Missions.

In the Presbyterian Church, there is a Society whose object is to raise funds to aid poor and pious young men in their preparation for the Gospel Ministry.—The Monthly Concert of Prayer is regularly held.—In each of the three Churches there is a regular weekly meeting; and besides a variety of social meetings of a more limited character for devotional purposes.

The state of religion is gradually becoming more hopeful.—In the Baptist and Presbyterian Churches there is nothing like what is called a revival, though there is reason to believe a number are seriously impressed with the importance of eternal things, and professors are not only walking, in a good degree, worthy their profession; but fervently praying for the outpouring of the Holy Spirit.—In the Methodist Church, under the ministry of the Rev. Geo. W. Charlton, there has been, during the winter, a very considerable religious excitement.—Many have been constrained to cry for mercy, and between 90 and a 100, it is said, have been added to the communion of that church, since October.

The means of religious instruction in the country around this place, so far as is known to the writer, are very limited. And so far as the Presbyterian Church is concerned, there is not, on the west, south, and east, a single clergyman within twenty miles or more.—And on the north-east we know not of a single Presbyterian preacher from this to Fredericksburg. Of the number of Preachers in other denominations, within the aforesaid bounds little is known to the writer. Certainly, in this region there is great necessity for missionary labours.—There cannot be any ground more truly missionary, in any part of our State, or more deserving the attention of Missionary Societies.

Obituary.

To the Publisher of the Evang. and Lit. Mag.

Princeton, Feb. 25, 1822.

Sir,—You would confer a favour, by inserting in your excellent Periodical Publication,—the following Obituary Notice:

Died, at Princeton, New-Jersey, on Thursday the 21st inst. in the 26th year of his age,—Mr. James Blythe Turner, a native of Kentucky, and a Student in the Theological Seminary of the Presbyterian Church, at Princeton.

This excellent and promising young man, had received his academical education in his native State, and had left the society of his friends, near two years and a half since, for the purpose of pursuing his studies in the Theological Seminary, with a view to the Gospel Ministry. Here, he greatly endeared himself to his instructors and fellow-students, by the most amiable and exemplary deportment; and made such proficiency, in the culture of his talents and in the attainment of knowledge, as, in the estimation of all his acquaintance, marked him out for much usefulness. He was considerably advanced in the last year of his course in the Seminary, had nearly completed his trials for licensure, before the Presbytery; and expected in a few months, to return to his family and friends, as a Preacher of that Gospel of the grace of God, to which he had devoted himself, and the influence of which he so happily exemplified in his own spirit

and character.—In these interesting circumstances, it pleased an all-wise and sovereign God, to arrest him by disease, and after a rapid and painful illness of about six days, to translate him, as is confidently believed, to a better world.

Seldom, indeed, is the pen of Christian affection, called to announce the decease, or to record the worth, of a more sincerely beloved and lamented youth, than of *him*, who is the subject of the present article. His Creator had endowed him with intellectual powers, with a justness of judgment and taste, and with a pleasantness of elocution, which promised to qualify him for highly acceptable and valuable services in the church.—His amiable and dignified manners, conciliated the respect and love of all who became acquainted with him: and his humble, fervent piety, shone with a steady, serene, and attractive lustre.—In his early death many precious ties have been severed, and many fond hopes disappointed: but the ways of a sovereign God, are as wise and righteous as they are mysterious: and there is no doubt that the loss of his friends and of the church, is his everlasting gain.

In his last illness, the power and the value of Religion, were conspicuously displayed.—He had, indeed, seasons of doubt and darkness. But his language, even during these painful seasons, plainly evinced, how precious the Saviour was to his heart, and where, all his hopes were placed. And before the scene closed, he was enabled to triumph over the last enemy,—and to rejoice in hope of the glory of God.—*Let me die the death of the righteous, and let my last end be like his*

His funeral was attended on the Saturday morning following his decease. An appropriate and solemn sermon was delivered on the occasion, by the Rev. Dr. Alexander.—The Students of the College, joined with his surviving and mourning associates of the Seminary, in paying respect to his memory: and the presence and aspect of a large assembly, evinced how deep an interest was taken in his character by those who knew him.

Literary Notice.

Published at Hartford, Connecticut, *Magnalia Christi Americana: or the Ecclesiastical History of New-England, from its first planting in the year* 1620, *unto the year of our Lord* 1698, *in seven books. By the reverend and learned* Cotton Mather, D.D.–F.R.S. *and Pastor of the North-Church in Boston, New-England.* 2 vols. 8vo. First American edition, from the London edition of 1702.

This is certainly one of the most curious books, which has ever been published in this country. The natives of New-England will, no doubt, read it with peculiar interest. But we should think that every man in the nation, who has a spark of literary curiosity, would be eager to peruse these authentic records. The settlement of this part of the American Continent is an important epoch in the history of the world. And the character of the men who subdued this great wilderness is an important subject of inquiry. It is to that original character that we are to look, when searching for the causes of the great events which adorn the annals of America in subsequent times. The Revolution, in its commencement, its progress, and its result, is *unique* in the history of the world. And we do here give it as our opinion, that the study of our own history is more pregnant with wholesome instruction, more important for the American Politician and Legislator, than that of all other histories put together. We shall take some opportunity of considering this subject at length. At present we can only express our sorrow that important as it is, it is so much neglected.

ERRATA.—Page 118 line 2 in the article, before dispute insert a.
122 8 from bottom, for tittle read title.
129 3 from bottom, after consider insert it.
141 8 from bottom, for his read him.
146 21 from top, for poety read poetry.
150 1 in the article, for pofessional read professional.

To the Publisher of the Evangelical and Literary Magazine.

THE SPEECH OF THE PAWNEE CHIEF.*

SIR,—I have been a good deal amused, as I dare say you have been too, in reading the speech of the Pawnee Chief to the President of the United States. It contains, you observe, among other things, some account of the religious opinions of himself and his countrymen, which furnishes, I think, a curious illustration of the character of "the natural man" whether savage or civilized. Indeed, though I make no doubt the worthy orator kept his countenance all the time he was delivering it, with the most perfect gravity, I really could not help its striking my fancy in the light of a very lively, and humorous satire upon the creed and practice of many good citizens among ourselves.

For example, "the Great Spirit," he says, "made us all—he made my skin red and yours white; he placed us on this earth, and intended that we should live differently from each other. He made the whites to cultivate the earth, and feed on domestic animals; but he made us red-skins to rove through the uncultivated woods and plains, to feed on wild animals and to dress with their skins. He also intended that we should go to war to take scalps—steal horses from and triumph over our enemies—cultivate peace at home, and promote the happiness of each other." Here you see, you have the notions of a *liberale* of the first order. You smile indeed when you catch him seriously maintaining, that the Great Spirit made the Indians "to steal horses," (to be sure he qualifies the privilege by adding "from their enemies;") and think perhaps that he tripped a little in this place. But how does this notion differ, in essence, from that of many of our gentlemen, who in like manner are ready to charge all their favourite vices to the account of their Creator? How many persons of good fame in the world do you and I know, who insist upon it, that the Deity created them—not indeed to steal horses—(that is against law in Virginia)—but to play cards, drink wine, and do any thing else that they like? So natural is it, we find, for all men in a state of nature, to overlook the plain distinction between providence and fate. And so convenient

* Speeches of several of the Chiefs of the Delegation of Indians, under Maj. O'Fallon, to the President of the United States, in Council, on the 4th of February, 1822. *Nat. Int.*

is it for them to plead the very strength of their evil passions, as a sort of license for their indulgence.

But the Chief is a religious man for all, and would not for the world have you think him otherwise. But then, nota bene, he is for being religious on a grand scale. He will not have the sublime generality of his speculations, vulgarized by the narrow system of any particular sect. He is rather for finding out some great principles in which all mankind agree, and confining his creed to them. Thus, he says, "I believe there are no people of any colour on this earth who do not believe in the Great Spirit—in rewards and in punishments." So he is willing, it seems, to make these two items the articles of his faith. And again, he says, "we love the Great Spirit—We acknowledge his supreme power—our peace, our health, and our happiness depend upon him, and our lives belong to him—he made us, and he can destroy us." Not a word, however, you see, about the holiness, the purity, the sacred justice of the Creater—no recognition of his moral attributes; but only of his natural, and of these hardly any thing but his power. In short the Chief is just a simple Deist, neither more nor less. He goes, notwithstanding, a little beyond some of his sect in holding it right enough to worship the Supreme Being:—after a fashion "We worship him," he says, "but we worship him not as you do." And "we have no large houses as you have to worshisp the Great Spirit in." But then he insinuates, that it is quite as well to be without them. Indeed, from his roving propensities, and his talk about woods, and plains, it is manifest that, like Lord Byron, he has no great reverence for your "shrines upreared of human hands;" but would rather have you satisfy yourself

> "With Nature's realms of worship, earth and air,
> Nor fix on fond abodes to circumscribe your prayer."

And how many gentlemen have we who agree with him in his taste on this point! To hear them talk it would be the mark of a little faith to have their piety shut up in a pew, or bounded by the walls of a church. They rather choose accordingly, to display their devotion by rambling or riding about on the Sabbath, "through Nature's realms of worship;" perhaps with a gun, and a dog, or some other interesting animal, to assist them in their service.

The Orator goes on: "My Great Father, some of your good chiefs as they are called (the missionaries) have proposed to send some of their good people among us to change

our habits, and make us live like the white people." But this, it appears, he is by no means disposed to have done. On the contrary, he begs very stoutly that he may be left to follow his old courses, which suit him a great deal better of course. "Spare me then, my Father, let me enjoy my country, and pursue the buffalo and the beaver, and the other wild animals of our country, and I will trade their skins with your people." Indeed, he is evidently very much afraid that some of these Triptolemus Yellowleys will catch him, and set him to driving the plough—an employment which he cannot away with. "I have grown up," says he, "and lived thus long without work—I am in hopes you will suffer me to die without it." He has no desire, you see, to become a member of the Agricultural Society, for some time to come. On the contrary, he is much better pleased to continue what he is, a sort of gentleman philosopher, not exactly like Campbell's Outalissi, "a stoic of the woods;" but rather an Epicurean, a votary of ease and pleasure. Accordingly he says again, and boastingly, "we have plenty of buffalo, beaver, deer, and other wild animals—we have also an abundance of horses" (query, how did they come by them?)—"we have every thing we want." And how like is all this to the language of many of our white gentry also! How ready are they to exclaim against the preachers of the gospel: "why will you call upon us so urgently to change our habits and even our hearts; when we are so well satisfied with things as they are? Suffer us, we entreat you, to go on in our old way, and enjoy our old pleasures, our dinners, our routs, our balls, and all the rest. We wish for no alteration. We have fine houses, fine horses, fine clothes—"we have every thing we want"—we are as happy as we wish to be, (if you will only let us alone.)"

But the Chief admits, you observe, that it may be very well to send "the good chiefs" among his countrymen by and by—that is, as he says, when "the game of our country is exhausted," and "the wild animals become extinct." Then (when he hopes to be out of the way) it will be time enough for the Indian hunters and warriors, to turn farmers and christians. And so our gentry sometimes tell you, that they intend to grow very religious in a few years—when they grow old—but not yet if you please. "Wait till we can no longer enjoy the pleasures of this world, and then we will hear what you have to tell us about the next."

But the worthy Chief, you perceive, notwithstanding he is so well satisfied with his state, does not appear to think it very certain what is to become of him after death. He is not

at all disposed, however, to afflict himself on that account; but rather seems to feel a very gentlemanly indifference about the matter. "Let me continue," he says, "to live as I have done, and after I have passed to the Good, or Evil Spirit from off the wilderness of my present life"—Of course he is not fully determined to which he will go, and probably thinks it no concern of his to settle the point. And here again, how nicely our men of fashion agree with him in his views! (except as to his notion about the existence of the Evil Spirit which they are rather inclined to question.) They know, they tell you, that they must die sometime or other, and go to their long homes; and God knows what will become of them then; but they hope that he will do what is right. And so, they will give themselves no trouble to *make their calling and election sure;* but calmly wait for Death to decide their fate.

But after all, Sir, I confess I find a little sediment of melancholy at the bottom of my mirth. For indeed is it not sad work to read such a sorry confession of faith, such a frank avowal of self-satisfied infidelity, as this poor child of Nature has given us in his speech; and when you know too that it is the creed of so many of his countrymen also? Is it not distressing in fact, to see the infatuation of these red people, still clinging so fondly to their wild habits which have ruined them, and doggedly refusing to receive all the comforts of civilization, and all the blessings of religion! O! Sir, let all of us who call ourselves christians, resolve this moment to redouble our efforts for their conversion. Let us hasten to send more and more of "the good chiefs" among them, with bibles in their hands. Some of them, you see, are already receiving the word with joy; and many others, we may hope, will soon follow the example. At all events, if we find the old unwilling to change their habits, we may expect something better from the young. The plan of establishing schools among them for the instruction of their little children, has already produced the happiest effect. May our government and our citizens continue to favour and cherish those institutions! And may the "Great Spirit" himself whom they now *ignorantly worship,* soon declare himself to those poor children of Adam, in all the blessings of the gospel of his Son! F. L.

To the Publisher of the Evangelical and Literary Magazine.

SIR,

I send you the following *sketch*, for insertion, if you think proper in your valuable Journal. In drawing it, I have been obliged to touch on the different christian denominations in our State; I have felt it to be my duty to censure them all. But I do assure you, it has been done with no unfriendly feeling. I love them all, I pray for them all. If while I wrote there was the least emotion of displeasure, it was felt in relation to the Society to which I belong. Which that is, and who I am, need not be told. I have only said thus much to prevent misunderstanding, and to guard against offence.

Respectfully, &c. S.

SKETCH OF PAST AND PRESENT TIMES.

OPENING an old copy of Grotius' Annotations on the New-Testament this morning, I found a letter addressed, *To the Rev. Mr. Patrick Henry at Mount Pleasant*; from which the following is an extract.

"I sent you two letters which I received at Williamsburgh from Mr. Blair, jr. They, together with one in my hands, are in answer to a letter I wrote Col. Bland long ago, in defence of the Doctrine of Eternal Punishments. You'll perceive he wanders remarkably from the point in question. But what he chiefly labours at, is to prove, that the Greek word Αἰώνιος is always taken for a limited duration,—wherein he is much mistaken. That it is often to be understood in that sense I grant; but deny that it is always to be so understood. And indeed were I to give up the word Αἰώνιος to his sense thereof, so long as we can prove that Ἀθανασία Immortalitas, is constantly predicated of the souls of men, both in sacred and profane authors, I can't see much advantage he can gain. I shall be glad to have some of your strictures upon the performance, when you have time; and I will contrive you the third letter soon. The boy being in haste, I can't enlarge. With my love to Sister. I am,

Dear Brother,

Your affectionate Brother,

JOHN HENRY."

The old volume in which this relic was found once belonged to the Rev. Patrick Henry of Hanover, and there is no doubt but that the letter, from which this extract is made, was written by the father of the celebrated *Virginian Orator*. I confess that there is nothing in this fragment, worthy of any particular notice; but it has awakened a train of thought which, as it deeply interests me, may perhaps be interesting to others also.

Henry and Bland were distinguished men in their day. The subject of religion, it seems, occupied their attention, and engaged them in correspondence. Probably they were not singular in this thing—probably the great men of former times did not suppose that religion was intended for the lower orders in society, and that they themselves could do well enough without it.

While musing in this way, I happened to cast my eyes on *Hening's Statutes at Large*, and immediately resolved to run over the indexes of the first volumes of that valuable work, for the sake of ascertaining how the forefathers of Virginia felt and acted in reference to this imporant subject. The Laws of a country furnish a very valuable portion of her history; and the more so, because we know that it is authentic.

The first charter was granted to Sir Thomas Gates and others, for the furtherance of a work, "which may by the providence of Almighty God, hereafter tend to the glory of his divine Majesty, in propagating of Christian religion to such people, as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in due time bring the infidels and savages, living in those parts, to human civility, and to settled and quiet government." Vol. I. p. 58. In the instructions drawn up for the good order and government of the colony and plantations in the country called Virginia, his majesty James I. does "specially ordaine, charge, and require" the proper authorities "that they with all diligence, care, and respect, doe provide, that the true word and service of God, and Christian faith be preached, planted, and used, not only within every of the said several colonies, and plantations, but alsoe as much as they may amongst the salvage people who doe or shall adjoine unto them, or border upon them, according to the doctrine, *rights* (rites,) and religion now professed and established within our realme of England." I. 68.

In the second charter similar provisions are made, with the special enactment that the authorities of the colony, should guard against the "superstitions of the Church of

Rome." And, indeed, all the ancient papers express a high regard for religion, and an earnest desire to convert the Indians.

In the first general Assembly, of which the records have come to us, holden March 1623–4, we find the following Laws to have been enacted.

1. "That there shall be in every plantation, where the people use to meete for the worship of God, a house or roome sequestred for that purpose, and not to be for any temporal use whatsoever, and a place empaled in, sequestred only to the buryal of the dead."

2. "That whosoever shall absent himselfe from divine service any Sunday without an allowable excuse shall forfeite a pound of tobacco; and he that absenteth himselfe a month shall forfeite 50 lb. of tobacco."

3. "That there be an uniformity in our church as neere as may be to the canons in England; both in substance and circumstance, and that all persons yeild readie obedience unto them under paine of censure."

4. Appoints the 22 of March to be observed as a *holliday*, in commemoration of their escape from the Indian Massacre, the year before.

5. "That no minister be absent from his church above two months in all the yeare upon penalty of forfeiting halfe his means; and whosoever shall absent above foure months in the year shall forfeite his whole means and cure."

6. Imposes a penalty for disparaging a minister.

7. Provides for the support of ministers.

The General Assembly of 1629, perhaps the next that was held in Virginia, passed nine laws. The following is a transcript of Act viii.

"It is ordered that there bee an especiall care taken by all commanders and others that the people doe repaire to their churches on the Saboth day, and to see that the penalty of one pound of tobacco for every time of absence, and 50 pound for every months absence sett downe in the act of the Generall Assembly 1623, be levyed and the delinquents to pay the same, as alsoe to see that the Saboth day be not ordinarily profaned by workeing in any imployments or by iournyeing from place to place."

In the following year a law was passed requiring all ministers residing within the colony to "conforme themselves in all thinges according to the cannons of the Church of England," and providing for the censure of recusants.

In the year 1631–2, a number of laws were passed on the subject of religion, such as an Act of uniformity; Acts imposing a penalty for absence from church; requiring ministers and church wardens to make presentments, and return registers of births, marriages and deaths; imposing a penalty for disparaging a minister; regulating the celebration of marriage; requiring ministers to preach every Sunday; making it the duty of ministers to teach children the ten commandments, the articles of belief, the Lord's Prayer, and the Catechism contained in the book of Common Prayer, and imposing a penalty on parents and masters for not sending their children to church, and on children for refusing to learn; prescribing the duty of ministers to the sick; regulating the deportment of ministers; requiring them to administer the sacrament three times a year; allowing for the support of ministers 10 lb. of tobacco and a bushel of corn per annum from every freeholder, together with the twentieth calf, pig and kid; enjoining the building and repairing of churches; requiring the "Counsell and burgisses of the assembly in the morninge to be present at devine service, in the roome where they sitt, at the third beating of the drum, an hower after sun rise, uppon the penaltie of one shillinge;"* and other provisions of similar character.

The Oath prescribed to Church-wardens, and the law regulating the deportment of ministers are worth transcribing as curious historical documents. The first is in these words,

"You shall sweare that you shall make presentments of all such persons as shall lead a prophayne or ungodlie life, of such as shall be common swearers, drunkards or blasphemers, that shall ordinarilie profane the Saboth days or contemne God's holy word or sacraments. You shall also present all adulterers or fornicators, or such as shall abuse theire neighbors by slanderinge, tale carryinge or backbitinge, or that shall not behave themselves orderlie and soberlie in the church duringe devine servise. Likewise they shall present such maysters and mistrisses as shall be delinquent in the catechisinge the youth and ignorant persons. So helpe you God!"

The law respecting the deportment of ministers is as follows: "Mynisters shall not give themselves to excesse in drinkinge, or riott, spendinge theire tyme idollye by day or night, playinge at dice, cards, or any other unlawfull game;

* How great a change has taken place since that period! Many "burgis ses" now-a-days, *sit up so late* that it would be really unreasonable to drum them up to the Capitol, by an hower after sunrise, to say their prayers.

but at all tymes convenient they shall heare or reade somewhat of the holy scriptures, or shall occupie themselves with some other honest study or exercise, alwayes doinge the thinges which shall apperteyne to honesty, and endeavour to profitt the church of God, alwayes haveinge in mynd that they ought to excell all others in puritie of life, and should be examples to the people to live well and christianlie."—Certainly a very good and wholesome law.

In the year 1632 nearly the same laws were re-enacted. And during more than a century, at almost every session of the Legislature laws were passed regulating the important concerns of the church, even the titles of which it would be irksome to the writer to copy, and tedious to the reader to peruse.

But be it understood that I do by no means refer to these documents, because I approve of the mode of supporting religion adopted by our forefathers. It is only for the purpose of showing the real character of the men by whom this wilderness was subdued and settled. *They were a religious people.* Their acts of uniformity, their fines, forfeitures, penalties, and salaries paid by law, are not at all to my taste. Still, however, due credit ought not to be withheld from them. There was much in their policy, that was unrighteous and oppressive; because it trenched on the rights of conscience, and prevented perfect freedom of inquiry. But in this mixture of evil, there was much that was good, and good in a high degree. For the support of this assertion, I refer to the Virginian character, during the war of the revolution. Institutions, which produced such men as then adorned our State, could not but have a large portion of *virtue* mingled with their defects. I sometimes ask myself, can such men be found among us at the present day? I mean such men as Henry, and Lee, and Wythe, and Pendleton, and Mason and Grayson, and others of that character. Where do they live? It is a melancholy foreboding which, I dare say, nobody will like; but verily I fear that the good old character of the country is wearing out; the age of gold is gone, and one of baser metal has succeeded.

In looking back to the history of the State, one may trace the causes of these sad changes. Allow me to offer a few remarks on this subject.

In the first place, a very great mistake was made in not adopting efficient measures for the general diffusion of knowledge. Indeed the royal Governors appear to have been hostile to designs of this nature. In answer to a question pro-

posed to Sir William Berkley, respecting the means of improvement employed in the Colony, he thus expresses himself. "The same course that is taken in England out of towns; every man according to his ability instructing his children. We have fforty eight parishes, and our ministers are well paid, and by my consent should be better *if they would pray oftener and preach less.* But of all other commodities, so of this, the worst are sent us, and we had few that we could boast of, since the persecution in Cromwell's tiranny drove divers worthy men hither. But I thank God, *there are no free schools* nor *printing*, and I hope we shall not have these hundred years: for *learning* has brought disobedience, and heresy, and sects into the world, and *printing* has divulged them, and libels against the best government. God keep us from both!"

During the whole colonial history of Virginia, I cannot find that even the slightest effort was made to promote the cause of general education. Indeed nothing has been done until four years ago, when the *primary school* system was established.

It is true that the zeal of the excellent Blair procured the establishment of *William and Mary College:* and that institution has performed a noble service for the public. Its direct benefits however have been pretty much confined to the wealthy citizens of the State. Its greatest influence too was exerted antecedently to the revolution; when the actual distinction of ranks was so great as to prevent the diffusion among the lower orders of that knowledge which the sons of the wealthy had acquired.

But while the College was thus doing its part, no Academies were erected and endowed for the purpose of bringing a good education within the means of the common people. The rich families employed young men, *brought from home* (England or Scotland) as private tutors; and people of moderate circumstances found extreme difficulty in educating their children. Hence we may in part account for the sparseness of our population. Parents finding that only wealth could procure the advantages which they wished for their children, were disposed to wander far in hopes of obtaining it.

The more northern adventurers pursued a different course. From the beginning they directed their attention to the subject of education. As soon as they had formed a permanent settlement, they erected a church and a school-house. The minister and elders superintended this important interest, and took care that the children were not neglected. The diligent

and obedient were commended, and the negligent were admonished. The effect was that the people settled in villages, and chose to cluster together, that they might enjoy the privileges, which from earliest life they were taught to regard as chiefly valuable.

Doubtless other causes operated; but I do think that this had its influence. But, however, this may be, it is certain that, for a long time, while Virginia numbered among her sons perhaps the best educated men on the continent, the great mass of her population were very poorly taught.

Another circumstance which had a very unhappy effect, was the importation of ministers from abroad, instead of rearing them up at home. It is true that the College of William and Mary was founded expressly for this purpose. That man, whose name ought never to be mentioned without a token of respect, the learned and pious Blair, saw the evil and exerted himself to find the remedy. But his success did not answer expectation. The reason was that according to the polity of the church then established, there is no power to ordain but in the bishops; but the bishops were in England. A candidate for the ministry then, after having finished his studies at College, was obliged to be at all the expense and trouble of a voyage to England; and he must either stay there until he could be admitted regularly to Deacon's and then to Priest's orders, or make two voyages. It was not to be expected that, in these circumstances, there would be many native preachers. Accordingly foreigners, who considered Great Britain as their home, and whose habits and modes of thinking were formed abroad, were our instructors. They were educated men; were generally sent under the influence of patronage; were commended to the aristocracy of Virginia; associated with them, and had little intercourse with the common people. Of the characters of these foreign teachers, I need say little. It is well known that some of them were truly excellent and exemplary men, and others adventurers, who took care of the fleece and neglected the flock.

It was entirely natural, considering where they were born and how they were educated, that when the troubles between this and the mother country began, many of them should look to England as their home; and that when the establishment, which induced their migration, had been broken up, they should retire.

The events of the Revolution gave a severe blow to the Episcopal Church, and it went on declining until about the

year 1810 or 1812, when it reached the lowest point of depression. That is; during the space of nearly forty years, a large portion of that part of our population, who retained their predilection for the Episcopal Church, were without the regular means of religious instruction. They enjoyed not their sacraments; they heard not the voice of him that bringeth glad tidings of good things; their children were not instructed in the doctrines of religion.

On the Eastern side of the Blue ridge, the Presbyterians have never been very numerous. And, while to do them justice, I should have many things to say in their commendation, it is impossible to free them from censure. They have stood too much aloof from the people, and have depended too much on the sole efficacy of preaching for the promotion of religion. It is true, they established two Colleges for the purpose of educating young men for the ministry. But these Colleges have been given up to the public, and have long been employed exclusively for the purposes of general education. I do not blame them for this; but for failing to pursue other measures, with a view to supply competent religious instructors, for the rapidly increasing Presbyterian population of the State. Inconsistently with their theory, they have laid too little stress on family religion, and have exerted themselves too little to bring the parental affection and influence to bear on the interests of the church. They have confined themselves too much to local concerns, without looking abroad, and considering the general effects of the moral causes now in operation. Hence, while justice compels me to admit that they are free from a spirit of proselytism, truth obliges me to add that they do not seem to co-operate with that zeal and energy, which a spectator would anticipate from a consideration of their individual characters. And they present the singular spectacle of a set of men, singly showing great decision and force; and in combination, deplorable feebleness, and inefficiency. Hence, they have done much less for the good cause than might reasonably have been expected from them.

Of the Methodists and Baptists, who came into this State, I have no hesitation in expressing the belief that they were in general men of great zeal and piety; and that they have been highly useful to multitudes of the people. Many of them, too, have been men of excellent natural understanding, and discoursed well concerning the plain doctrines and duties of Christianity. Doubtless they have preserved a considerable portion of our population from almost heathenish ignorance on the subject of religion. But their usefulness has

been limited, if I err not in judgment, by two causes. 1. They have generally been uneducated men, and have rarely been able to bring those who call themselves *the most enlightened part of society* within the sphere of their influence. 2. They have not exerted themselves, as it is desirable they should have done in promoting the great cause of education. They have laboured much for the conversion of grown up persons; and but little for the right and regular training of the young. I do not think indeed, that they equally fall under this censure; but it is not worth while to dispute about the difference. And, in good truth, I do not know what Society of Christians could dare to cast the first stone, where all have failed in their duty.

It is but fair to add, that, according to my observation, there is taking place a gradual change in those brethren. Indeed, there is a general effort among religious denominations to elevate the intellectual character of their ministers; and better views, I hope, are beginning to prevail respecting the subject of religious education, Yet perhaps it is true that no where, among an equal population of people called Christians; is this important concern so much neglected, as in Virginia, and to the South and West of Virginia.

The whole of the causes in operation have produced the following effects.

1. In all the country just mentioned, there are very few well built and comfortable places of worship, where the people are accustomed regularly to assemble.

2. There is very little disposition in the people to contribute for the erection of substantial and permanent churches, where they may sit, at any season, and worship God in comfort.

3. There is, taking in all denominations, a very small number of educated ministers regularly settled, and so supported by the people, as to be at leisure to attend fully to the work of the ministry, both in the pulpit and visiting from house to house.

4. There are scarcely any well established permanent schools in this vast extent of country, and proportionably very few schools of any kind. Of course the interests of education suffer greatly.

5. In very many places, they who are called *the enlightened part of Society*, do not think of going to a place of worship, because, as they say, the preachers are not capable of instructing *them*. Hence, the old spend the Sabbath in visit-

ing and dining together, and the young in such pleasures as they can find among themselves.

6. Of course the belief of Christianity, where it is retained, is the feeble belief of tradition; and the knowledge of its doctrines and duties is almost obliterated.*

7. The great mass of the people, who have not been brought into connexion with any religious denomination, are deplorably ignorant of Christianity, and of course are neither enlightened nor restrained, neither guided nor comforted by it.

8. There is a sad want of domestic discipline; a deficiency in that moral restraint of the young, which exerts so salutary an influence in all their future life; which prepares them to submit to government at school, and to reverence the laws of their country.

9. There are very few religious books, or books of any sort among the people; and scarcely any thing like a taste for reading. The spirit of improvement, of which so much has been said, is confined to a few, and their efforts are laborious, *up-hill* efforts at every step; shackled and impeded as they are by the indifference and inertness of the many.

10. The population of the country has greatly outrun the means of moral and intellectual improvement: and without the most vigorous exertions, the latter will never be brought up with the former.

11. Hence, among religious societies, there is no reason for jealousy; for there is enough and more than enough for all to do, even if they will make their very best efforts, and put in requisition the whole amount of their power.

I acknowledge that these results are appalling. And that the prospect is the more disheartening, because there has appeared, recently, something like a stupor in the public feeling. Although not given to despondency, I do confess that I have lately found my heart sinking within me, on comparing the *Southern* with the *Northern* country; the *present* times with the *past;* and the *present* race of men with their *predecessors.* Yet it is not lawful to despair of the republic—much less of the Church of the Lord. True; those causes, which have been working silently for half a century, have struck their effects deep into our habits, and whole moral

* On this subject, I have often imagined to myself, what must be the confusion and shame, of these most enlightened people, if a Hindoo or Mahometan or even an Indian were, by any chance, to question them concerning the religion of their country. I should like very much to hear some of our Members of Congress catechised by the Pawnees who are, or recently were at Washington.

constitution. But if we can but be awakened to a sense of our condition, and apply the proper remedy in the proper place, we shall soon see symptoms of returning health.

Now the country needs these three things.

1. A wise course of domestic discipline, to be applied to children from early life, and steadily employed until the right direction is given to their character.

2. A sufficient number of schools, of different descriptions, suited to different classes of society; in the whole of which education shall be conducted on principles suited at once to the genius of our institutions, and the character of our religion.

3. The settlement in sufficient numbers of well instructed and pious clergymen, who shall not only declare the dogmas of religion from the pulpit, but who shall be instrumental in carrying the gentle yet powerful influences of Christianity into the families of their respective charges, and investing all the relations and the whole business of life, with the sanctity of true religion.

With these views, I rejoice in the efforts of all denominations, and in the improvement which I think that I see in them.

I rejoice in the revival of the Episcopal Church, and in their zeal to increase the number of their faithful and enlightened preachers.

I rejoice in the success of the Presbyterians in the North, and the South-west, and wish that they may manifest equal zeal and obtain equal success in other regions.

I rejoice to hear of the extensive and well laid plans of the Methodists and Baptists, and in the hopes which they have of accomplishing them.

But still the whole Christian public must be awakened, and every man, woman, and child must do their duty.

AN EXPERIMENT IS TRYING IN THIS COUNTRY, WHICH IS OF INFINITE IMPORTANCE TO THE WORLD. European politicians abuse us, because we have no religious establishments; and say that we shall be heathens, when time enough shall have elapsed for our institutions to produce their full effect on our character. We say no: but the religion of the gospel has power enough to educe from its votaries ample support, without throwing itself into the arms of the State, and staining the purity of its character, by worldy alliances. And this is the point in question. Should our people become, and continue generally irreligious; there will be a practical argument of great force, in favour of the tyrannical establish-

ments and unholy allies of the old world, and it will be triumphantly used. But God forbid! No: let Christians of every name arouse, let them unite, and while they put forth every effort, let them call on their God, and he will cause Zion to arise, and become the glory of our land.

A SPECTATOR.

LITERARY FUND OF VIRGINIA.

THIS is a subject, on which volumes might be written. We do not pursue it, however, because it is copious, but because it is important, and demands attention. We are fully under the impression, too, that many wrong feelings are cherished, and many mistaken opinions entertained respecting the application of the Literary fund. Some consult local interests and prejudices; and some pursue wild theories. In the mean time, the whole affair is so managed as to disgust, or offend the people. The result, thus far, is precisely this—the mass of our citizens are *indifferent;* a few are warmly *hostile;* and the active friends of literature, sadly embarrassed and shackled in their operations, know not very well what to do.

The reason of all this, as we think, is exceedingly obvious. They who have managed this important business, have not adopted measures to convince the great body of the people, and make them feel that they have an interest in the literary fund. At present, we are persuaded that they regard it as no concern of theirs. The forty-five thousand dollars a year they consider *as a donation to the poor.* It is never to do the people any good, but it is worthy of the generous and liberal character of Virginia to make such annual gifts; and they are well pleased, that they should be made, if only the poor will rightly use the bounty. And as for the University; why, that is *for the rich,* and they may well be satisfied with what they have. This, we verily believe, is a true expression of the public feeling; and it is precisely what we anticipated from the beginning. The measures pursued, in the present state of the country, could not have produced any other result.

And here, we think it necessary to notice what we regard as a very great and fatal mistake, which bears with disastrous influence on this whole subject. The mistake is, *that there is a spirit of improvement among the people, which may very safely be trusted for the accomplishment of every thing desirable, and that it is best to let it alone, to operate in its own*

way, and produce its own natural effects. But surely this is not so. The most numerous class are generally disposed to say, "*It will do well enough as it is;*" or, "*It will do for the present;*" and things are let alone to go their own way. Men hate trouble, and like to follow established customs. The force of habit is mighty, and changes are made generally under the imperious force of necessity. This is so much the case, that improvements are universally made by *enlightened individuals*, who devote their time and talents to the work. And if the consent and co-operation of the multitude are requisite, measures must be pursued to enlighten them, to stimulate them, and create a powerful interest in their minds in favour of the plan proposed. Now this is exactly what is wanting, and what has not been done, in relation to our literary fund. The great body of the people feel no interest in it. And their representatives will assuredly, when they act on this subject in their legislative capacity, vote according to the feelings of their constituents.

There is another fact, which deserves serious consideration. The University has been regarded not merely as an institution for the rich; but as an institution for a party. And certain circumstances in the history of its management, have arrayed religious prejudices against it. Whether with reason or not, we shall not now undertake to decide. We only state what we know to be a fact. And it is our full conviction, that until efficient measures shall have been adopted to remove these prejudices, the University will labour under public disfavour. The whole religious part of the community will unite against any institution, which it is supposed will have influence in propagating error. And the opposition made by a warmly religious people is always formidable. That which smiles at the wheel and the stake, and triumphs in the flames, is not to be trifled with or despised.

Again; there are several Colleges in the State, to which the neighbouring people are warmly attached. Many of our most intelligent and influential citizens have been educated at them, and have an inextinguishable attachment to them. In this state of things, an impression has been produced that the University is intended to put down these old and valuable institutions to the level of mere Academies, and indeed to supersede their use. It is easy to see what has been, and what will be the effect of all this. There are friends of Primary Schools, friends of the Colleges, and friends of the University, who, each having different plans in view, counteract those of others. These are painful facts; but they

are not to be disguised. They deserve most serious consideration. And that especially, as this state of things may prepare the way for some demagogue to come in, and dissipate the whole literary fund.

There is another point to which we feel it to be our duty to direct the reader's attention. The State has neglected the subject of education so long, that the effects of this negligence begin to be severely felt; and this particularly, when Virginia compares herself with some of her younger sisters. Many among us are morfified and ashamed; and under the pungency of these feelings we wish at once to spring forward, and occupy the ground, which we should have been able to possess only after a steady march of fifty years. *But the thing can't be done.* However high-mettled and fleet, we have too much weight to carry, to dash forward in this way, and make up lost ground. In other words, moral causes operate slowly; and we must have patience to wait for their progress. We cannot have a completely organized and perfectly arranged system of instruction in successful operation, in less than half a century. If we run too fast, we shall assuredly ruin every thing.

Do any ask here, what then is to be done? We are ready to answer with unhesitating confidence, *that nothing can be done with any effect at all worthy of the reputation of the State, until by some scheme or other, the* GREAT BODY OF THE PEOPLE *shall be made to feel a* LIVELY PERSONAL INTEREST *in the management of the Literary fund.* THEY ELECT REPRESENTATIVES; *and* in all great questions, THEIR FEELINGS WILL GOVERN THE LEGISLATURE. This we hold as certain. Mathematics could not make it plainer.

Something may be effected, by well written essays, to convince them that the science and learning of a country are a common stock, employed for the good of the whole. But alas! there is so little reading among us, even of Magaines and Newspapers, that it is very difficult to get access to the people. And, what is almost as discouraging, discussions to which men are not accustomed must be repeated and often urged; "line upon line and precept on precept" must be given, before any great effect can be produced: and this, not until after the lapse of much time.

But the only measure, on which we place any great reliance, is one recommended in a former number—That of making a *really good common education* so cheap, *as to bring it within the means of the great body of the people.* For this purpose, we have recommended the erection of Academies

throughout the State, one for every ten thousand souls. If this measure is not approved, or cannot be adopted, some other of similar design seems really to be necessary. Only let the thing which we wish be done, and we venture to warrant that popular favour will be given without limitation to the Literary fund.

But there is another view, which we think ought to be taken of the literary interests of the State. A view presented in part by existing institutions, and in part by the geography of Virginia, and the influence of natural causes on many of the customs and habits of the people. We have before adverted to the old Colleges, and to their hold on the affections of a part of our population. And now we ask the reader to look at the map of Virginia. Mark in the first place the range of mountains, running nearly North and South and nearly bisecting the State. Observe, next, the rivers, and their various branches, pervading every section of this great country. These rivers will give direction to the course of trade, and to the acquaintance and correspondence of our fellow-citizens. It is only a political tie which binds together the different parts of Virginia. Pecuniary interests (and every one knows their influence) pull us asunder. Every thing will follow the course of trade. And we do fully believe that no art or power of man, will ever make one central literary institution supply the whole wants of a people situated as we are. And if our legislators pursue their present plans, they may rely on it that a large part of their fellow-citizens will regard the University, notwithstanding its high patronage, with indifference. Placed at a remote distance from them, and heard of only through the annual Reports of its Visitors, it cannot be expected that it will awaken any powerful interest. Men who choose to educate their sons, will send them to the Colleges where it will be most convenient for them to make their payments—Some to Pennsylvania, some to Ohio, some to Kentucky, some to Tennessee, some to North-Carolina, and many to the District of Columbia.

These considerations induce us to believe, that in prosecuting to full effect the patriotic designs of the founders of the literary fund, it will be highly expedient to support the Colleges at present in existence, and aid in the erection of others, in different parts of the State. If this great fund should be well managed, it will afford ample means to effect these important objects. Three or four more Colleges, at least, are

needed for the purpose of retaining the important concern of *the higher education*, within the limits of Virginia.

But besides this, it ought to be considered that a spirit of improvement and a literary taste must be excited, or they will not exist. It is useless to put a price into the hand of a man to purchase wisdom, when he has no heart for it. If Edinburgh and Oxford were both placed in the centre of Virginia, can it be supposed that in the present state of things, their halls would be crowded with young citizens? We do believe that there would not be students enough to keep out the Swallows and Martins. Undoubtedly, there is an urgent necessity for the adoption of such measures as will awaken the desire for a liberal education. And to this end, our legislators must take hold of the intelligent men in every part of the State, work upon their *excitability*, and afford them assistance in placing the means of a learned and scientific education right before the people. Every College properly conducted, generates something of a literary atmosphere. It is a central point from which there radiates, in every direction, a powerful influence; from which are diffused intellectual health and vigour. These Colleges might maintain, and ought to maintain a correspondence with the Academies in neighbouring districts, and keep up the tone of literary feeling in them. Youth destined for the ordinary avocations of life, would go from the Academies to their trades and callings; and those intending to pursue a higher literary course, would repair to the Colleges; where we would have every thing taught, that is necessary to fit men for the learned professions.

But here let it be distinctly noted, that the great advantage to be derived from the aid afforded by the State would be, *the employment of professors of high qualifications with low tuition fees.* This would enable many a man in moderate circumstances to educate his sons, who otherwise never would have thought of educating them at a College. Learning and science would be much more widely diffused; we might hope, by and by, to have scientific agriculturists and mechanics; and in a word, that every art and trade would be improved by all that genius and skill have discovered or invented. Now this cheapness of Collegiate instruction and all the blessings resulting from it, would be attributed to the literary fund. The people would *see* and *feel* the advantages afforded by it; they would bless the memory of its founders, and esteem it the *sacred treasure.*

We do not pretend that this is any new plan. It has been talked of before; but has been abandoned for the present

scheme of Primary Schools, which never will effect any great good; and an University, which is regarded and will be regarded, as a foundation for the rich. We think this, as we always thought it, an unhappy step; precisely for the reasons which have been assigned. Indeed the irresistible objection is, that the mass of the people, who possess and will exercise the power and influence of the State, cannot be made to take a deep and continued interest in any measure, the good effects of which are not placed before their eyes.

Should any imagine that we are at all hostile to the University, they will be greatly mistaken.—In that national design, we have always taken a lively interest. At present, however, we cannot enter on this part of the subject. Hereafter, we shall present our views at some length; and we hope that our readers will entertain them precisely according to their value. All that we wish is, that this great and vital concern may be well managed. IOTA.

☞ On this subject the Publisher of the Magazine invites discussion. It is thought to be most highly important that it should be considered in its various bearings, and thoroughly discussed before the people. Different men, we know, entertain different views; and most commonly, truth is elicited by the collisions of argument. Any *temperate, well written* communication will be readily inserted. THE PUBLISHER.

REVIEW.

Letters on Unitarianism; addressed to the Members of the First Presbyterian Church, in the City of Baltimore. By SAMUEL MILLER, D.D. *Professor of Ecclesiastical History and Church Government, in the Theological Seminary of the Presbyterian Church in the United States, at Princeton.* TRENTON: George Sherman, 1821. pp. 312.

THE gentlemen, who are placed at the head of our Theological Seminaries, maintain claims on the Christian public to no ordinary degree of gratitude and favour. They not only train our young men for the ministry, and send them forth prepared rightly to divide the word of truth; but when called to it, they step forward as champions of "the faith once delivered to the saints," against those "who deny the Lord that bought them."

We have before noticed the valuable labours of Professors Stuart and Woods* of the Andover institution; and now it is our duty to bring before our readers a very recent work by Dr. Miller of Princeton. This gentleman was invited to preach the ordination sermon of Mr. Nevins, lately a student in that Seminary, who had been called to take the pastoral care of the First Presbyterian Church in Baltimore. In performing this service, the preacher, as might have been expected, took notice, but it was a very brief notice, of Unitarianism. This awakened the ire of the Editor of the Unitarian Miscellany, (by a sad *misnomer* called the *Christian Monitor*) who immediately commenced a brisk attack on Dr. M., and kept it up through the year. Indeed for any thing we know it may be going on yet. To the first Letter on this subject, Dr. M. prepared a reply and sent it to the Editor for insertion. But he refused. It was published, however, and read with much pleasure by many of the orthodox. Whether the Unitarians read it we know not. The Editor of the Miscellany, we suspect, felt very sore on this subject; because although he had before made strong professions of liberality, and offered his pages freely to all; yet here he felt himself obliged at once, and in a striking case, to pursue a contrary course. This provocation, perhaps, is the reason why Dr. Miller has so long and so continually been annoyed by the *light missiles* of the *Miscellanist*. It may be, however, that it was not Dr. M. but some of the readers of the Unitarian Magazine who felt the annoyance. He does not, in the work before us, undertake to answer any thing of ail that "the Unitarian of Baltimore" has written. His object is much higher than this; and we will add more worthy of a christian divine, and a theological professor.

The main design of the author is to supply a *desideratum* in this controversy. The scriptural evidence in favour of the Divinity of our Lord and Saviour Jesus Christ, has been stated by many writers, to whom enquirers may easily find access; and from whom they may obtain complete satisfaction. But in relation to the historical question respecting the faith of the primitive church, the means of information were scarcely within the reach of common readers. The victorious work of Horsley, had, indeed, been recently reprinted in this country; but however excellent, it is not perfectly adapted to general use. It was therefore highly desirable

* A Review of the important pamphlets of this gentleman may be expected next month.

that some competent writer should treat this subject in a popular way—and who more competent, than the Professor of Ecclesiastical History, in one of the foremost of our Theological Seminaries? Dr. Miller's previous studies and his style of writing peculiarly fitted him for this service; and ably has he discharged it.

But although this is Dr. Miller's main, it is by no means his only design. He treats briefly, but with much force and propriety, a number of subjects of great importance; so that his work may well be regarded as a valuable Manual, and as such we earnestly recommend it to our readers. For the purpose of sustaining and enforcing this recommendation, we shall proceed to give such analysis of the volume, as our limits will permit.

In the first Letter, after a few introductory remarks, the author states his object in writing. It is to put his brethren on their guard against a system of error, which he justly regards as most delusive and dangerous. And to show that he does not come to this work uncalled for, he adverts to the zeal of the Unitarians in advancing their cause. The pulpit and press, books, pamphlets and tracts, are employed as instruments of proselytism. No labour is refused, no expense is spared in this *dechristianizing* work. And really it is a little singular that the advocates of a system, of which the leading feature is *indifference* if not *coldness*, should manifest all at once such fervour. "*Is there not a cause?*"—This is our conjecture: Harvard University is in the hands of the Unitarians, and completely under their control. Gradually, and by various manœuvres, *the orthodox* have been thrust out from it; and now, an institution, founded expressly for the purpose of continuing and promoting *the ancient faith of New-England*, is emphatically the great instrument relied on for advancing the Unitarian cause. Every year, fewer and still fewer orthodox students are found in the halls of Cambridge. They are seeking instruction at Yale, Middlebury, Dartmouth, and other Colleges. The last reports make the number at Yale to exceed that at Cambridge by nearly *one hundred*. As revivals of religion are multiplied and extended, these differences will become greater. In the present state of things, every Unitarian who has a son to educate, and can afford the expense or is willing to put him on a charitable foundation, will probably send him to Cambridge. Hence; the zeal to push Unitarianism to the *South* and the *West*. Hence; the large contributions in Boston to assist in building Unitarian chapels in other places.—But this is not all. Every

one knows, what influence is acquired over the young at their places of education by teachers, who will not only treat them with kindness, but win them by a polite and refined flattery; every one knows the force of college attachments. Now let us suppose that by the measures alluded to, and by others which have not been mentioned, such as dancing, attendance at presidential levees, courting active and leading Members of Congress, &c. &c., the young men of the most wealthy and influential families are drawn from the southern and western country to Cambridge, and are brought under its influence; that there they form their acquaintance, and establish their literary correspondence; that they habitually derive their supplies of literature from Boston; that they read, and occasionally contribute to the periodical publications of that "literary emporium of the western world"—who does not see that an influence of a powerful and all pervading character will be acquired? In a country where the maxim, that "knowledge is power," will hold good as long as our institutions last, the design of all these movements appears to us very obvious. Clearly, as we think, it is not *religious zeal* which prompts this activity. No; they aim at power and influence: And their plans are laid wisely, and pursued industriously—time will show with what success.

But however this may be—there is abundant reason for the union and zealous co-operation of the orthodox of every denomination, in opposition to the measures of proselytism, which Unitarians have adopted. Nor is it without cause that Dr. M. in a tone of great earnestness entreats the people to whom he writes, to give serious attention to his subject.

After solemnly disclaiming personal feeling and all intention of attacking private character, our author proceeds to tell us *what Unitarianism is.* But here he seems to feel the embarrassment common to every one, who makes a similar attempt; and after all, is obliged to state what Unitarians *do not believe.* And this may easily be summed up in few words.

1. *They do not believe* the doctrine of the Trinity.
2. *They do not believe* the Divinity of our Lord and Saviour Jesus Christ; but maintain that he was a mere man, fallible and liable to sin, like other men.
3. *They do not believe* the Divinity and Personality of the Holy Spirit.
4. *They do not believe* the doctrine of atonement.
5. *They do not believe* the doctrine of original sin.
6. *They do not believe* the doctrine of justification by faith.

7. *They do not believe* the doctrine of everlasting punishment.

8. *They do not believe* the plenary inspiration of the writers of Scripture.

To this *no-creed* many other particulars might be added. It is unnecessary however to swell the list. But we cannot ever turn our attention to the subject, without being reminded of a very striking remark made by a lady, on hearing some such account of Unitarianism, as is here given—"I understand it: they expect to be saved by works that they *don't do*, through a faith that they *don't* hold." Dr. Miller gives this summary of rejected articles as *general* not universal. In other words, he states the opinions *generally* adopted by Unitarians: and surely their general sentiments are the important matter of inquiry.

The conclusion of this letter manifests a tender spirit, and great solicitude for the best interests of all men. In this we have no doubt but that the amiable and excellent author was sincere. Under this full conviction, we shall expect to see, in the next edition of these Letters, a change in the following sentence. p. 12. "Probably in no part of our country out of Massachusetts, do these poisoned agents so completely fill the air, or, like one of the plagues of Egypt, so noisomely 'come up into your houses, your chambers, and your kneading troughs,' as in Baltimore." It is true that the *poisoned agents* are books, pamphlets, tracts, &c.; and by *poison* the author means the false doctrine contained in them. But careless, and especially prejudiced readers will think that he means Unitarian Preachers; and this sentence will be quoted as an evidence of asperity and bitterness, which we are sure was not felt.

And here we must express our sore displeasure at the fierce and rugged terms of proscription and denunciation too often employed in this controversy. We do believe Unitarianism to be a fatal error; and from our hearts we wish it to be put down. But while we rejoice in any thing *well* calculated to effect an object so desirable, we do think it both inexpedient and unchristian to use language indicative of hatred, or calculated to excite hostility. Henry Martyn's saying ought to be imprinted on the tablet of every man's heart—"Let me never think that I have *true zeal*, until *my heart* overflows with *love to every human being*."

In the II. and III. Letters, Dr. M. notices several prejudices, which are cherished by many against Orthodoxy. It was well to advert to this subject; because controversy is

almost sure to excite prejudices. And against them, argument has no more force, than darts of straw against the sevenfold shield of Ajax. They must be put aside, before the shafts of truth can make their way to the heart.

The first prejudice noticed by the author is "that the orthodox system is severe and repulsive; that it gives gloomy and discouraging views of human nature; and that the whole method of restoration to the favour and enjoyment of God which it exhibits, is humiliating and melancholy:" while Unitarianism is just the reverse of all this; and, indeed, is quite a pleasant and attractive system, which never puts a man out of humour with himself.

This prejudice operates with great force on the young and the gay. Its unreasonableness is very clearly exhibited in the Letters before us. And surely the single consideration, THAT MAN IS A SINNER, *and that he must repent or perish*, is enough to show the danger and folly of those *light-hearted* smiling religionists, who leave their places of worship ever ready to sing, "Life let us cherish."—Let any man seriously read his bible, and judge which representation is most correct; which system the Orthodox or Unitarian is best calculated to give comfort to a sinful, dying, immortal, responsible being.

A second prejudice is that Trinitarians lay too much stress on opinions; that they "attach too much importance to the points in controversy between them and the Unitarians." That the orthodox do lay great stress on these points, is undeniable. But how they can go to excess here we do not understand. "He that believeth shall be saved: he that believeth not shall be damned," is the language of our Saviour. Now, most certainly it is not *any* belief, but belief in Christ as he is offered to us in the gospel, which is connected with salvation. If we do not believe thus in Christ, we do not believe in him at all: and "he that believeth not is condemned already." How can a man overrate that on which the life of his soul depends? Christ and his Apostles did not represent opinions as matters of indifference.

The infinite importance of a sound faith is used by Dr. M. in a very triumphant way, to show the futility of the common charge against the orthodox, of uncharitableness. Seeing in their bibles that faith is necessary to salvation; and knowing that Unitarians are characterized *by what they do not believe*, they cannot but earnestly testify against their error, and persuade men not to embrace it. How, otherwise, could they be charitable? But hear the author.

'Let not, then, the charge of want of "charity," or laying a "bigotted" and unreasonable stress on a particular set of opinions, alarm you. As long as you are borne out by the word of God, you may be perfectly content under charges of this kind. Why should we disguise the truth, or deceive ourselves or others concerning this matter? Why should we be led away, under the pretence of "liberality" or "benevolence," to give up that which is essential to the life of our souls? Is it real "charity" to our fellow-men to allow them to be hoodwinked and deceived, nay directly to help to blind and embolden them, in rushing on to their own destruction? Is it real "charity" to tell men that an error is non-essential, and that there is no danger in adopting it, when Jehovah has pronounced that it is "damnable," and brings upon those who adopt it, "swift destruction?" O my friends, the folly of desiring Ministers to *prophesy smooth things* in such a case, is of the most extreme and wonderful kind! To give the name of christian "benevolence" and "charity" to conduct which is calculated eternally to destroy all who are influenced by it, is, of all perversions, both of language and of principle, one of the most enormous!' pp. 53–4.

But we recommend the whole of this part of the work to the careful perusal of the reader. It will be found that Unitarians use as strong language as any they reprobate in their antagonists; such as calling them "polytheists," "idolaters," "blasphemers," &c. This, however, is no excuse at all for the intemperate, abusive, and even profane language employed by some on this subject. As for us, while we despise an affectation of liberality which is not felt, we abhor the custom of cursing those who differ from us. Let us, in plain honest language, call truth and error by their right names; but let us never forget what is due to the christian character.

The third prejudice noticed by our author is, "that undertaking to denounce Unitarianism, as not only a dangerous but also a destructive heresy; and to exclude those who embrace it from our communion, and all ecclesiastical intercourse, is really nothing less than persecution; and if so, contrary to the spirit of the gospel." On this subject there is displayed by some a littleness of mind, and a disposition to resort to popular arts of exciting sympathy, of which a man of true dignity would be ashamed. They know that a generous people, such as our countrymen are, regard persecution and intolerance with indignation; and when they feel themselves hard pressed by argument, they immediately cry PERSECUTION! The same clamour has been raised, when a conscientious refusal of ecclesiastical intercourse has been firmly though temperately expressed. Many indeed in all the sects of Chris-

tians are too ready to talk about persecution, considering the state of our happy country. Yet we admit that this abomination may be practised even among us—not however by denouncing error, and forewarning of danger; not by refusing christian communion with those who differ from us on the very points which are particularly and prominently brought to view in our acts of worship—"but by loading a man with calumny and abuse on account of his religious sentiments, by hunting him down with slander and reproachful names, by shutting him out from the offices of social kindness, or driving him from his residence, by the unrelenting intolerance of public opinion." Unless the justice of these remarks be admitted, the Apostles of Christ were very great persecutors.

The fourth prejudice mentioned by Dr. M. is *that against mystery in religion.* This is a very fruitful topic of declamation, and zealously has it been handled;—we suppose, because it flatters the pride of the philosopher, and takes the vanity of the vulgar, and is therefore popular. As for us we have long been wearied out with the small talk of small wits about mystery. The truth is, *he that has religion without mystery* HAS RELIGION WITHOUT GOD; "*for God is a spirit, infinite, eternal and unchangeable.*" And nothing can be more absurd, than that an *infinite* being should be comprehended by one, who just rises above irrational creatures. This subject is treated very well in the first part of Dr. Miller's third letter, to which we refer our readers.

The fifth and last prejudice mentioned, *is that which arises from the authority of great names.* On this subject the author, whose reading is known to be very extensive, hesitates not to say.

'In taking a survey of the Christian world, from the time of the Apostles to this hour, for *one* truly great man who has avowed himself a Unitarian, I will venture to produce *five hundred*, who have taken the opposite side. All the great Reformers, throughout *Europe*, as we shall see hereafter, espoused the cause of Orthodoxy with perfect decision. Nay, the great body of the most profoundly learned and pious men that ever adorned both Catholick and Protestant Christendom, have espoused the same cause, so far as respects the main points in dispute between the Orthodox and Unitarians. If the question, then, is to be carried by a majority of votes—by a majority of the *great* and the *erudite*, the majority is immense in favour of Orthodoxy. But if the weight of *piety*, as well as of *talent;*—of *deep Biblical and theological knowledge*, as well as of *elegant literature and human science*, is to be taken into the account, the preponderance in favour of Orthodoxy, is beyond all

comparison. This Unitarians well know; and, therefore, it must be confessed they had no small temptation to make, as they have done, an ostentatious display of the comparatively few respectable names that could be mustered on their side.' pp. 103–4.

To this quotation, we will add another which sets a question often agitated in reference to this subject in a very just light.

'But it will, perhaps, be asked, have not some men of distinguished talents and learning, who avowed themselves Unitarians, written with great ability on the evidences of Christianity, and in the defence of some of its doctrines? They have. But if Unitarians are not to be acknowledged as Christians, what estimate ought we to form of these men and their labours? Were they powerful writers on behalf of Christianity, and yet no Christians? By what name, then, ought they to be known? There is really no difficulty in this case. A man may write with great zeal and force in support of a PARTICULAR PART of a religious system, who can by no means be considered as a cordial friend of the GENERAL SYSTEM. A *Deist* may write with great ability in defence of the doctrine of a particular Providence, which is evidently a doctrine of the Bible; and a *Jew* may write with no less ability in support of the miracles and inspiration of the Old Testament Scriptures, in which the Christian will always own him as an auxiliary. But you would not think of calling either, on this account, a Christian. In like manner, if Dr. *Priestley*, or Dr. *Lardner*, or any other distinguished Unitarian, wrote well on any subject connected with Christianity, while we venerate them for their learning and virtues, and thankfully avail ourselves of their aid, on any subject on which they have written ably and instructively; we are no more bound to call them Christians, or to consider the general spirit of their writings as coinciding with the Gospel, than we are to consider *Josephus*, *Maimonides*, or *Ben Jarchi*, as entitled to the name of Christian, while we esteem, and employ their works, in aid of a Christian cause.' pp. 105–6.

Man's authority in matters of religion is nothing. Yet it is satisfactory to know that men, of whom we have heard much, and whose names we regard with some degree of veneration, were humble disciples of the Saviour. We love too to have men that are called great on our side. But it is a little remarkable, that most of the great men claimed by Unitarians, were members of the Church of England; that they subscribed her articles, worshipped according to her liturgy, and partook of her communion. Now this church, every one knows, is most thoroughly orthodox on the subject of the Trinity; and in a composition of wonderful beauty and sublimity regularly renders worship to the Father, Son, and Holy Ghost. It surely requires very strong evidence to induce the belief,

that men who avowedly belong to that church and worship with it, are Unitarians. We have seen no evidence to convince us that Newton and Locke were thus insincere. But this subject need not be pursued.

The title of Dr. Miller's fourth Letter is, *Testimony of the early Fathers on this subject.* This part of the work is thus introduced.

'The word of God, as the Orthodox believe, is the only certain test of divine truth; the only infallible rule of faith and practice. Of course, that which is not found in Scripture, however extensively and unanimously it may have been received by those who bore the Christian name, must be rejected, as forming no part of that precious system which God has revealed to man for his salvation. But when we think we find a doctrine plainly, frequently, and solemnly taught in the Bible, it certainly does, and in the estimation of all reasonable men, it ought to corroborate the fact, that the doctrine is *really* found there, and is, consequently, of God, when we find the true Church, in all ages, maintaining and cleaving to it, nay contending for it, with zeal, as a fundamental part of divine truth. I need not tell the pious that there is a consolation as well as a duty, in *walking in the footsteps of the flock.*' pp. 111–12.

In prosecuting the design here intimated, the author gives in two or three pages, a rapid but powerful sketch of the scriptural evidence of our Lord's Divinity, and then proceeds to show that they who believed the Bible, that is, the true church, from the beginning, held this and the important truths intimately connected with it, as fundamental articles of the Christian faith. There is no way to establish this point, but by quotation: and here Dr. M. has been as brief as the nature of the case would allow. We could not do any thing like justice to the subject without transferring his pages to ours. We shall therefore only mention his authorities, and refer the reader, for the rest, to his volume.

Barnabas, sometimes called the Apostle, "who was probably born before the crucifixion of the Saviour, and who wrote soon after the destruction of the temple by Titus;"

Clemens Romanus, who was probably born before the middle, and wrote towards the close of the first century:

Polycarp, who flourished in the beginning of the second century;

Ignatius,* who suffered martyrdom under Trajan, A. D. 107;

* Our author does not enter on the dispute concerning the authenticity of the epistles of Ignatius and Barnabas; but satisfies himself with stating that the great body of learned men consider the *smaller* epistles as in the main the real work of Ignatius, and the epistle of Barnabas as genuine.

Irenæus, who was a disciple of Polycarp, and is said to have been made a martyr about A. D. 202;

Theophilus, bishop of Antioch, contemporary with Irenæus;

Justin Martyr, who, about A. D. 165, sealed his faith with his blood;

Melito of Sardis, who flourished about 170, and whose fragments are preserved by Eusebius and others;

Athenagoras, who flourished about A. D. 175;

Tatian, a disciple of Justin Martyr;

Clemens Alexandrinus, contemporary with Athenagoras;

Andronicus the Martyr, who flourished about the close of the second century;

Tertullian, about A. D. 200;

Minucius Felix, A. D. 220;

Origen, who flourished about A. D. 230;

Cyprian, contemporary with Origen;

Dionysius of Alexandria;

Novatian, contemporary with Cyprian;

Arnobius, who lived in the same age;

Lactantius, a disciple of Arnobius;

Gregory Thaumaturgus, who flourished about A. D. 235;

Athanasius, who flourished about the year 320;

All these afford express testimony that they, and the church in general held the same tenets in substance, which the Orthodox now hold, and especially that they believed in the divinity of our Lord and Saviour Jesus Christ. To this it is added that the Martyrs of "the second, third and fourth centuries, were generally wont, in their last moments to pray to Christ, and resign their spirits into his hands, as their Creator and Redeemer.

'So much for the direct testimony of the early Fathers. In the substance of this testimony they ALL CONCUR. I cannot recollect a SINGLE WRITER, prior to the council of *Nice* who so much as intimates, either, that he himself denied the Divinity of Christ, or the Holy Trinity; or that the Christian Church denied it. The extracts which I have given, are a FAIR SPECIMEN of the manner in which the writers of that period express themselves on the subject, when it comes before them. In the next Letter, their testimony, to the same amount, but under a different aspect, will be briefly considered.' p. 148.

The letter referred to, the fifth in order, contains, in very short compass, incontrovertible evidence that the faith of the primitive church was what we now call *orthodox:* it is "*Testimony drawn from the Heresies of the first four centuries.*" The subject of inquiry is, "What those opinions were on

the Trinity and the Divinity of Christ, which, during the first three or four centuries, were pronounced Heresies, and of which the abettors were cast out of the church, as unworthy of a place among those who bore the Christian name." On this subject it is justly remarked, in general, that the system of the gospel offends the pride of the human understanding and the depravity of the heart; and that something like the self-flattery of Unitarianism might naturally be expected to show itself in the beginning.

The first class of heretics mentioned, were the *Cerinthians.* Cerinthus, their leader, denied the divinity of Christ, and held that Jesus was a mere man the son of *Joseph* and *Mary.* And Irenæus testifies that "John designed by his gospel to remove the error which was sown among men by Cerinthus." Jerome bears the same testimony.

The *Cerinthians* were succeeded by the *Ebionites,* who taught the same error concerning our blessed Lord. Now Irenæus, Tertullian, Justin Martyr, Clemens Alexandrinus, Origen, and Jerome, all speak of Ebion, the founder of the sect, as a heretic.

Marcion was the next heresiarch mentioned. In the second century he taught substantially the same errors respecting the Saviour's person, which Cerinthus and Ebion had propagated before him. A testimony against his errors was delivered by Irenæus, Justin Martyr, Tertullian, Polycarp, and Cyprian.

We have no room to notice particularly *Theodotus* the currier, *Artemon, Noetus, Sabellius, Praxeas, Paul* of Samosata, and many others who rose up in the period mentioned. In every instance, they who denied the Divinity of the Saviour, were treated as heretics, from the beginning until the famous council of *Nice,* held on occasion of the *Arian* controversy, in the year 325. At this place there assembled representatives from the whole Christian world; who drew up and published the following creed.

' "We believe in one God, Almighty, maker of all things, visi-
" ble and invisible: and in one Lord Jesus Christ, the Son of God,
" begotten of the Father, the only begotten, that is of the substance
" of the Father, God of God, Light of Light, very God of very God,
" begotten not made, consubstantial with the Father; by whom all
" things both in heaven and earth were made. Who for us men
" and our salvation, came down from heaven, and was incar-
" nate, and made man, and suffered, and the third day rose again,
" and ascended into heaven, and shall come again to judge the
" quick and the dead. And in the Holy Ghost. And the Catho-

"lick and Apostolick Church anathematizes those who say, that "there was a time when the Son of God was not; or that He was "not before He was born; or that He was made out of nothing, or "of another substance or essence; or that He was created or muta- "ble." ' pp. 166–7.

The author justly remarks that this is "the creed of the WHOLE CHRISTIAN WORLD, on the point in question, professedly and formally stated, in a single document." And he tells us that such heretics as have been mentioned, were not only excluded from the Catholick church, but that their right to the name of CHRISTIAN was solemnly and formally denied.

To evidence of this sort, Dr. M. adds heathen testimonies, which we can by no means fully state. Pliny says, in his famous letter to Trajan, that the christians were accustomed "*to sing a hymn to Christ as God.*" Hierocles reproaches christians with proclaiming Christ as God, because he had wrought a few miracles, *Celsus* and *Lucian* throw out the same reproaches.

Here then besides the numerous passages of scripture, expressing the doctrine of Christ's Divinity, we have the direct testimony of the Fathers, the testimony of heretics, and that of heathens, all going to show that the primitive church held this doctrine as it was taught by the apostles, and as it is now held by the orthodox.

The witnesses of the truth in the dark ages, when the papacy had corrupted the purity and obscured the glory of the gospel, embraced the same article of faith: the *Paulicians*, the *Waldenses* and *Albigenses*, the *Wickliffites*, and the Hussites are particularly enumerated.

The reformers *Zuingle*, *Luther*, *Calvin*, *Cranmer*, *Knox*, and others embraced the same doctrine; as is most manifest to every one who has consulted the *Harmony of Confessions*—a book containing the creeds of all the Protestant churches. The conclusion of this letter is worthy of particular notice.

'In the review of all this, I entreat you, my christian Brethren, to lay your hands on your hearts, and then say, whether those doctrines which, besides their plain scriptural warrant, have been embraced, with affectionate attachment, by THE PIOUS IN ALL AGES; which were the doctrines of ALL THE EARLY FATHERS, who say any thing on the subject; which NO INDIVIDUAL, from the time of the Apostles, to the time of *Luther*, is known to have openly rejected, without being cast out of the Church; which were the doctrines of the *Paulicians*, the *Waldenses*, the *Albigenses*, the followers of *Wickliffe*, the *Bohemiam* Brethren, and ALL THE WITNESSES FOR THE TRUTH, during the dark ages; and finally which ALL THE RE-

FORMERS from Popery concurred in maintaining, as the very ESSENCE OF THE GOSPEL—I repeat it—Lay your hands on your hearts and say, whether these doctrines can be any other than *the faith once delivered to the saints*, and for which all christians are commanded "EARNESTLY TO CONTEND?" pp. 189—90.

In the *sixth letter*, several subjects of very great importance are brought into view, for the purpose of more fully unfolding the real character of Unitarianism. And first it is affirmed that Unitarians reject the inspiration of the scriptures. True, indeed, they often cry out with the celebrated Chillingworth, "THE BIBLE, THE BIBLE IS THE RELIGION OF PROTESTANTS," and declaim much about *creeds* and *confessions;* but when their real sentiments are sifted out, it seems clear enough that they make their own reason the standard of divine truth. And here our author states very distinctly the difference between them and the orthodox, respecting the *right use* of reason in matters of religion. In the judgment of the latter, the legitimate province of reason is to determine these two questions; "Is there evidence that a revelation has been given; And, what does that revelation, in fact, contain? In other words, have we satisfactory proof that GOD HAS SPOKEN?—and if so, WHAT HAS HE SAID? But the Unitarians go farther, much further, and while they admit that, owing to the ignorance of men, revelation is necessary and that a revelation has actually been made; they presume to decide whether its facts and doctrines are worthy of belief, and such as *it becomes God to reveal.* The orthodox believe that the infinite God comprehends his own nature and purposes, and that it is reasonable to believe *whatever facts* he may communicate respecting himself and his designs; whereas the Unitarians say concerning some of these facts, that no evidence whatever can induce the belief of them. It is true they endeavour with all their might to prove that the peculiar doctrines held by the orthodox are not taught in the bible: but this is a very difficult undertaking; and it has often happened after a text has been twisted and tortured, with all the force of Unitarian ingenuity, that the critic, dissatisfied with his own labours, has exclaimed,—*At any rate the orthodox doctrine is not to be believed.* Dr. Miller gives a number of quotations from Priestley, Belsham, Evanson, and others to justify his assertions. And he very plainly hints that there is a strange and very suspicious inconsistency in the conduct of those Unitarians who profess to believe the inspiration of the holy scriptures: for, with this profession in their mouths, they highly recommend and diligently circulate the writings of their brethren, who frankly, and openly deny this inspi-

ration, and fearlessly charge the sacred penmen with errors in reasoning, and blunders in the statement of facts.

We have too a number of specimens, (chiefly taken from *the improved version* as it is called *of the New Testament*) of the manner in which these men mis-interpret holy scripture. Could we afford room for them in our pages, many of our readers, who know nothing of Unitarian criticism, would be astonished to see what is made of many passages of scripture, which they have been accustomed to understand, according to their obvious meaning. One instance only will be adduced, and that because we can present it in few words. Unitarians deny the existence of angels. Now the apostle Peter, 2. ii. 4 says, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness," &c.—And the Unitarian version thus explains it. "*If God spared not the spies, who were sent to explore the land of Canaan,*" *&c!!*

But for all the rest; and for some judicious remarks of the author respecting the use and abuse of the figurative language of the bible, we must refer to his book.

The different manner, in which the orthodox and the Unitarians study the scriptures, is very clearly and forcibly exhited. We give the following example on account of its excellent practical tendency.

'With the Orthodox, the explaining and applying the word of God, is chiefly AN AFFAIR OF THE HEART. They contend, indeed, as much as any professing christians, for the exercise of the understanding in the interpretation of scripture, and in every department of religion: and it is presumed that they go as far as any in giving proofs of this exercise. But still in the study of the scriptures, unless I am deceived, they are distinguished, above all others, by a spirit of affectionate devotion. The views which they take of Gospel truth, are peculiarly suited to humble, to soften, to interest the feelings in the highest degree, to engage and elevate the affections, and to inspire *joy and peace in believing*. Accordingly, when the Orthodox, who are pious, read the Bible with a practical view, they, for the most part, wish to have the spirit of criticism dormant, and to lay open their minds to those heart-affecting, self-abasing, and purifying impressions, which are, at once, more delightful and more profitable than any other. When they read, that *the blood of Jesus Christ cleanseth from all sin;* that *He bare our sins in his own body on the tree;* that *He is the propitiation for our sins;* and that *He gave himself for us, that He might redeem us from all iniquity*—they delight to yield themselves to all the constraining influence of redeeming love, and to dwell with the liveliest wonder, gratitude, and joy, on the unparalleled scenes of the Garden and the Cross.

They never enjoy themselves so well, in the perusal of the scriptures, as when, gazing on the unutterable wonders of the incarnation and sufferings of the Son of God; the love of his Person becomes their ruling passion, and conformity to his example and will, the precious model of their lives.' pp. 230—1.

In the *seventh letter*, the author introduces a subject of very great importance, *the practical influence of Unitarianism.* This is a fair subject of inquiry. In the case of religion, above every thing else, the *effects* of any system enter essentially into a fair estimate of its value. And our Lord has laid down this rule of judging, *By their fruits ye shall know them.* Yet it ought to be understood that the application of the rule to a system, requires very great caution; and a careful induction of particulars. It is by no means safe to form a judgment on individual cases. A man may join himself to a party and adopt their speculative notions, while he lives much under the influence of previous habits. The whole body of advocates of a particular system, may be so surrounded by others, so pressed by them, and so controlled by public opinion, that the natural effects of that system will be modified and changed to a very considerable degree. And in this case, it is extremely difficult perfectly to discriminate between the results of the system, and the operation of extraneous causes. If we would judge with absolute correctness of the effects of christianity we must find a whole community of christians—and so of Deists—so of Unitarians.

Now these things being so, we are gratified that Dr. M. while he of necessity treats this subject with great brevity, gives a wide range to his observations. His induction runs through the whole history of the church; and his facts, although few, are of great weight. The result of his examination is declared to be this—

I. *That Unitarians manifest, more remarkably than any other sect with which he is acquainted, a disposition to deny or conceal their principles.* In proof of this he refers to the testimony of *Irenæus*, to the case of *Paul of Samosata*, of *Arius*, of *Lælius*, and *Faustus Socinus*, to the testimony of Dr. *Priestley*, and to the history of *American Unitarianism.*

II. *That Unitarianism has a tendency to produce indifference to religious truth.* This indifference to truth, be it understood, is misnamed *liberality;* and it shows itself in maintaining the innocence of error. *High* and *low Arians*, *high* and *low Socinians* commune together as brethren, and *profess* willingness to hold communion with the orthodox, whom they regard as *idolaters* and *blasphemers.* And if this is not indifference to

religious truth, what is? Indeed they boast of laying *no great stress on opinions.* Dr. Priestley accounts for this, when he says they do not consider, "the holding of them to be at all *necessary to salvation.*"—Christ our Saviour says, however, *He that believeth not shall be damned.*

III. *That Unitarianism is totally and irreconcilably hostile to the exercises of vital and experimental piety.* What these in general are is thus admirably stated.

'We suppose, that, in every such instance there is an impression of the glory of God, and the purity of his law, never experienced before; a deep, heartfelt conviction of the exceeding evil and ill-desert of sin; a cordial hatred of it; a sincere mourning over it; and a hearty turning from it unto God, with "full purpose of, and endeavours after, new obedience;" an affectionate "receiving and resting on the Lord Jesus alone for salvation, as He is freely offered in the Gospel;" an habitual looking to Him, as the foundation of hope, and the life of the soul; a constant disposition to glory in his cross; a deep sense of obligation to Him for justifying righteousness, for sanctifying grace, and for daily strength; a hearty renunciation of all confidence in the flesh; unfeigned self abasement before God; daily self reproaches on account of daily short comings, and corruptions; sincere endeavours to *crucify the flesh with the affections and lusts*, and to shun the very appearance of evil; a sense of dependence, and a love of dependence, on free and rich grace; a governing desire to glorify Christ *in body and spirit which are his;* rejoicing in hope of his glory; and sometimes *rejoicing with joy unspeakable and full of glory.*' pp. 156–7.

Exercises such as these are ridiculed as delusive and fanatical by Unitarians. Dr. M. particularly refers to Priestley and Belsham for proof.

IV. *That Unitarianism cannot show that cloud of witnesses to its consolations in a dying hour, which has in all ages been furnished by the orthodox system.*

V. *That Unitarianism is decidedly and necessarily unfriendly to the spirit of missions.*

VI. *That infidels every where prefer this system to any other that bears the christian name, and feel no reluctance to uniting in worship with its adherents*

We can make no abridgement of the remarks made under these heads. But candour obliges us to say, in reference to the last, that as far as our acquaintance extends, the few Unitarians of the southern country do not even profess to believe the bible. Indeed some of them avow their disbelief.

On this subject Dr. M. refers to the testimony of Voltaire and D'Alembert, which the reader may see in our review of Smith's Messiah and Sparks' letters. Vol. IV.

In the *eighth and last letter*, some objections which Unitarians are likely to make to the foregoing statements, are anticipated; and an answer is given, The author then mentions in the way of advice what he judges to be the proper manner of treating Unitarians. And here occurs a passage which, we are free to say, affords us less pleasure than any other in the whole book. We know the kindness and benevolence of the writer's heart; and are sure that he wrote in that spirit. But there is an appearance of bitterness, and we are sure that it will be construed into reality, and be quoted and recited as another evidence of the unrelenting fierceness of orthodoxy. Perhaps we could not please them better than by giving an opportunity of raising an outcry of this sort, and appealing to the people as a persecuted race, who are not carried to the stake and the wheel, only because orthodoxy has no power. The sentence is as follows.

'You are prepared, I hope, to decide, promptly, and without wavering, that they are BY NO MEANS TO BE CONSIDERED AS CHRISTIANS, in any scriptural sense of the word; that their preaching is to be avoided as blasphemy; their publications to be abhorred as pestiferous; their ordinances to be held unworthy of regard as christian institutions; and their persons to be in all respects treated as DECENT AND SOBER DEISTS IN DISGUISE.' p. 284.

As to the first sentiment here expressed, it is impossible for any orthodox man to hesitate a moment. They who reject the peculiar and fundamental doctrines of christianity cannot be held as christians. And as for the rest; certainly they who preach that Christ is a mere man *do speak against* his dignity and glory, and in the *ecclesiastical though not in the civil sense* of the word are guilty of blasphemy. But ordinary readers will suppose blasphemy here to mean the same as in our statute law, according to which blasphemers are liable to presentments and fines. And this mistake will probably raise a mighty outcry. We think it right to guard against it. At the same time we wish that milder terms had been used in this and the following sentences:—not that our opinions differ in the least degree from Dr. Miller's on these subjects; or that we assume a character for warmer benevolence than his is known to be;—but because we see the unhappy effects on the church and the world, of using the language of vehement vituperation. We do believe that Unitarianism is fundamentally and fatally wrong, that in its progress it does deadly injury; and that its triumph would be the overthrow of the church of Christ; and we cannot but mourn with a great and sore lamentation, that our countrymen should embrace and propagate such errors; nay we are obliged in con-

science to warn others against them; but we do not wish to use or hear ungentle language, and harsh epithets in relation to them or any others. Now, although Dr. M. has expressed himself thus, we are sure that he feels as we do, for he says,

'But, if you avoid the *preaching* and the *books* of Unitarians, it will perhaps be asked, how ought you to treat their *persons?* I answer, with all that respect and benevolence which the ties of humanity and neighbourhood demand. Though they are in fatal error; though they preach another gospel; an entirely different religion from that which you believe; yet this diversity does by no means dissolve the ties of nature, of kindred, or of society. Still they are children of the same common parent, and they need all the tenderness of your compassion, and all the importunity of your prayers. Treat them, then, with attention and respect. Be ever ready to promote their welfare and happiness. Let all bitterness, and wrath, and animosity be banished from your intercourse with them. Pray for them without ceasing; and endeavour to win them by the lustre of your example. Let them see, in short, that you possess the spirit of the gospel; that you have no feelings of wounded pride, or personal resentment, on account of their differing from you; but that a tender concern for their temporal and eternal interest, impels you to desire and pray, that *God may give them repentance to the acknowledgment of the truth.*' pp. 290–1.

For other particulars we must refer to the book itself. The counsels with which the volume concludes, are of great importance.

'The FIRST IS, That while we sedulously maintain, as DOCTRINES, the great truths in support of which I have written, it is of the utmost importance that we EMBRACE THEM AS PRACTICAL PRINCIPLES, AND LIVE UNDER THEIR SANCTIFYING INFLUENCE. p. 302.

'The SECOND suggestion which I wish to offer, relates to the importance of your endeavouring, with all the diligence and solicitude which become Christian Parents, DAILY TO INCULCATE CORRECT SENTIMENTS IN RELATION TO THIS, AS WELL AS EVERY OTHER SUBJECT, ON YOUR BELOVED Children. p. 305.

'The THIRD and last consideration to which I beg your regard, is the GREAT IMPORTANCE OF MANIFESTING THE INFLUENCE OF GENUINE CHRISTIANITY ON THE TEMPER AND THE PRACTICE.' p. 309–10.

Such is the view which our time and limits allow us to give of this valuable and very seasonable publication. And surely we need not hesitate to recommend it to the diligent study of all classes of readers. It has certainly, as we before intimated, supplied a desideratum in the theological literature of our country. With great plainness and accuracy it gives a historical sketch of the true doctrine from the days of our Saviour to the present time; and also shows us what Unitarianism

now is and always has been. And all this, in a spirit of such enlightened and benevolent zeal, with regard to the best interests of men so earnest, and concern for the welfare of those who oppose themselves so sincere, that we do not see how any can read the work without both profit and pleasure. It is a gift to the church in Baltimore, for which they may well be thankful; but as there is nothing *local*, in the work, the excellent author may be regarded as deserving well, of the whole "Commonwealth of Israel."

To the Pub. of the Evang. and Lit. Mag.

HINTS TO THE PRESBYTERY OF HANOVER.

Sir—If through your indulgence the following remarks can be made to reach the eye of the Hanover Presbytery, it will be received as a special favour.

There are two points on which I desire the attention of the Presbytery to be fixed before their next Session. The first is, the state of the Licentiates who have within a few years past come from under their care, and who are yet within the limits of their jurisdiction. Is the course which the Presbytery has hitherto pursued in relation to them, the most proper that could be devised? Is it such as, after a solemn and mature consideration of the matter, they will feel themselves warranted to continue? It is well known that as soon as a young man is authorised to exercise his gifts as a public preacher, he is left in a great measure like a scion severed from the trunk; deprived at once of the fostering care of the dresser, and the nutritious communications of the parent stock. The spirit that is in him must keep him alive. If he have learning, piety, zeal and talents of a popular kind, he may experience but little difficulty in his passage; he may even ride on the summit of the waves, with sails full blown, and a prosperous current propelling his bark. If, on the other hand, there is nothing in his person, his manner, or his matter, that can fascinate and enchain the *mutabile vulgus;* if he cannot dazzle us with the brilliant flashes of his imagination, or bear us along by an overflowing torrent of tender feeling, he is likely to find a cheerless passage,—to meet billow upon billow, and against wind and current, without rudder or pilot, to steer his course. Now I would ask if the Presbytery might not be serviceable to the cause of Christ, and their children in the gospel, by lending their aid to such? It is not designed by any means to institute an invidious comparison between the present Licentiates, and those who at an earlier period came from the bosom of the same Presbytery: on the contrary we know that with respect to many of them, very flattering testimonials might be adduced, of their talents, learning, and piety. Nevertheless, it must be admitted, that the situation of most of them, is very far from

being eligible. Instead of giving themselves up wholly to the work of the ministry, their time is employed, their vigour wasted, and their strength consumed in the drudgeries of a country school. This is the *usual* occupation as a means of livelihood; there are, however, some other expedients for effecting the same object, so that the movements of some of them, are not much unlike the irregular and eccentric motions of a Comet, although their *track* may not be so luminous; and generally speaking, as ministers of the gospel, they find not where to rest the soles of their feet,—not even long enough to possess or enjoy the advantages of a Library. From this view of their situation, I would suggest to Presbytery the propriety of interfering in their behalf,—and not in *their* behalf merely, but for the advancement of the cause of Zion. Let it not be understood that I would recommend a preacher to be imposed on a congregation contrary to their wishes; this I think, would be exceedingly improper, and no one could be more ready than myself to condemn a measure so arbitrary and intolerant. But might not Presbytery, *by writing* to the vacant congregations under their care, or by exerting their influence in some other way, induce them to make more vigorous efforts for procuring a regular and stated supply of gospel ministrations? Measures of this kind, adopted with prudence and pursued with energy, might, it appears to me, be productive of much good to the cause of Christ, and of comfort to his ministers. I would suggest too, as a subject for consideration, whether it would not be proper for Presbytery to require from the Licentiates, a written statement of their situation and proceedings, to be presented at each meeting, or at least once every year. This would constitute a kind of tie, by which they might feel themselves bound to the Presbytery, and furnish another stimulant to zeal and fidelity in the discharge of their duty.

The next point to which I desire the attention of Presbytery is the situation of many of its *members*, as it respects the discharge of parochial duties. As to the congregations in the towns and cities I know little, either of their external condition, or of the fidelity with which their pastors acquit themselves in their ministrations; on this point, Sir, you ought to know better than myself. But of the congregations in the country, I can say from personal knowledge, that *catechising* and *parochial visitations*, are almost totally laid aside. In some congregations a few remnants of these good old habits are yet to be found, but in the greater proportion, not a single vestige can be discovered that such practices ever had an existence. A general outline of the present course is here presented. 'On the morning of the Sabbath and near the hour of meeting, the pastor arrives at the Church, and after a few friendly salutations between the people and himself, he ascends the pulpit; the exercises of the day employ in general one hour, sometimes, even two; when these are over, and valedictories exchanged, the ministers and people retire to their respective homes; and unless

it be in a court-yard or at a sale, at a wedding or a funeral, they see him no more, until the next *fortnight* or *month*, with his stated appointment, presents a repetition of the same scenes.' Now I ask Sir, if there is much probability that in this way, the prosperity of the Church, or the interests of vital godliness, will be greatly promoted? I cannot undertake in the limits of a short address to give even a summary statement of the advantages resulting from a regular and faithful discharge of the duties, to which I have alluded. But where is the minister of God, whose mind is enlightened by education, whose heart is expanded with Christian benevolence, to whom is entrusted the care of immortal souls, and whose circumstances do not utterly limit his exertions, that can possibly need any incentive to the performance of such duties? The languid and almost lifeless state of religion in the bounds of the Presbytery, and the declining interests of the Presbyterian cause in many places around us, present urgent calls for diligence and fidelity in the pastors. And it is not only in vain, but worse than in vain, to be lamenting the ignorance and irreligion of the people in general, whilst such feeble efforts are made to remove them; whilst, instead of the self-denial and activity to be practised in our ministry, we fold our arms in indolence, and recline on the couch of ease. Sometimes it appears to me that many of our brethren have forgotten the obligations by which they were solemnly bound, when they became members of our body; and that they possibly have never examined the resolutions of the General Assembly on this subject, some three or four years ago.

I will, therefore, conclude this address, by suggesting, that in the spirit of the resolutions to which I have alluded, the Presbytery at their next meeting take this matter into serious consideration; and that every member be required to give a particular statement of his present practice. There is certainly little reason to apprehend danger from too much vigour in our discipline; for if an account cannot be rendered to our brethren in the ministry, and the authority to which we have promised subjection in the Lord, how shall we stand the scrutiny of that day, when it will be said, "Give an account of thy stewardship."—How awful will be the scene which will *then* take place between the Judge and the unfaithful shepherd! My soul shudders even in thought to behold him trembling before the bar of justice, while he is asked in a voice that *rends* the soul, "Where is the flock that was committed to your care? Where are the sheep that you were to lead into living pastures?—the lambs that you were to cherish and defend from beasts of prey?" Imagination cannot readily conceive any thing more likely to excite wonder and amazement even in the Angels of heaven, than the developement of such a character. Let us, endeavour, therefore, by all practicable means, to *provoke* one another to good works; to excite to fidelity and perseverance, in the unspeakably important and responsible duties of our high calling.

April, 1822. ADELPHOS.

Religious Intelligence.

TWENTY-THIRD REPORT OF THE MISSIONARY SOCIETY OF CONNECTICUT.

PRESENTED TO THE BOARD OF TRUSTEES, AT HARTFORD, JANUARY, 9, 1822.

The Rev. ABEL FLINT, *D.D. Secretary.*

THE Missionary Society of Connecticut, is composed of the General Association of Clergymen, in that State. Its operations are conducted by 12 Trustees—6 Civilians, and 6 Ministers of the Gospel. The Society was formed in the year 1798, and the Board of Trustees was incorporated, by the Legislature of the State, in 1802.

During the past year, the Trustees have employed *forty-two Missionaries*, whose labours have been directed to the States of Vermont, New-York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri.

Vermont.

The Rev. Justin Parsons has been employed as a missionary 26 weeks, in the northern and least improved parts of Vermont. He took great pains to settle existing difficulties in destitute churches, to reconcile offended brethren, and to prepare the way for the stated administration of gospel ordinances in places where they were little enjoyed. In these important labours he was eminently successful. He received 53 members to different churches, and saw numbers of immortal souls, through his instrumentality, turned, apparently, from sin to righteousness.

New-York.

The Rev. William Fisher having a charge at Meredith, state of N. York, laboured five weeks as a missionary on the head waters of the Delaware and Susquehannah rivers. He represents that region of country as very destitute of religious instruction, and as a necessary consequence, that immortality and error greatly abound.

The Rev. Elihu Mason, who has a pastoral charge at Mount-Morris, state of New-York, laboured sixteen weeks in the counties of Ontario and Gennessee, The new places which he visited were highly gratified with some enjoyment of gospel privileges. In Gainsville there has been a special work of divine grace. In his journal of February 11th, he writes, "I admitted into the church 18 young people by profession, the most of whom received baptism: 48 is about the number of hopeful converts."

The Rev. David C. Proctor, in October last, soon after leaving the Theological Seminary at Andover, commenced a missionary tour to the western and south-western parts of the United States, having been previously ordained as an Evangelist. No information has been received from him since he left Geneva, state of New-York.

The Rev. David M. Smith, who is connected with a church at Lewiston, New-York, has performed 12 weeks' missionary service. He speaks much of the prevalence of errors, and of the great want of able and faithful ministers. He says, "There are within the bounds of Niagara Presbytery, between forty and fifty churches, and but six ministers, including one missionary among the Indians, to supply them all."

The Rev. Noah Smith, after leaving the Theological Seminary at Andover, last fall, and being ordained as an Evangelist, was commissioned to visit the western and southwestern states as a missionary. Having reached Geneva, in the state of N. York, and being informed of the destitute situation of many places in that

vicinity, he thought it his duty to labour in that region instead going further. He accordingly applied for permission to remain there, and pursuant to his request a commission was sent to him.

The Rev. John Spencer has laboured on the Holland purchase, N. York, 39 weeks, or 273 days. In which time he preached 298 times. The settlements which he visited are generally new, yet many of them are numerous and increasing. Many of the inhabitants are very desirous of enjoying the stated ordinances of the gospel, but on account of the present embarrassments of a great portion of the people, and the difficulty of procuring competent religious teachers, they must remain to a great degree, destitute, unless missionary aid continue to be afforded them. This privilege they seem to appreciate, and often express their grateful acknowledgments. Mr. Spencer's labours have had the divine blessing, particularly in producing an increased regard to religious institutions and a stronger sense of the importance of the appointed means of grace.

The Rev. Luke Wood spent 20 weeks principally in the counties of Schoharrie, Otsego, and Chenango, New-York. There are a great many churches and congregations in that flourishing section of country, but the most of them are small, and destitute of regular gospel instruction. Mr. Wood observes, "The good people are famishing for the bread of life, and are willing to make great sacrifices to enjoy it. It is not easy to exhaust their patience by preaching." He also observes, "I was happy to find less prejudice in different denominations of Christians than I anticipated.

Pennsylvania.

The Rev. Oliver Hill resides at Great Bend, on the Susquehannah, and labours, as a missionary, as much time as he can leave his own people. He writes, "I do not remember that I have ever spent 18 weeks in one year on a mission so agreeably as in the year past. In general, I have travelled over the same ground several times; and I think that I have not, in any preceding year, witnessed so great attention to the preached word, and to private conversation. In Harford, Lawsville, Wysox, Towanda, Orwell, Warren and Pike, have been revivals of religion the past year. Several other places in this region have not wholly been neglected by the Holy Spirit." His labours have been in the counties of Susquehannah and Bradford, Pennsylvania; Broome and Tioga, New-York; principally in the two former.

The Rev. Ebenezer Kingsbury, long a faithful labourer in the vineyard of his Lord, and for a number of years past, employed for a part of the time in the service of the Society, has laboured in the destitute region on the head waters of the Susquehannah. Having a parochial charge at Harford, Pennsylvania, within the field of his missionary labours, he is intimately acquainted with the wants of the people and can easily enter on missionary ground. His labours extended over five or six counties in Pennsylvania and New-York. At the publication of the last Narrative, Mr. Kingsbury's Journal for the year 1820 had not been received. Since that time he has transmitted his Journal for that, and for a part of the succeeding year. In the former year he performed 20 weeks' missionary labour, preached 109 sermons, administered the ordinances frequently, as he had occasion, visited, counselled and comforted the feeble churches, and laboured to impress upon the people the worth of gospel institutions, as well as the necessity of a vital union to Christ. In 1821, he spent 26 weeks in the missionary service, generally, in the same territory, and in a similar manner, as the preceding year. A few of the towns were favoured with the special influences of the spirit of grace, and the churches received pleasing accessions. Mr. Kingsbury represents that portion of the country as in very great want of religious instruction. "In the counties of Wayne, Pike and Tioga, containing a

population of about 15,000, there is not a single regular minister."

Ohio.

The Rev. Alfred H. Betts has a parochial charge at Brownhelm, New Connecticut, and has been able to perform only a short tour of missionary duty. He charged but three weeks labour, in which are included five Sabbaths. He visited a number of settlements; preached 22 sermons; visited schools and families; and administered the Lord's Supper to a small church in Dover, which had not enjoyed the ordinance for 3 years.

The Rev. William Boies spent six weeks in the service of the Society in Washington and Morgan counties on the river Muskingum, state of Ohio. He observes, "Attention to the concerns of eternity has increased much, the past year, in this region. Since my arrival, in July, 1819, the church at Waterford, and its branches at Roxbury and Wooster have increased from 40 to nearly 120 members." He speaks very feelingly of the evils arising from incompetent and erroneous teachers.

The Rev. Alvan Coe resides at Venice, on Sandusky Bay, and has the charge of an Indian School of about 20 pupils, under the care of the Western Missionary Society at Pittsburg. He has repeatedly traversed the frontier settlements, and visited, as a missionary, many families and villages very destitute of religious instruction. "From June, 1820, to Sept. 1821, he performed 53 weeks' missionary labour, preached 187 times, attended 19 meetings for prayer and conference, admitted 8 persons to church privileges, administered the Lord's Supper six times, and baptized 13 children."

The Rev. Giles H. Cowles is very useful in visiting the infant settlements, strengthening the feeble churches, assisting at ecclesiastical councils, and encouraging the people to maintain the ordinances of the gospel. He observes, "I am always kindly received in the settlements which I visit, and the people are generally as desirous of, and thankful for, missionary labour as they have ever been in years past. And as many of the settlements are new, weak, and divided, they must, for years to come, be chiefly supplied by missionaries. And it is by their occasional labours and visits, that the friends of religion, in many settlements, are encouraged to persevere in maintaining public worship statedly on the Sabbath, which, otherwise, would in many places, be wholly neglected."

The Rev. Nathan B. Derrow who labours statedly in Vienna and Fowler, in New Connecticut, has performed 19 weeks' missionary service; during which time he visited many places in his vicinity, and at a distance, travelled 1436 miles, preached 122 times, and administered the ordinances of the gospel as occasion required. He speaks with much feeling of the efforts of errorists, of the many evils arising from incompetent religious teachers, and of the great usefulness of able and faithful ministers of Christ.

The Rev. William R. Gould resides in Gallipolis, and has performed 13 weeks' missionary service. He travelled considerable distances up and down the river Ohio, and visited, repeatedly, various settlements in the states of Ohio and Virginia. He speaks of an increasing attention to the interests of religion, in that quarter, generally, and of a pleasing work of divine grace among the people of his pastoral charge.

The Rev. William Hanford, who is settled at Hudson, Ohio, has been employed 21 weeks in the service of the Society. His health in consequence of long and severe labours in the missionary cause, is feeble. Yet in this period he travelled extensively; visiting the infant congregations and churches in that region, assisting his brethren in the ministry, as well as visiting new and destitute settlements, to preach and administer the ordinances of the gospel.

The Rev. Luther Humphrey has performed 15 weeks' missionary labour, in New Connecticut. He says, "The labours of missionaries have

been, in some places, signally blessed. The Lord has been pleased to pour out his Holy Spirit, which has caused the hearts of his people to rejoice, while sinners have been excited to flee from the wrath to come. Burton and Clarenden, the two towns where I am settled, have experienced a shower of divine grace, and between 20 and 30 have been hopefully brought to repentance."

The Rev. Ahab Jinks of Dayton, Ohio, spent but a short time in the Missionary service. His time has been occupied by the peculiar circumstances of his people. He observes, in a letter of November last, "It has been extremely sickly in every part of the Miami country, and in many other parts of this state, Kentucky, and Indiana. Thousands in this and the neighbouring states have gone to their long home, and, of this number a great proportion from New England."

The Rev. Jonathan Lesslie of Harpersfield, New Connecticut, has laboured 39 weeks in the service of the Society, in different parts of the State of Ohio, and the States adjacent. Having been on business to the city of New-York, he observes, "On my return, I came through the country on the Potomac. This region is awfully destitute of religious instruction. In 120 miles, there is but one minister, (at Cumberland) and he thinks his stay there will be short. In Hancock is a little church without a pastor. I mention their condition, in hope that some society may turn their attention to this valley of death. And that some suitable Missionaries may undertake to instruct these people. A task, greater than to settle the gopsel among the heathen."

The Rev. Amasa Loomis, having a pastoral charge at Painsville, New Connecticut, has spent 21 weeks in the Missionary service. He observes that the effects of the religious revivals on the Reserve in the preceding year are very favourable; and that, during the past year, Euclid, Madison, Austinburg, and some other places have been favoured with the gracious visitations of the divine Spirit. The efforts of errorists and false teachers are great, but the influence of truth appears to be steadily increasing.

The Rev. Caleb Pitkin has laboured 23 weeks in the southern part of the Western Reserve. He thinks important benefits have resulted from a religious visit of congregations, churches, and families, by two Missionaries in company; particulary in animating Christian professors to increased activity and faithfulness in the divine life. He says of the town of Randolph, "Within a short time there have been in this place about a dozen hopeful conversions, and the work is still going on." He adds, "In the towns which I have visited, the Lord is manifestly working for the salvation of sinners, and the edification of his people. From several other towns I have just heard that the work is progressing."

The Rev. Abraham Scott has laboured 14 weeks in the service of the Society, in New Connecticut, and in the counties southward of that tract. He believes the influence of Christianity in the field of his labours, to be gradually increasing, and that most persons feel themselves obliged to pay it a decent respect. A state of things which could not be said to exist some years since, and which he considers attributable, chiefly, to the divine blessing on Missionary labours.

The Rev. John Seward, during the year past, performed, on the Reserve, 16 weeks missionary service. He travelled extensively, and visited the infant churches and new settlements, as he found the most urgent calls for his attention. He observes, in a letter of November last, "We think that the prospects of this country, in a religious point of view, are, on the whole, encouraging.—There has been some unusual attention to religion in several places, for several months. We are looking, and I hope waiting, for a still more copious shower of divine grace. I can truly say that labourers in this part of the gospel vineyard are now much more needed than they were

ten years ago, this day, when, weary and solitary, I first entered the town, (Aurora) where I now reside."

The Rev. Israel Shaller has laboured as a Missionary, in New Connecticut, 17 weeks. He preached much, visited families and schools, and administered the ordinances of the gospel as he found occasion.

The Rev. Joseph Treat has laboured in New Connecticut 21 weeks. By taking pains to have religious meetings at such times as would least interfere with the customary labours of the people, he often collected a good number for public worship, on week days, and in the busy season. He says, in a letter of September last, "Your Missionaries on the Reserve have had nothing very special to encourage them this summer, though, of late, their prospects are more encouraging. There are tokens of the divine presence in several of our churches."

The Rev. Ephraim T. Woodruff has a parochial charge in Wayne, New Connecticut. He has performed 27 weeks Missionary labour, principally in the counties of Trumbull, Ashtabula, and Gauga. He speaks with much feeling of the uncommon unanimity and harmony of the ministers and churches on the Reserve. Yet, from the active efforts of the irreligious, great vigilance and increased activity are requisite to preserve the purity and aid the growth of the numerous churches planted by Missionary labour. These are not withheld, and the Lord gives his blessing. Mr. Woodruff was very attentive in visiting families, schools, and secluded neighbourhoods, and found this mode of instruction to be acceptable and useful. He spent a sacramental Sabbath in Madison, with Rev. Mr. Hyde, whose early labours among his people have been much blessed, on which occasion 21 members were added to his church.

The Rev. Simeon Woodruff has laboured in New Connecticut, eleven weeks in the service of the Trustees. Severe sickness in his family prevented a longer service. He observes, "Religion is gradually gaining ground in this western country, churches are multiplying, and pious and benevolent societies increasing. The field of missionary labour is continually extending. There are no less than 22 destitute churches belonging to the Portage Presbytery."

The Rev. Randolph Stone, performed only 4 weeks' missionary labour on the Western Reserve. He was absent from the missionary field, several months, in Pennsylvania and New England. He is settled for a part of the time in Morgan.

The Rev. Lot B. Sullivan has laboured 26 weeks in the northern and western parts of New Connecticut, principally in the county of Huron. He speaks of the prevalence of general stupidity respecting divine things. Yet, in a few places, there seemed to be some tokens of the influences of the Holy Spirit; and, in general, of a gradually increasing sense of the importance of the ordinances of the gospel.

The Rev. Matthew Taylor has been employed 29 weeks in the central part of the State of Ohio. He speaks of various religious errors that are advocated with much zeal, forming powerful obstacles to the progress of divine truth. Still, he thinks there is an increasing activity and confidence in the friends of righteousness. And, while it pleases God to increase their fidelity and prayer, they are encouraged to hope that he will remember their wants in the greatness of his mercy.

Kentucky.

The Rev. Isaac Reed, having a parochial charges at Nicholasville, Kentucky, has performed 8 weeks missionary labour. He deplores, with deep feeling, the low state of religion in the region which he visited. He attended periodical catechisings in families, to instruct parents and children in the Shorter Catechism. He says, "Many persons in these parts do not know a word of the ten commandments. And some have told me they knew not that God had ever given any commandments."

The Rev. Eli Smith, residing at Frankfort, Kentucky, has laboured in the employment of the Trustees 21 weeks. He speaks of the efforts of erroneous teachers as the greatest obstacle to the Christian cause, in the region in which he has laboured. In the train of error, vices always follow.

Indiana.

The Rev. Daniel C. Banks removed from this State a few years since, and was settled at Louisville, Ken. with encouraging prospects. In consequence of the introduction of Antitrinitarian sentiments, he was removed to Henderson, in the same State, where he instructs a school, and preaches part of the time. He has not been able to perform more than one month of missionary labour, which was in the state of Indiana. He gathered one church, united several others formed by preceding missionaries, and found their labours to have had a distinguished blessing.

Illinois and Missouri.

The Rev. Messrs. Daniel Gould and Edward Hollister commenced a missionary tour from the vicinity of Boston, September 28th, 1820, and crossed the Missisippi near St. Louis, December 28th, having travelled on horseback, 1455 miles. They have been employed laboriously in that thinly settled country, often visiting the small and distant settlements, preaching, distributing tracts, and calling on families as they were able. Their labours were received with much gratitude, with many solicitations for their continuance, and with evident tokens of the divine blessing. Mr. Gould's health has been poor, yet, by the mercy of God, both have been preserved, through an unhealthy season, from severe sickness. Mr. Gould has been principally in Illinois, and Mr. Hollister in Missouri. The latter visited most of the settlements on the Missouri river. He found some settlements formed under the Spanish government, of many years' standing, which have been almost entirely destitute of any literary or gospel instruction. In November last, Mr. Gould left Illinois, on account of ill health, and is now, it is supposed, in North-Carolina.

The Rev. Jesse Townsend has performed 39 weeks' missionary labour in the State of Illinois. The peculiarly scattered state of the inhabitants rendered it difficult for him often to convene enough for public worship, except on the Sabbath. He spent much time in visiting families, and instructing them in the truths and duties of religion. He succeeded in establishing several Sabbath schools, which were prosperous. He laboured to prepare the way for the future establishment of congregations and churches. He distributed a number of Bibles and Tracts, which were very thankfully received. With a population of 55,000 souls, and rapidly increasing, he is the only Presbyterian minister in the State; and there are very few of any other description. The leading characters of the State, as well as the people generally, appreciate the value of missionary labours, and are very desirous to have them continued and increased.

The Rev. John Matthews spent 14 weeks in the service of the Society, mostly in Missouri, with occasional journeys in Illinois. In the new and thinly settled country in which he laboured, he usually preached to small assemblies, yet as large as could be expected. At St. Charles, May 6th, he and another Missionary admitted to a small church, three members by profession, and five by recommendation, administered the Lord's Supper, and baptized five children. There were 30 communicants. He writes, "These things, on your mountain of Zion, will appear small; but to us, who labour comparatively on the rock, they are times of refreshing indeed."

The Rev. Salmon Giddings, who is employed most of his time at St. Louis, travelled as a Missionary about 7 weeks in the States of Missouri and Illinois. He organized one church of 41, and another of 9 members. He observes, "God is blessing the means of grace through these west-

ern states, and I presume there is no part of America where the people are so poor, take them as a body: nor any that need the gospel more."—"There are but five clergymen to supply fifteen churches, dispersed over a tract of country, 250 miles square."

Mississippi and Louisiana.

The Rev. Hezekiah Hull has been for some time in the states of Mississippi and Louisiana. At the time of his last communication, dated at Natchez, Dec. 30th, 1820, he had just engaged in the service of the Mississippi Missionary Society, and is probably now employed in procuring funds for that institution, in exploring the country to procure the requisite information for missionary labours, and in preaching the gospel as he has opportunity.

Amount of Missionry Labour, &c.

The amount of missionary labour performed is nearly 800 weeks. The missionaries, on an average, preach about five times a week, besides attending conferences, prayer meetings, church meetings, and the various occasions of religious worship and instruction to which they are called. They are also in the constant practice, as required by their instructions, of attending funerals, visiting the sick, and visiting families to impart religious instruction. They are required to pay particular attention to the rising generation; and for this purpose they visit schools, and seek for convenient opportunities to catechise and instruct children and youth. In short, it is their duty, and we believe the Missionaries of this Society usually act under such an impression, to consider it their privilege to make known to their fellow men the truths and blessings of the great salvation.

All the Missionaries speak of their kind reception wherever they go, of the strong sentiments of gratitude expressed by the inhabitants to them, to the Missionary Society, and to the people of this state, for these labours of love. Some individuals are found, and, occasionally, some settlement, who do not give the Missionaries a welcome reception, but they are few. And it is generally found that *passing them by*, according to the Saviour's direction, produces a powerful, and often a very salutary effect. All the Missionaries have pressing applications from most of the places that they visit, for a greater portion of their labours than they can consistently afford. In their communications with the Society, they speak of the great want of additional missionary labour in all the places of their employment.

The greater part of the Christian churches, in all our new settlements, owe their origin to missionary labour. Many have been formed during the past year. Missionaries often take the pastoral charge of these infant churches, ministering to the congregation for a part of the time, while the residue is employed in the missionary service. In this way, the new settlements have many more able and faithful ministers resident among them than could otherwise have been expected. Thus the standard of salvation is erected, amid abounding error, and darkness, and through the divine blessing, will be long and steadily defended. The benighted pilgrim has a light on which he can fix his anxious eye, which will direct his soul in the way to God.

Want of Funds, and Conclusion.

We have now to observe, that the operations of the Society are greatly circumscribed by the want of funds. While the most urgent applications for missionary aid are constantly received from all parts of the new settlements, and men well qualified for the service can be obtained, we are obliged to turn away our eyes from souls ready to perish. Every year enlarges the missionary field, in our new settlements, and furnishes increasing evidence of the utility of the object; and the means used in our country, to supply this demand, are far from a proportional increase. Most Missionary Societies, whose object is to supply the destitute parts of our own country, have a feeble support. The resources of this So-

ciety are not greater now than they were twenty years ago. It will be seen by the Treasurer's Report, accompanying this Narrative, that the expenditures for the year past amounted to $6535 24, while the receipts, from every source, were but $5205 87. So urgent has been the call for missionary labour, and such the virtual pledge of the Society to the numerous congregations which have settled ministers, relying on this institution to employ them a part of the time, that the Trustees have felt it a duty to apply to current expenses a part of the funds of the Society, which were expected to continue a permanent resource for the missionary service.

We have often endeavoured to spread the wants of the new settlements before God. And we find a reviving confidence in the recollection of the faithfulness of Him who appeared to Abraham on the mount of sacrifice, by the name of Jehovah-Jirah, *the Lord will provide.*

We are therefore encouraged to entreat the benevolent people of the state to consider the case of THE MISSIONARY SOCIETY OF CONNECTICUT. One, not the least honorable, or important, of the benevolent institutions of the state. The gracious smiles of Heaven have eminently rested upon it, and made it highly instrumental in converting souls to Christ, and rearing the sacred fabric of the American church. We feel a confidence in saying, that no application of the means of grace in our country, for thirty years past, of equal labour and expense, has had greater success.

We are deeply sensible of the various and pressing calls of christian charity that are constantly made upon the community. The great objects for which these calls are made deserve all the regard which they receive, and have our prayer to God that his blessing may rest upon them. Bible Societies and Foreign Missions have powerful resources, arising from the pre-eminent importance as well as splendour of their object, which interests all descriptions of persons. The Missionary Society of Connecticut can promise its patrons no reward but that of doing good. It seeks to promote the certain and highest interests of our country, and to prepare immortal souls for heaven.

One thought, however, may perhaps be suggested. The American Church, we trust, is yet to perform a most important part in evangelizing the world. If so, our extended territories must be thickly planted with churches of the Lord Jesus, which, growing to maturity under the nurture of his grace, will be fitted to perform the great work to which he may call them. Let the wastes of Zion in our own country be thoroughly built up, and the heathen world will have a resource from which too much can hardly be expected. We trust this parent institution will not be forgotten in the mercies of the Lord, and in the benevolence of the people, while younger ones are rising to follow in its steps; and we indulge a hope that the view exhibited in this narrative, of the destitute situation of our new and frontier settlements, will not only induce the people of this state, generally, to continue their annual contributions, but influence those to whom God has imparted an abundance to make large donations to promote the highly important object for which the society was established.

In the review of the year past, we ought not to omit a grateful notice of the signal displays of divine grace, in extensive revivals of religion in a great number of our towns. For this gift of God, no year has been more distinguished, from the first settlement of the state. *The liberal soul shall be made fat; and he that watereth shall be watered also himself.* God returns to his people the richest reward for their exertions to build the kingdom of his grace. This extensive work of Divine grace has peculiarly animated the pious people in the new settlements, where our Missionaries have laboured, and has often engaged them to unite together, at the monthly concert, and other occasions, in their supplications to

God, that he would abundantly plead his cause here, and through our country and through the world.

Finally, brethren, what we have to do for our Lord, and for the interests of his kingdom, must be soon done. The most of the founders, and early patrons and Missionaries of this Society, have gone to the retributions of eternity; and, as we hope, to join the employment of the spirits of just men made perfect. In these recollections the trustees are forcibly reminded that they are hastening to that bar where they will render their final account. Their venerable and faithful predecessors, Stiles, Edwards, Trumbull, Hart, Backus, Cyprian and Nathan Strong, Swift, Newberry, Ellsworth, Lathrop, Huntington, and Miller, are called from the service of the church on earth. It becomes their successors to labour with increased activity and diligence, knowing their call will soon come. We beseech our revered fathers and Christian brethren to be stedfast, immoveable, always abounding in the work of the Lord, that they may be found faithful unto death, and Christ shall give them a crown of life.

[*Am. Miss. Reg.*]

[We heartily thank the writer for the following communication. It is our most earnest wish to procure full and accurate information concerning the religious state of Virginia, and the whole Southern and Western Country. Let brethren of all denominations tell us exactly their present condition and the means of improvement employed among them. It will cost individuals very little trouble to make inquiries and collect information. And surely every one must see the necessity of knowing the wants of the country before they can be supplied. Will this call be made in vain?]

To the Publisher of the Evangelical and Literary Magazine.

[Dear Sir,—I have long been convinced, that a great part of the apathy and lukewarmness, so common among christians of all denominations, is attributable to ignorance, or want of correct information, respecting the general condition of the church of Christ, and the state of the world at large. That great effects have been produced, and the condition of mankind much ameliorated by Intelligencers, Reviews, and Periodical Publications upon political, literary, and philosophical subjects, no one can doubt.

The religious world appears to have been most profoundly asleep, till of late; while every other department has been upon the alert.

While I attribute that want of zeal, and activity, among christians, which is so disgraceful to their characters, and is incompatible with the claims of Christ's kingdom, and the urgent necessities of a perishing world, to ignorance, I by no means design to plead its excuse: so far from it, this ignorance, which is voluntary, and the offspring of the love of carnal ease, in my judgment, forms the prominent part of their offending. The means of more extensive religious information, are within the reach of every individual, how humble so ever may be his capacity, or scanty his resources. But there are some persons, much more censurable in this respect than others. It is peculiarly the duty of those who have talents, leisure, and access to sources of information, to instruct their more ignorant neighbours, and put into their hands articles of religious intelligence.

While our knowledge of the religious state of distant parts of the world, such as the East-Indies, Africa, and the Isles of the South Sea, is increasing, it is a fact, that we remain in a great measure ignorant of the state of our own country; and this may be said with peculiar emphasis of our native State, Virginia. Who among us, knows, with any accuracy, how the different portions of the State are supplied with the means of grace and religious instruction?—There are, no doubt, large and populous districts, totally destitute of the ordinances of the gospel; and as an evidence, if evidence were wanting, it is a fact, that the legislature

of this State seldom meets, but that applications are made for authorizing *laymen*, to celebrate the rites of marriage, for the want of clergymen in some of the counties. Several acts of the kind were passed at the last Session of the General Assembly, and for important and interesting counties of the State. What are our virtuous and benevolent citizens, and our patriotic statesmen about, patiently to suffer such a moral desolation as our own native land exhibits?

But what must the watchmen, who are placed upon the walls of Zion, and whose duty it is to sound the alarm, when danger threatens the cause of Christ, and the souls of men, think of the part they are acting? Is it not to be feared, that many, if not all, of this character in Virginia, instead of making their trumpets wax louder, and longer, as the danger increases, and approaches nearer, are found sleeping at their posts, or nodding over their charge?

Let any one trace the origin of those active and efficient exertions, which have of late years been made in the christian world, in the Bible and Missionary causes and he will find that the exertions of a few obscure individuals, put this mighty machinery in motion. The extent of their views at first, was, to ascertain, and then make known, the great scarcity of Bibles and the want of religious instruction in Wales, and other obscure parts of Great Britain; this led them from step to step to take into view the state of the world at large. We live in an auspicious and eventful day. The ripeness or fulness of time seems to have arrived. What would have, heretofore, required centuries, is effected in a day. "*And while we are yet calling, God answers; and while we are about speaking, he says, here am I.*"

Let Virginians, awake! If similar investigations were made, in every County of this State, it would result in discoveries appalling to the feelings of humanity and calculated to shame us out of our stupid neutrality and criminal indolence.

Let periodical religious publications be multiplied, and circulated, until they shall visit every family in the State; let the friends of Zion arouse from their slumbers, acquire, and communicate all the information of their respective neighbourhoods and counties, and we may rest assured that the calls of Bible, Missionary, and Education Societies will not continue to be as unheeded as they have been.

To make some amends for my own former negligence, and to set an example which I hope will be followed by others, who are more capable to handle this interesting subject, I send you something like Religious *Statistics* of Frederick County, Virginia.

It will at once be seen, that it will be a task of difficulty and delicacy, for one to give an account of different sects from his own But as the tenets, modes, manners, and literary acquirements of the several denominations of christians are well known I shall say not a word upon these subjects and shall endeavour to be as candid and impartial in my statement as possible.]

THE PRESENT STATE OF THE COUNTY OF FREDERICK, WITH RESPECT TO RELIGION.

The county of Frederick, may be said to be about 30 miles square; affording generally, a rich and fertile soil, and containing (with the exception of the western borders where the land is thin and mountainous) a dense population, and many flourishing little towns and villages. This is either the most populous county, or among the most populous in the State, containing by the last census very near 24,000 inhabitants. The capital is Winchester, near its centre; containing a population of about 3000.

There are in Winchester 7 Churches or Houses of Worship; which may be classed as nigh as I can judge, according to their numbers in town, as follows:—1 The Lutheran Church; 2 Presbyterian; 3 Methodist; 4 Episcopal; 5 Quakers; 6 Roman Catholic; and 7 Baptist.

All these different societies have their respective houses of worship,

except the Baptist, who have very few members in town, and are permitted to use a church belonging formerly to the German Reformed, or Presbyterian Church; which society has of late become extinct in Winchester, by its members joining, some the Lutherans, some the English Presbyterians, and some the Methodists.

All these houses of worship are frequently opened at the same time; and from the population of the place, it may be seen at once, that some of them must have very thin audiences. In fact, there are too many denominations in Winchester for all of them to prosper.

There is this remarkable trait in the character of the inhabitants of Winchester, that there is not a family in it, unless so obscure as to escape notice, that is not, more or less in the habit of attending public worship, in some one of the churches. Notwithstanding this is the case, it must be confessed that religion, I mean, vital religion, is in a cold and languid state throughout the different denominations generally. Not that there are not many professors who maintain a consistent religious walk and conversation; but there are many of all descriptions, of whom this cannot be said. With sorrow and shame it must be confessed that the recent additions to the churches is small. There is at present nothing of a general excitement, or like a revival of religion in Winchester. And this is believed to be the religious character of the county generally at this time.

In the county at large, the following may be taken as the actual state of the different denominations, from the best information which I can gather. I shall class them according to their relative numbers in the county, as nigh as I can judge.

1st, The Methodists, who have houses of worship, in the following places:—*Winchester*,—*Newtown*, or *Stevensburg*, eight miles south of Winchester,—*Middletown*, 13 miles S.—*Front-royal*, 22 miles S. E.—*White-post*, 12 miles S. E.—*Milburn's*, 4 miles N.—*Brucetown*, 8 miles N.—and *Pughtown*, 9 miles W.

Besides these houses of worship, there are schools, and private houses, in different parts of the county, where their Circuit riders and local preachers frequently have worship. And there is often preaching in similar places by other denominations.

2dly, The Lutherans, who have meeting-houses in the following places:—*Winchester*,—*Newtown*, 8 miles S.—*North-Mountain*, or *Old Furnace*, 12 miles S. W.—*Near Wood's Tavern*, 10 miles N. E. now forsaken.—*Green Spring*, 10 miles N. W.

3dly, Presbyterians, who have meeting-houses, and organized congregations in the following places:—*Winchester*,—*Opekon*, 4 miles S.—*Cedar-creek*, 12 miles S. W.—These two last congregations are united, and at present without a pastor, and have only occasional preaching.—*Long Marsh*; but the place of worship has been lately removed to *Berryville* or *Battletown*, and is supplied by a clergyman from the adjoining county. And a clergyman of this denomination from a neighbouring county preaches part of his time at the *Green spring* meeting house; as do the Lutherans also.

4thly. The Baptists, who have houses of worship at the following places:—*Winchester*, as above stated,—*Buck-marsh*, 12 miles E.—*Crooked-run*, 15 miles S.—*Near Front-royal*, 22 miles, S. E.—*Bethel*, 14 miles, S. E.—*Salem*, 8 miles, S. E.

5thly. The Episcopalians, who have the following places of worship: *Winchester*,—*Chappel-green*, 10 miles E.—*Wickliffe*, 15 miles, N. E. now vacant.

6thly. Quakers, who have the following houses of worship:—*Winchester*,—*Hopewell*, 6 miles, N.—*Crooked-run*, 15 miles, S. E. nearly or quite forsaken.

7thly. The Roman Catholics who have but the one place of worship: *Winchester*.

A Summary of the whole in the county.

The Methodists have in different parts of the county 8 Houses of worship. The Lutherans 5. The Presbyterians 4. The Baptists 6. The

Episcopalians 3. The Quakers 3. And the Roman Catholics 1. Making in the whole 30 Meeting houses in the county.

The number of communicants, or members in full communion in all the sects I have no means of ascertaining.

The number of clergymen who reside or labour within the county are as follows, viz: 2 Episcopal ministers, and 2 who officiate as lay-readers. 1 Lutheran, who is generally assisted by 1 or more students of divinity. 1 Presbyterian, residing in the county, and 2 from adjoining counties, who labour part of their time in Frederick. 2 Methodist, circuit riders are employed, most of their time in the county and are assisted by a considerable number of local preachers; but how many there are, who come under that class, I cannot ascertain. Nor am I able to find out the number of Baptist ministers, who labour within the county, as that denomination have frequently changed their ministers of late. Not more than two, are recollected at present, who reside in the county, and if there be more who labour in it, I have no knowledge of the fact.

The Roman Catholics have no minister resident in the county, but frequently obtain supplies from Maryland.

The Quakers, it is well known, have modes of worship and preaching peculiar to themselves.

Upon the whole; we may perhaps be warranted to conclude, that there is not another county in Virginia, so well supplied with the means of grace, and the opportunities of religious worship. There are few families, if any, who might not, if they were so disposed, attend a preached gospel very frequently. But there is no doubt, but that many in the county, never attend worship at any place, how conveniently so ever they may be situated for so doing.

Several hundreds of Bibles and Testaments have lately been gratuitously distributed among the inhabitants, by the Bible Society of Frederick county.

But although this county is so much better supplied with the means of grace than many others, there is enough to awaken the sympathies, enkindle the zeal, and stimulate the active exertions of every one who loves the Lord Jesus Christ or feels compassion for perishing sinners, among the inhabitants of our highly favoured county. Many may be found among us who are rushing to ruin in the most stupid ignorance, and many who are going down to destruction with a lighted candle in their consciences. May the Great Head of the church, revive his work among us, in the midst of these years of declension; and may he speedily, send that gospel to others, which is so little prized among ourselves.

AN INHABITANT OF FREDERICK.

State of Religion and means of Religious Improvement, in the Borough of Norfolk, Va.

IN the Borough of Norfolk, there are six churches, supplied with Pastors—1 Presbyterian; 1 Episcopal; 2 Baptist; 1 Methodist, and 1 Roman Catholic. There is a Sabbath School connected with each of the Protestant Congregations. But it is a subject of regret that no union has yet been formed. We have a general Bible Society, auxiliary to the American Bible Society, in which all denominations unite. It has been well supported, and is now in successful operation. Also a general Tract Society, the number of subscribers to which has been greatly increased, the last year. A Colonization Society, auxiliary to the American Colonization Society, which has enlisted the feelings, and efforts of many individuals of all denominations. A successful attempt has recently been made for the establishment of Sabbath morning meetings, in a part of the town contiguous to the wharves, particularly designed for seamen, and their associates. The meetings have been well attended, and promise extensive usefulness among this long neglected portion of our population. In this section of the town, containing a population, perhaps, of one

thousand, nearly forty families have recently been found, who were destitute of Bibles.—Their wants have been supplied—and the Bibles, together with about four hundred Tracts, were uniformly received with gratitude and thanks, frequently accompanied with tears. I state this fact, to show the necessity of *searching out the destitute*, and supplying their spiritual wants.

Connected with the Presbyterian Church is a Missionary Society; and with the Episcopal Church, an Education Society.

The Monthly Concert of Prayer is regularly held in the Presbyterian and Baptist Churches alternately.—Besides this there are several Prayer Meetings in the different churches, and in private dwellings, well attended.

There are two Institutions, conducted by benevolent females, which, although not immediately connected with ecclesiastical concerns, are the practical results of that Charity, which is the essence of true religion; and are therefore worthy of the most honorable notice. A Female Orphan Asylum, in which more than twenty helpless Orphans, are protected, supported and religiously educated.—Also, a Dorcas Society, for furnishing the poor with raiment, and other necessaries of life.

There is a Depository of the New-England Tract Society, under the care of Mr. John M'Phail.

In *Portsmouth* there are five houses for Public Worship—1 Episcopal; 1 Baptist; 1 Methodist; 1 Roman Catholic; 1 Presbyterian. A new Presbyterian Church, commenced last fall, will be ready for use in a few days.

In the county of *Princess Ann* there are several Methodist, Episcopal, and Baptist churches. One Episcopal and one Baptist clergyman, have recently been settled in the county. The Methodist churches are supplied by two circuit Preachers, and by local Preachers from Norfolk. This section of our adjacent country has, perhaps, never been better supplied with preaching, than at present, and yet, "the harvest is great, but the labourers are few."

On the whole we are happy to say with confidence, that evangelical religion, in our town and vicinity, is *advancing*, although more slowly than is desirable, yet we trust, *safely* and *steadily*.

FOREIGN RELIGIOUS INTELLIGENCE.

The last intelligence from the Society Islands is very gratifying. Perhaps some of our readers need to be informed that the London Missionary Society has, since the year 1796, had Missionaries employed in these Islands, and that they have been blessed with success in a very extraordinary degree.

In several of the Islands the natives, convinced of the importance of Christianity, have established Missionary Societies for the purpose of aiding in the extension of the gospel of Jesus Christ. These Societies hold their anniversaries in May; and the meetings are represented as very interesting. The people have no money; but they contribute most cheerfully and liberally of the produce of their soil to this important object. How Christians in this country, who do nothing to enlarge the borders of the Redeemer's kingdom, will feel on hearing of the anniversaries of the Missionary Societies of Otaheite, Eimea, Raiatea, we cannot pretend to say. They are feelings which certainly no man can envy.

Here is an extract of a letter from one of the Missionaries, giving an account of one of these meetings, held last May in Huaheine.

"On Thursday the 11th inst. at an early hour the chapel was again crowded. Brother Ellis introduced the business of the day by stating the object of the Society, and the peculiar claims of those who still continued in the same state of wretchedness and superstition as they themselves were, when the Missionary Society first sent the word of God to their islands. The Secretary then read the Report, by which it appeared that the total amount of subscriptions was, 7059 bamboos of oil, 5 pigs,

and 8 baskets of cotton; which was nearly double the quantity collected during the preceding year. Mahine, Auna and Teria also addressed the meeting; after which Brother Barff encouraged the young chiefs and people to engage heartily in the good work, and concluded with prayer."

The following is a brief account of the meeting in Raiatea:

Annual Meeting.

"The Public Meeting for business commenced at one o'clock, when, after singing, prayer, and an address by Mr. Threlkeld, the Secretary, Pohi, read the annual Report. The subscriptions amounted to 1,973 bamboos of Oil, and more than 1,000 balls of Arrow Root.

The Chief of Tahaa then reported the contributions of that island, amounting to 3,422 bamboos of Oil. This is the more extraordinary as there is no Missionary yet resident there.

Several interesting speeches were delivered by the natives, which we have not room to insert."

"The following letter from four of the chiefs of Huaheine, who are also Deacons of the church there to the Directors, will be deemed a literary curiosity:—

Translation.

Huaheine, June 30, 1821.

"Dear Friends,—Salvation be unto you from God and Jesus Christ. Our hearts rejoice when we hear that the good word of Jesus Christ grows among you; it has also grown a little here in Huaheine; and by the love of Jesus we have been formed into a little church of Jesus Christ, and on the Feast (*i. e.* the sacrament) day, we eat the bread and drink the wine, in remembrance of the death of our Lord. But the wine belonging to our teachers is expended, and we have none of our own. We have sent to you a cask of oil to sell for us, and purchase us some wine, and send it to us for our use on the Sabbath of the Feast.

There is another cask of oil which we have sent to you to sell, and buy us some medicine for the sick, and some blankets for the sick people. Send us 12 blankets and some medicine. You must not say, It is great work (*that is, much trouble*) for here we have no medicine, neither any warm clothes for the people that are ill.

May you be saved, friends! Let not your affection for us decrease; and when you pray unto Jehovah, pray unto him for us, that his good Spirit may be given unto us, that we may be made his people indeed. May you be saved by Jesus."

TAUA, AUNA, POHUETEA, MATABORE. } Deacons of the Church in Huaheine.

LITERARY NOTICES.

WE are happy to learn that a strong literary spirit prevails in our Theological Seminaries to the North. This remark applies particularly to Andover. We learn from a correspondent that Ernesti's *Institutio Interpretis*, translated by professor Stuart, with copious notes by the translator, has just come from the press; that *Gesenius's Hebrew Lexicon* translated by Mr. Gibbs is in the press; and that the *Archæologia Biblica* of the celebrated orientalist Jahn, and *Bellarman's Biblical Geography* are translating by some of the students in the institution under the superintendence of professor Stuart, and are nearly ready for the press.

Lectures on the Philosophy of the Human Mind, by the celebrated Dr. Brown of Edinburg are printing in Andover, and will soon be ready for publication.

Proposals have been issued by Bedlington & Hall, of Boston, for publishing two very important works, *The Sacred and profane History of the world connected*, by Samuel Shuckford D. D. revised, corrected, and improved by James Creighton B. A. and *Commentaries on the affairs of the Christians, before the time of Constantine the Great, by Mosheim, translated by Vidal.*

ERRATA.—Page 179, line 7 from top, dele the comma after however Page 192, line 8 from top, dele the comma after dancing P. 210, line 5 from bot. dele the comma after us P. 215, 2d col. line 14 from bot. for charges read charge

THEOLOGICAL SEMINARY, ANDOVER, MASS.

[The following brief sketch of the Theological Seminary at Andover may be fully depended on as accurate. We give it a prominent place in the Magazine, because we wish to draw the attention of our readers to the important subject of Theological Seminaries in general. There are very few matters in which the interests of the Church are more deeply involved than this. The Holy Spirit employs human instruments in carrying on his gracious purposes. And he is a Spirit infinite in wisdom as well as power. Accordingly he chooses instruments adapted to the ends proposed. When the ignorant are to be taught, *well instructed* men, most clearly, ought to be appointed teachers. But on this point we cannot enlarge. The honour and credit of religion are connected with the reputation of the clergy. And we rejoice in the efforts that are making by all denominations, to raise the intellectual character of their ministers. The friends of Andover have done nobly. The names of *Phillips*, of *Bartlett* and others, will be handed down to posterity; and generations to come will pronounce their eulogy. Will not others go and do likewise?]

This Institution was instituted October, 1808. Its origin may be traced back to the pious Academy, founded in Andover more than 30 years before, by the united liberality of two brothers, the Hon. Samuel and the Hon. John Phillips. The constitution of their Academy expressly declares, "that the *first* and *principal* object of their Institution is the promotion of true piety and virtue." And they have accordingly enjoined the duty upon the principal Instructors, "as the age and capacities of their scholars will admit, not only to instruct and establish them in the truth of Christianity, but also to inculcate upon them the great and important doctrines of our holy religion." The generous sum of 20,000 dollars was at the same time set apart for the virtuous and pious education of youth of genius and serious disposition. And in addition to this, in his last will, the Hon. John Phillips bequeathed to the Academy one third of the residue of all his estate, "for the benefit" as his expression is, "more especially of charity students, such as may be of excelling genius, and of good moral character, preferring the hopefully pious: and such of these who are designed to be employed in the great and good work of the gospel ministry, having acquired the most useful human literature, in this or some other Seminary, may be assisted in the study of divinity (if a Theological Professor is not employed in the Academy) under the direction of some eminent Calvinistic Minister of the Gospel, until such time, as an able, pious, and orthodox instructor shall at least in part, be supported in the Academy, as a Professor of Divinity, by whom they may be taught the important principles, and distinguishing tenets of our holy Christian religion."

In the appropriation of this fund, every one must perceive the extended views of the founders of the Academy, and its ultimate connexion with the Theological Seminary which was afterwards established. This is the connexion between Phillips' Academy and the Theological Institution. Justice and gratitude require us to recognize the former as the radix of the latter, and as the embryo of its future greatness. But while we trace back the immediate origin of the Institution, to the Christian benevolence of those distinguished saints, we cannot fail to acknowledge the goodness of God in raising up others to carry on and perfect what they had begun.

It will be no impeachment of the piety or talents of our old ministers, to say, that their education was, in general, very imperfect. A number of concurring circumstances tended to impede the attainment of that Theological knowledge, which is necessary for those who devote themselves to the defence and promotion of the Christian religion. Our Colleges had been nearly prostrated by the war. And in general the means of education were far from sufficient. In such a situation the candidate was contented with obtaining a very small portion of Theological knowledge. And multitudes of young men were introduced into the ministry after twelve or nine months residence with the pastor of some church, occasionally consulting him, and perusing in a desultory manner, the few books which his library contained.

It was a view of this imperfect education of our ministers, and the consideration, that in order to render religion respectable, its ministers must be learned and respectable, that first impressed a number of persons, in different sections of our community, at the same period, and without any communication, with the necessity of a Theological Institution. And the fact, that men possessing the means, and personally unacquainted with each other, should be simultaneously moved, with an unheard of liberality to devote their property to the education of a pious and learned ministry, must compel every one to confess that it is the Lord's doing.

It is unnecessary to describe the steps by which this Institution has attained its present important standing in the religious world. Suffice it to say, that thus far, its pecuniary wants have been supplied by the generosity of individuals, and formidable difficulties have vanished before the perseverance of its friends.

A slight view of its present greatness cannot fail of exciting the liveliest emotions of gratitude in the breast of every true friend of religion.

The whole amount of what has been contributed for permanent use in this Seminary, including the permanent funds, library, and public buildings, is more than *three hundred and fifty thousand dollars*, and this has been contributed almost entirely from six families. The funds for supporting charity students are considerable, although not sufficient for the present number. But this and other deficiencies have always been supplied by an appeal to the benevolence of individuals and churches.

The whole number of those who have completed their education in this Seminary, is 312. The number now pursuing their studies, is 132.

Four Professorships have been endowed, which are occupied by an equal number of Professors, two in the department of Sacred Rhetoric, one in Christian Theology, and one in Sacred Literature.

The exercises of the Students the first year are under the immediate direction of the Professor of Sacred Literature. The study of the Hebrew and Greek Scriptures is commenced and pursued, and the principles of translation and interpretation examined and applied. The Students are also required to write critical, hermeneutical, and doctrinal essays on important and difficult parts of scripture. The members of the Junior Class have also one exercise a week with the Professor of Christian Theology, on the divine authority of the Scriptures.

The attention of the Middle class is principally devoted to the study of Christian Theology, under the Professor in that department. During this year the students are required to examine the principal subjects in Theology, according to the plan exhibited in the "Outline of the course of study in Christian Theology" lately published for the use of the students. The dissertations which they are required to write on these subjects, are read in the lecture room, and remarked upon by the Professor. During the discussion, the students are encouraged to state every doubt and difficulty that may arise in their minds. Through the whole course of study, *free enquiry* is inculcated, and the principal commentators, systematic divines, and controversial writers, antient and modern, of various and opposite views, are consulted. The members of this class have an exercise each week with the Professor of Sacred Literature, on the Hebrew and Greek Scriptures, and one with the Professor of Sacred Rhetoric, on English Philology, composition, and elocution.

The studies of the Senior class are chiefly under the direction of the Professors of Sacred Rhetoric. The principal classics are those Lectures of Blair which are appropriate to the sacred office, Campbell's Philosophy of Rhetoric, and Fenelon's Dialogues on the eloquence of the pulpit. Plans of sermons are presented at each private lecture, and a dissertation read upon the style and structure of a sermon of some distinguished author, ancient or modern. Twice a week an original sermon is subjected to criticism before the class. The members of this class preach frequently on the morning of the Sabbath, and with the other classes, meet twice a week for speaking original composition before the Professor. One exercise a week is also continued with the Professor of Sacred Literature, and one with the Professor of Christian Theology.

One hundred and twenty lectures are comprised in the course of public instruction in each of the three departments, one public lecture in each department for every week in term time.

Two college edifices of brick have been built, each containing thirty suits of rooms, adapted to accommodate one hundred and twenty eight students. A Chapel has also been erected, containing besides a large room for public worship, a library room and three lecture rooms, also a refectory sufficiently large to accommodate more than a hundred students. The new college edifice (one of the two above mentioned) and the chapel, are built in the most elegant manner, and of the most durable materials. Three dwelling houses for Professors have also been erected.

A library of more than 5000 volumes has been procured, most of which are select books, appropriate to the object of the seminary. A Greek and Hebrew printing press has been established, and arrangements are made to procure Syriac, Arabic, and other oriental types.

This account will be concluded with an extract from the last part of the constitution of the founders. "To the Spirit of truth, to the Divine author of our faith, to the only wise God, we desire in sincerity to present this our humble offering; devoutly imploring the Father of lights, richly to endue with wisdom from above all his servants, the Trustees and Visitors of this Seminary, and with spiritual understanding the Professors therein, that being illuminated by the Holy Spirit, their doctrine may drop as the rain, and their speech distil as the dew, and that their pupils may become trees of renown in the courts of our God, whereby he may be glorified."

SHORT SERMON.—REPENTANCE.

Luke xiii. 3. *Except ye repent, ye shall all likewise perish.*

MANKIND are much disposed to judge of their state of favour with God, from his providential dispensations towards them in the present life; and this propensity often leads them to form wrong opinions respecting themselves and others. Under the influence of this disposition those persons appear to have been, who introduced the subject of the Galileans, whose blood Pilate had mingled with their sacrifices. History informs us, that they had manifested a mutinous and rebellious spirit against the Roman government; and that Pilate, the Roman Governor, had taken advantage of an occasion when they were assembled at Jerusalem and engaged in sacrificing, to fall on them with a band of soldiers and cut them to pieces. Their being thus destroyed in the house held most sacred, and their blood mingled with the blood of their sacrifices, appeared so awful a judgment, that many were disposed to conclude they must have been sinners above all men; and certain persons mentioned the case to our Saviour with a view, it would seem, of obtaining his opinion. Instead, however, of making any statement respecting the character or final condition of those Galileans, our Saviour took occasion from their case, to inculcate the important truth that all mankind are exposed to the wrath of God, on account of sin—that all must repent or perish.

This repentance declared to be necessary in all men that they may not perish, is the subject presented to us in our text. We will offer a few remarks on

1. Its nature and properties.
2. Its ground, and
3. Its necessity.

I. Its nature and properties.

With respect to the nature of repentance, we remark that it properly signifies a change of mind. Man is represented in Scripture as being by nature in a wrong state of mind—Strangely turned from the proper end of his being—Strangely careless of his own highest interest. True repentance is his coming to himself—his returning to a proper consideration of his nature, his state; his relations, his duty, his prospects; and acting accordingly.

Without pretending to analyze repentance closely, or to enumerate all the sentiments and feelings, which belong to it, it will be sufficient for our present purpose to state that true

repentance includes real sorrow for sin, hatred of it, and sincere desires to be delivered from it.

It is not, however, every pang of sorrow for sin, nor every feeling of hatred of it, that indicates a true repentance. Ahab was in heaviness on account of his murder of Nabeoth, and Judas' sorrow arose even to despair for betraying his Lord; but we have no evidence that either of them truly repented. That sorrow, which belongs to true repentance, is a sorrow of the heart—it reaches the inner man—it lays hold on the principles of action in man—it has its seat in that interior department of the soul, where thought is produced—into which none but God and the thinking being in man, can enter.

Real sorrow for sin respects not only a few sins, but all sin—sins of omission as well as sins of commission—sins of heart, as well as sins of life. There is often some sorrow felt for sins of an open, flagrant and disgraceful nature; while there is little or none for sins of omission—little or none for sins of heart—for the alienation of the soul from God. As sin essentially consists in the alienation of the heart and affections from God, true repentance must have a particular reference to this state of the heart. That sorrow, which respects only external crimes, which does not flow from a consideration of the deep disorders of the heart, must be essentially defective. We do not say that it is wrong to be sorry for outward sins. Indeed the fault with most persons is, that they are not sufficiently sorry for them—not so sorry, as to avoid them for the future. But we say that *that* sorrow for sin, which wholly or chiefly respects outward sin, is essentially defective: because it respects not the great sin—the root and cause of all others—the sinful state of the heart. Sin in the life, is but the growth from this corrupt fruit—the streams from this corrupt fountain. "Make the tree good, that the fruit may be good also."

True sorrow for sin is a lasting sorrow.

The religion of Christ is designed to save us from sin. But the accounts the Word of God gives us of the church in this world, the delineations it contains of the christian character as exhibited in the present state of existence do not justify the opinion that the believer is entirely freed from sin and made perfectly holy while in this life. And while sin remains, sorrow for sin will remain. Indeed sorrow for sin being a leading characteristic of a follower of Christ—of a religious man, shows that the remainders of sin are found in him through life; for repentance implies sin.

The above remarks, respecting sorrow for sin as belonging to true repentance,—that it reaches the heart—includes sins of heart as well as life—is not partial nor temporary, but extends to all sin and is permanent,—are also characteristic of that hatred of sin, and those desires to be delivered from it, which we mentioned as belonging to true repentance.

There may be transient desires in the mind to be freed from some sins, while other sins are viewed with more favour—are "rolled as a sweet morsel under the tongue." Such desires ought rather to be called wishes. They are transient—are not deeply rooted in the heart, and do not influence the conduct.

The desires to be delivered from sin, which belongs to true repentance, are so strong and abiding as to influence the conduct. They incline their possessor to a course of conduct correspondent to their nature—they lead to a diligent use of the means for attaining their object.

The Apostle represents the repentance of the Corinthians, (2 Cor. vii. 11.) as leading them to carefulness, to clearing of themselves, to indignation, to fear, to *vehement desire*, to zeal, to revenge, that they might be clear of the sin into which they had fallen.

II. Its foundation.

Repentance being an exercise of mind of a rational creature, that from which it springs, may be called the ground of it. The great truths of the gospel, unfolded to the mind, and deeply impressed on the heart by the holy spirit, give rise to repentance. The mind is brought to have new views of the law of God—of its holiness and purity—of the reasonableness and fitness of all its requirements—of its intrinsic excellence—of its spirituality and extent. These new views give rise to a new feeling of the vileness and aggravation of sin. The person sees that his sins have been committed against a being of infinite holiness and perfection—that they are violations of a law entirely equitable and perfectly good—and he loathes himself on account of his sins, and mourns over his past offences.

He sees that in living in sin, he has exposed himself to a most fearful ruin—that in neglecting religion, he has neglected his greatest, his highest interest, his spiritual and eternal concerns.

He has new and affecting discoveries of the state of his own heart. He sees a degree of depravity and pollution in it, of which he once had no conception. And this view of

himself prepares him to understand and appreciate the provisions of the Gospel.

The spirit reveals to his mind the things that belong to the Lord Jesus Christ—the fulness and suitableness of his salvation. He sees the loving kindness of God towards the human family—towards himself, in providing a Saviour. In short, he sees that God is a being in every respect good and lovely—that all his laws are holy and just and good—that sin against God is most vile—that offences against his laws are most unreasonable—that the gospel mercy, provided for such sinners, is a most wonderful display of divine goodness—a goodness that leads him to repentance.

III. Its necessity.

The declaration of our Saviour in the words of our text, proves the necessity of repentance. He, who has all power in heaven and in earth—who holds the reigns of universal dominion—who openeth and no man shutteth, and shutteth and no man openeth, declares the necessity of repentance: except ye repent, ye shall all likewise perish.

It may not, however, be useless to consider in several respects why we all must repent.

1. It is necessary from the moral character of God, and the nature of his laws, of which sin is a violation.

God is the author and governor of the world—the first, all glorious cause of all things—he is infinitely perfect—he is immutable in all his perfections. Sin is an affront put on God—it is a violation of those holy and immutable laws, under which he has placed all his rational creation—it is rebellion against the divine government.

The character of God, as our righteous Judge and Governor, requires that he should enforce his laws and support his authority and government—that he should not permit his laws to be violated, and rebellion to take place with impunity. God has assured us that he will administer his government on principles of perfect justice—that he will make a complete distinction between the religious and the wicked—between those, who serve God, and those who serve him not.

Suppose the past sins of a sinner were overlooked, it is evident that more is needful—that a change must take place, either in the divine laws and government, or in the mind of the sinner, before he can be an approved subject of the kingdom of God. Can any imagine that God will change—that he will revoke his laws and new model his government, that the sinner, who will not obey, may pass with impunity?

The solemn, the reiterated declarations of God's word forbid it—consistency in the divine character and Government, forbid it. What would we think of an earthly judge or governor, who, because a small part of his subjects rose in rebellion against some laws of the most wholesome nature and absolute necessity, should let go the reigns of government and permit them to act as they pleased; and *that* too, when his character was pledged to support those laws and all necessary means were in his hands to enforce obedience? There is, perhaps, no man, who would not think that such conduct would fix an indelible stain on his character. And yet how many act as if the Judge of the whole earth were such a character!

2. Repentance is necessary from the natural operation of sin on man.

It has often been observed, and that not only by the pious of the present day, but by the thinking part of mankind in every age, that, while men have ever been eager in the pursuit of happiness from the things of this world, there has been such a disproportion found between man's capacities for happiness and earthly enjoyments, that they could not make him happy. The more the bounties of nature are poured into his cup, the more does he magnify his wants—the greater the boon he asks to give him content. This disproportion between man's capacities for happiness and earthly enjoyments, led the more reflecting even among the heathen to conclude that man must originally have been made for a higher kind of enjoyment than this world affords—that he must have perverted his nature—that he must be in a fallen state. Scripture assures us that this conjecture is true—that man was originally created in the image of God—was capacitated to enjoy the great objects of religion—that his supreme happiness was to arise from communion with God—from having all the powers of his soul exercised, according to their nature, about God and divine things. Sin consists in a perversion of his nature and a misemployment of his powers.

Earthly objects were designed to afford man an inferior kind of enjoyment; and the really pious man can receive as much satisfaction from them as the sinner can. But they never were designed to form our chief enjoyments. And most of our disappointments, and much of our unhappiness arise from expecting from inferior things what can be found only in God.

Whence, but from sin, arise the miseries of life? "Man is to man the sorest, surest ill." He is the cause of most of the

evils which he laments. He covers the earth with bloodshed and slaughter and fills it with widows and with orphans. Nation rises against nation, neighbour against neighbour, and man against man. Whence the distress of countries—of neighbourhoods—of families—of man? Is it not from sin? Were the earth changed into a Paradise, and man remain what he now is, he could not be happy. He must be changed—he must be cast into the mould of the Gospel—he must repent.

3. Repentance is necessary from the nature of heaven and heavenly enjoyments. Heaven is a place of perfect happiness; but sin we have seen, is the fruitful cause of misery. Man must be severed from sin—must repent in order to be happy. Heaven is a place of high enjoyments; but they are all holy enjoyments: and for such the heart until renewed and made penitent, has no taste nor relish.

Suppose a sinner with all his earthly affections were transported to the heavenly world, and set down amidst the blest adoring throng; what happiness could he there find? All the heavenly fields would afford nothing for which he had any relish. He would be deprived of all the objects for which he had an affection—he would be surrounded with objects for which he felt an aversion—he would be miserable.

How could he endure the unceasing praises of that God against whom his heart was in enmity? How approach that pure and penetrating light which discovers all the blackness of his soul? How dwell in the immediate presence of that infinite purity, which as a glass reflects all his pollution and deformity? Much rather would he retire from the adoring throng and seek concealment in gloom and darkness. Yea the blackness of darkness forever would be more tolerable than the light of heaven to such a soul—and the groans and howlings of eternal despair would be less grating to his ear than the songs of the blest. In hell he would find kindred spirits—he could mingle with their wild and frantic lamentations. The elements of his own heart and character would find a gloomy correspondence, with the dark and discordant elements of the place and its inhabitants. But in heaven there would be no accordance. No principle within him would find a kindred principle in the place or its inhabitants. With no being there could he exchange hearts. In no joy could he participate. A complete, a bitter discordancy would exist between him and every other inhabitant of heaven—every enjoyment of the place—and every note of the "blest voices innumerable uttering joy."

4. We will conclude our remarks on the necessity of repentance with an argument drawn from the nature and design of the Gospel. It does not belong to the nature nor the design of the Gospel, so to change the nature and internal constitution of things, as to make happiness result from a state naturally fitted to produce a contrary result. Misery is the natural fruit of sin, and happiness of holiness. Now it is not the design of the Gospel to alter this natural connexion and make it practicable for a sinner, as such, to be happy. It remains as strictly true under the Gospel as in any other state of things, that holiness is necessary to happiness. This is assumed as an unalterable principle in the Gospel scheme, and with a view to make man happy it provides for making him holy. Repentance is an important part of the change that takes place, when the affections are transferred from sinful to holy objects. It is not an arbitrary thing for which no good reason can be given. It is necessary from the very nature of the case. As such, the Gospel assumes it and makes it necessary to salvation—"Except ye repent, ye shall all likewise perish."

What that perishing is which awaits, those that do not repent, we do not fully know. We know, however, that it is something unspeakably awful, or it would not be set forth by the most fearful things in nature, the blackness of darkness—the worm that never dies—and the lake of fire and brimstone that never shall be quenched. It will include the loss of heaven and God's favour forever—a consignment to all the natural consequences of sin—and all that additional, direct punishment, which the law and justice of God shall demand, for their sins against God, their violations of his law, and their neglect of the great salvation of the Gospel. O.

LITERARY FUND OF VIRGINIA.

In the course of our observations on this subject, we come now to the University. The views which we have taken of this part of the general system, are justified by the following considerations.

1. The period in human life, during which the efficient application of discipline and control by authority are most difficult, is that between sixteen and twenty-one—the intermediate state between boyhood and manhood. This is universally true; but the remark applies particularly to the youth of the

southern country, where domestic discipline is exceedingly lax, and there is scarcely any government exercised over boys until they learn the art of self-government. We do not by any means insinuate that southern young men are naturally harder to be restrained, or more rebellious against authority than others. Indeed we are persuaded that this is not the case. But how can it be otherwise, than that they who are accustomed to do pretty much as they please before going to College, should expect to do as they please afterwards? The great art in managing our literary institutions consists in putting the young men, who frequent them, on a system of self-restraint. He who can most promptly and thoroughly effect this, is best fitted to be at the head of a College. But in order to this, it is perhaps indispensably necessary that the teacher should frequently bring the pupil's mind under particular management, and into contact with his own mind. On this account it is by no means desirable that a very large number of young men but partially disciplined, should be assembled at any one Seminary.

To this it may be added, that, when multitudes of youth are brought together, and for the time separated from all the powerful restraints of virtuous female society, and all the kindly influences of domestic life, ardent, highly excitable, confident in their numbers, and fully united by the *esprit du corps*, they require as much courage and skill to govern them, as a mighty army. In such a state as Virginia there ought to be, and when the literary spirit of our countrymen shall be properly awakened, there will be some two or three thousand young men every year pursuing a course of liberal study. But we should dread the consequences, if even one-third of that number were assembled at any one place. In our judgment, it would be incomparably better that they should be distributed at five or six Colleges, in different parts of the State.

2. The *College Course* in this country is almost throughout, a course of *elementary study*. The difficulty arising from novelty and want of use in one branch of science scarcely ceases to be felt, when the student is again called on to exercise his patience and perseverance in another department of human hnowledge; and so until he receives his diploma. Now this is admirably calculated to call out all his powers, and to create versatility and dexterity of intellect. Nothing could, we think, be more happily devised than such a course, to accomplish the great object of intellectual education, if unhappily the student did not usually stop at the threshold of science. But certainly it requires a different sort of discipline, and a

different set of instructors to afford this initiation, and to lead the mind hastening forward to maturity, through the various and widely different compartments of that magnificent temple into which he is introduced.

When a young man is toiling through elementary difficulties, he needs in his instructor a patient and assiduous friend, to whom he may at any time have recourse, who will take him by the hand and lead him step by step, or, if necessary, lift him up to some eminence too high and too steep for him to mount by his own unaided efforts; and thus carry him forward, until he is fully able to go in his own strength. All other things being equal, the progress of a young man is very much proportioned to the prudent management of his instructor. But where great multitudes of students are assembled, they can only listen to the prelections of their professors, and to the questions that are proposed, it may be, to some fifteen or twenty in the whole class. Most assuredly this is not the mode of instruction suited to the acquirement of elementary knowledge. Hence it would be far better for three hundred mathematical students to be distributed among six or seven Colleges, under the direction of as many Professors, than to be assembled all at one place, to hear the ablest lectures that ever were delivered.

3. Students in this country, generally, finish their college course at an early period of life. They *enter* at fifteen, and *graduate* at nineteen. That is, they bid adieu to College-halls, just at the time when, by the course of intellectual discipline referred to above, they are prepared to study to advantage. Immediately, preparation for a profession is made; license to practice is granted with great facility; efforts to gain employment, or labours in discharge of professional duty engross the whole time and attention. Literary pursuits are forgotten, the taste for improvement is lost; and that man, who, when at College, promised fair to be an ornament of society and an honour to his country, has his mind narrowed down and fettered by the specialities of his particular vocation. Without that professional enthusiasm which aspires to lofty things, and reaches after improvement, his object is, *to make money enough, to retire, and live at ease.*

Certainly, we do in this country greatly need an institution where ingenuous young men, whose minds have been prepared by wise previous discipline, may employ a few years, without incurring any enormous expense, in extending their knowledge and enlarging their views. At such an institution we would, at any price necessary to command them, place

men of the very foremost attainments—men at once of consummate skill in their particular departments, and of great and comprehensive minds—men, who while they could, with all the ease and familiarity of intimate acquaintance, bring the whole that has been discovered of a particular science before the minds of their pupils, would be able to show the various connexions of all the branches of human knowledge, how they minister to each other, and unite in promoting the comfort and advancing the dignity of human nature. This institution is *our University*, these are the Professors whom we would place there, and for its support we would out of our poverty most cheerfully contribute to double and if necessary quadruple the resources of the literary fund.

Two or three years spent at such an institution, after a young man had been conducted through a College Course, would do more for him than all that has been done before. His mind would become so thoroughly embued with literature and science, such a spirit would be breathed into him, his views would be so comprehensive, he would so see the value of these attainments in every line of life, that ever after, his zeal would be too fervent to be quenched by professional labours. Literary and scientific pursuits would be resorted to as delightful relaxations from daily toil and care.

Nor would this course occasion any loss of time. The facility of acquiring knowledge would be so increased, that qualification for a profession could be acquired in a shorter period, and preparation for any particular service could be made with so much greater ease, that, taking in the whole of life, it would be not waste but good economy of time.

But the men who ought to fill offices in such an institution, are not the men to sit down and drill a boy through Algebra and Euclid, Enfield and Ferguson. We would therefore separate Colleges from the University; and setting before students in the former the honors and high distinctions to be obtained in the latter, would rouse them to the best exertions of which they are capable.

With distinguished professors in the various departments of general science, we think ought, in such an institution, to be united, as far as possible, able instructors in professional pursuits: and this not merely for the benefit of particular students, but for the good of the whole. It concerns all men to know the doctrines and duties of christianity, the general principles of law, and the general principles of medicine. Whether a man become a minister of religion, a lawyer, a physician, or a statesman, he may profit much by this

knowledge. And suitable men, appointed to fill offices of this kind, would exert a most happy influence on the various interests of society.

But farther than this; it is high time for us to create a stock of domestic literature. We have lived long enough on the glory of that nation from which we have descended, on the reputation of Shakspeare and Milton, Newton and Locke. While we were *colonists*, this was well enough: when we were just out of tutelage, it was tolerable. But now that we are nearly half a century old, it does not tell so well, that we should still wear the leading strings, and be led by our quandom mother. It is mortifying to observe that the American press is chiefly employed in multiplying the productions of foreign authors; that the last new novel from the ever teeming literary workshops of London, will throw the *reading part* of the population of every town in our country into vehement agitation; and that even the atheistical and filthy abortions of the "Satanic school," are printed and sold, and read with avidity among us. We want an institution which will generate a true literary spirit, and cultivate a pure taste among ourselves: we want an institution which will nourish up a race of authors of our own; of writers, who, fashioned according to the exquisite models of antiquity, will show that their feelings and associations are American, that they view nature as she shews herself in our own country, and that the scenes around them awaken their poetical fervours: we want books in every department from the child's manuel up to the highest speculations of philosophy, which shall be pervaded by an American spirit. And surely to supply these wants, we must have an institution, where all the treasures of ancient and modern learning shall be collected, and leisure shall be enjoyed; where highly gifted and well taught men, free from the cares and the noise of the world, shall be allowed full opportunity to supply these wants.

In presenting this view of the subject, we have given some of the strong reasons why we have from the beginning taken a lively interest in the University. We apprehend, however, that the views of many of its friends differ from ours. Sometimes we have feared that it was in contemplation to make of it a great unwieldy academy to which any of our young citizens might resort in any stage of education, stay any time, and pursue any study they pleased—At other times, we have feared, and this indeed is our prevalent apprehension, that it was intended to make it the best endowed college in the state, but nothing more than a college. It has been before

remarked that there was a jealousy existing between the old Colleges and the University, and the fact that this jealousy, has not at once been put down, has greatly strengthened our apprehensions. According to our views of the subject, had *we* been clothed with power to carry our words into effect, we would have said at once, "This jealousy is perfectly groundless: the University will not interfere in the least degree with your interests, but will occupy a higher sphere. She will take up such of your alumni as you will qualify for admission into her halls, and will carry them still higher in all the branches of good knowledge.—But this has not been said, nor any thing like it. On the contrary there has been a very unprofitable display of *mutual* jealousy. But this, certainly, would not have been the case, had the University designed to take a stand above all the colleges. It is most clearly our opinion that it ought so to do, and thus form the great keystone of that noble arch, which we trust that the wisdom and patriotism of Virginia will erect.

The University, established on the foundation which we propose, would, so far from placing itself on the level of rivalship with the colleges, stand preeminent among them all, and constantly keep up to its proper tension the tone of literary feeling in them. Adopting a high standard of qualification for admission to its privileges, it would oblige the colleges to do their work well. And receiving from them, the sons of gentlemen living near to all these institutions, it would draw to itself the affections of all parts of the country, and create every where a lively interest that would admit of no rivalship. Our whole plan then is this:

1. We would set apart a small portion of the Literary Fund for the purpose of affording a regular supply of books for the use of Sabbath schools, and depend on the generosity of enlightened and well disposed young people to afford gratuitous instruction to the poor in their neighbourhood.

2. We would endow permanently an Academy for every 10,000 souls; and so place a really good common education within the reach of every industrious and prudent man in the state.

3. We would afford aid to the present Colleges, and assist the people in the erection of several others where they might be needed, and by moderate endowment render their fees so low, as to bring the means of a liberal education within the reach of gentlemen in moderate circumstances living in the neighbourhood.

4. And to crown all, we would establish the University on the plan just sketched out; and afford *there* the facilities of pursuing any science to its utmost extent. At the same time, the last finish might be given to the education of men destined in the learned professions and in the Senate to restore the character of Virginia, to cause her fading intellectual honours to revive, and entwine new laurels around her brow.

The resources of the state are equal to the complete execution of such a plan. The proceeds of the present Literary Fund, if prudently distributed, might go far towards effecting it, as soon as, in the nature of the case, a scheme of this sort could be effected. And thus an education might be brought near to every citizen, adapted to his condition in life, and the common good would be promoted.

The execution of this plan might be commenced immediately. Suppose that $30,000 were set apart annually for the academies, on the condition that as soon as the people in any academical district would erect their buildings, and appoint their trustees, the appropriation of $500 should be made to pay a teacher. Perhaps some eight or ten academies might be built in a year; and the surplus money might go to aid the colleges now in existence, or to assist in the erection of others. And in all probability, before the whole academical system would be completed, much progress might be made in fitting an adequate number of colleges for the important service which they might render to the state. In the mean time, the University would go on; and, with its present annuity and any additional aid that might be necessary (which by the way could easily be afforded out of an accumulating fund) it might prepare for the able and faithful discharge of its high functions.

It must be deeply and thoroughly impressed on the people, that plans like those undertaken by the State of Virginia, cannot be completed in a year or two. They require time, and patience, and perseverance. "Rome was not built in a day." Unhappily for us our feelings prompt us to say that if Rome cannot be built in a day, we will not build it at all. This impatience of suspense, and want of perseverance is fatally injurious to many of our best interests. In the present case, if after having expended $200,000 on the University, and more than two-thirds of that sum on primary plans which we have undertaken should be relinquished, and the hopes which we have cherished should be disappointed, and our boastings all come to nothing, *the character of the State*

will be everlastingly disgraced, and the proud spirit of the old dominion humbled in the very dust.

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There are many other important topics connected with this great subject which we cannot now discuss. At some future day, it will probably be resumed. In the mean time, should any dissent from the opinions of this writer, let them show their reason: if any have a better plan, let them impart it: if any approve of the mode now pursued by our Legislature and by those in power, let them vindicate it; and if any find fault, let them with the spirit of citizens point out the fault and suggest their amendments. The subject calls for discussion. Let the public mind be fully enlightened, and thoroughly roused.

REVIEW.

A Sermon Preached in the Hall of the House of Representatives in Congress, Washington City, March 3, 1822; *occasioned by the Death of the Hon.* WILLIAM PINKNEY, *late a Member of the Senate of the United States. By* JARED SPARKS, A. M. *Minister of the First Independent Church of Baltimore; and Chaplain to the House of Representatives in Congress. Published by request. Second Edition.* Baltimore: Published by the Baltimore Unitarian Book Society.

WE have very seldom thought it expedient to notice single Sermons in this department of our Work. And it is with feelings of no little reluctance that we undertake to criticise a discourse delivered on an occasion so melancholy as that which is above recorded. When called to contemplate an instance of mortality, especially in the case of a friend or a distinguished fellow-citizen, we love to surrender ourselves to all the kindly influences of sympathy; and we choose to give free scope to those mournful thoughts and solemn reflections, which have a tendency to soften and improve the heart. In the present case, however, we are impelled by a sense of duty to deviate from our common course, and strictly to examine the doctrine of the preacher, who undertakes to assist us in making a due improvement of an afflictive dispensation of divine providence.

The House of Representatives of the United States thought proper to elect as *their Chaplain*, a gentleman whose theological opinions differ from those of the vast majority of the nation. It is not unreasonable for the people to inquire what

doctrine is delivered to their representatives; under what religious influences are they brought, who are intrusted with the management of our country's interests? It is in the highest degree probable that this sermon will afford the only opportunity of answering the inquiry. It is the first instance that has come within our knowledge of the publication of a *Chaplaincy-Sermon.* It can scarcely be expected that the author will furnish another.

Besides; Mr. Pinkney was a man of high distinction. He occupied much space in the esteem and affections of his countrymen. He was honoured and trusted as a statesman; his legal erudition was such that he often instructed the ablest judges in the land; and as an orator, he was said to stand without a rival. His death was felt through the whole country—and the nation regarded it as a bereavement. A Sermon delivered by a Chaplain of Congress, on occasion of the decease of such a man, will be read with interest by thousands who would never have paid a moment's attention to the same matter produced on any ordinary occasion. We therefore think it our duty not only to notice it, but freely to give our opinion concerning its merits.

We shall not, however, enter into minute criticism. We have no heart to balance words and phrases, and mark the turns of sentences, on such an occasion as the present. In connexion with death, we think of the tribunal of the judge, and the awful realities of eternity. There worldly distinctions cease. At the bar of infinite justice, the great men and nobles of the earth are on a level with the most obscure and unknown. Before Almighty God the prince is no more than the peasant.—And the one question, which swallows up every other interest is, how may we obtain the approbation of him, "whose favour is life, and whose loving kindness is better than life."

It is proper to observe that in an advertisement prefixed to the sermon, the author informs us that it "was not intended as a funeral discourse, nor written with a view to publication;" that "the death of so distinguished a man as Mr. Pinkney, made a strong impression on the public mind, and it was thought a suitable occasion on the Sabbath following to dwell on some of the topics, and impress some of the truths, which were in harmony with the feelings so recently excited by this melancholy event." He also tells us that the partiality of his friends induced him to let the discourse go before the public.

The text is in Job xiv. 10. *Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?* The discourse

opens with a number of general remarks; such as that most events in nature and society may contribute to our instruction and improvement; that the most ordinary and insignificant things carry with them a moral and religious influence; that trees, and blossoms, and seasons; that history, and the daily occurrences in society whether prosperous or adverse, are *moralists*, the lessons of whom, "if properly applied, will fix the power of religion in the heart." "But there is a greater moralist still; and that is, *Death*." This remark gives occasion to the speaker to advert to the mournful dispensation of Providence, which occasioned his sermon, in the following terms,

'Since we last assembled in this place, as the humble and united worshippers of God, this stern messenger, this mysterious agent of Omnipotence, has come among our numbers, and laid his withering hand on one, whom we have been taught to honour and respect, whose fame was a nation's boast, whose genius was a brilliant spark from the etherial fire, whose attainments were equalled only by the grasp of his intellect, the profoundness of his judgment, the exuberance of his fancy, the magic of his eloquence.

'It is not my present purpose to ask your attention to any picture drawn in the studied phrase of eulogy. I aim not to describe the commanding powers and the eminent qualities, which conducted the deceased to the superiority he held, and which were at once the admiration and the pride of his countrymen. I shall not attempt to analyze his capacious mind, nor to set forth the richness and variety of its treasures. The trophies of his genius are a sufficient testimony of these, and constitute a monument to his memory, which will stand firm and conspicuous amidst the faded recollections of future ages. The present is not the time to recount the sources or the memorials of his greatness. He is gone. The noblest of heaven's gifts could not shield even him from the arrows of the destroyer. And this behest of the Most High is a warning summons to us all. When death comes into our doors, we ought to feel that he is near.'

He then proposes to offer a few reflections on the solemn event to which he had alluded. And in the first place he offers the following,

'I. In the first place, it should impress us with the vanity of human things, and show us the folly of limiting our thoughts, and chaining our affections to this world.'

This reflection is amplified by a number of remarks, rather general it is true, but very just and clothed for the most part in beautiful language. This part of the discourse however is closed by a paragraph of a very extraordinary character.

The preacher speaks of the ornaments and the boasts of society; of humanity, wisdom, learning, wit, eloquence, the pride of skill, the mystery of art, the creations of fancy, &c. &c. and asks, in allusion to the truth and the form of expression in the text, where are they? And answers, "They are gone. We can see nothing. The eye of faith only can dimly penetrate the region to which they have fled. Lift the eye of faith; follow the light of the gospel; and let your delighted vision be lost in the glories of the immortal world." How strange to read in a sermon, that wit and eloquence, the pride of skill and the creations of fancy are fled to the regions of the blessed, and to see the intimation that faith can dimly descry them there! The paragraph, however, to which we have particular reference is in these words.

'*But let not the visions of faith deceive us away from the reality.* What we shall be hereafter, we cannot know. To die the death of the righteous is our only security. To be prepared for this death is our chief concern.'

If by the *visions of faith*, the preacher means those *poetical imaginings*, which he had just expressed, he did well to caution his hearers against their deceptions. But surely if he meant that those glorious things which are revealed in the word of God, and which the *believer* hopes to enjoy, they ought not to be described as mere splendid visions which deceive the votaries of Christianity away from realities. It ought not to be insinuated that dwelling on these glories, and cherishing the hopes connected with them is inconsistent with dying the death of the righteous, and preparing for this death. The Scriptures tell us that "this is the victory that overcometh the world, even our faith," that faith purifieth the heart, worketh by love and overcometh the world,—and that every one who hath the christian's hope purifieth himself even as Christ is pure. It deserves remark that this declaration of the apostle immediately follows such words as these, "Beloved now are we the sons of God; *and it doth not yet appear what we shall be:* but we know that when He shall appear, we shall be like him, for we shall see him as he is." Certainly we cannot tell what the speaker means, when he warns us against the deceptious influences of the visions of faith.

The next general reflection is this:

'II. Again, the instance of mortality, which we have witnessed, should cause us to reflect on the certainty of death.'

The observations here are just; and do not call for any particular remark.

'III. Death should be allowed to awaken the sympathy, and put in exercise the pious affections, and tender feelings of the living. In other words, it is right that we should mourn for the dead. Nature teaches us this lesson. The gospel, and the example of Christ confirm it.'

This is true, and we feel it to be true. But there is more of rhetorical exaggeration than of theological accuracy in the following passage; which, nevertheless, will be greatly admired by many readers.

'Let no one call that weakness, which stirs up the fountains of sorrow, sinks deeply into the heart, and causes a tear to fall on the grave of the lamented dead. Let no one call that weakness, unless he would blot out the light of heavenly peace, and mar the image of God within him; unless he would take from the mind its divinest graces, and from the heart its most amiable virtues and liveliest joys; unless he would destroy the most refined pleasures and the sweetest charities of life, and extinguish the principles, which contribute to humanize our natures, and to fit us for heaven.'

The fourth and last reflection of the preacher is that to which we looked with deep solicitude, to see if we could, what way of salvation was pointed out to those men, in whose embracing or rejecting of the *true gospel* of Christ, the whole nation has a lively interest.

'IV. Death is a monitor, which should make us reflect on the excellence and value of our religion, as revealed in the gospel.'

There is some singularity in this mode of expression, "the value of our religion, *as revealed in the gospel.*" It may be a mere *pleonasm*, added to give a better sounding to the sentence; it may mean the gospel with its clearer light and better promises, as compared with the Old Testament; or it may be a slight sample of that unbounded latitudinarianism, now we fear growing into fashion, which recognizes THE SPIRIT OF RELIGION *as the same* all over the world, and in every different form of worship; which prays alike to "JEHOVAH, *Jove*, or LORD;" which fraternizes with all, yet profess Christianity as more rational and philosophical, or at any rate better suited to our taste and habits, than Gentilism or Judaism. If the preacher meant the clearer light of the gospel in comparison with the "Jews' religion," his meaning was good; and so we will receive it.

Under this division of the subject, it is observed, for the sake of illustrating the value of the gospel, that here only life and immortality are brought to light; that its promises will never fail, and inspire a confidence which no vicissitude

can destroy, and that its object is to prepare men for death. We are then urged to be grateful for this gift, to adhere to the precepts of Jesus, and to prepare immediately for rendering our last account, &c.; and the sermon concludes with the following paragraph.

'Let it be the highest, the holiest, the unceasing concern of each one of us to live the life, that we may be prepared to die the death of the righteous; that when they, who come after us, shall ask, Where is he?—unnumbered voices shall be raised to testify, that, although his mortal remains are mouldering in the cold earth, his memory is embalmed in the cherished recollections of many a friend, who knew and loved him; and all shall say, with tokens of joy and confident belief,—If God be just, and piety be rewarded, his pure spirit is now at rest in the regions of the blessed.'

We have perused this part of the discourse three times, with an earnest desire to feel if possible the precise influence which it is calculated to exert on the reader; and we are constrained to pronounce it deplorably deficient in regard to the peculiar and fundamental truths of the gospel. The hearers of Mr. Sparks, if at all affected as they ought to have been by that afflictive providence which had taken the most distinguished man from among them, would feel themselves to be sinners against the great God, standing on the verge of the eternal world; and with them all the enquiry would be "what must we do to be saved?" But there is nothing in the sermon at all calculated to satisfy a sinner, whose conscience has been awakened, and on whom the law of his Maker in its uncompromising spirit is urging its broad demands; not a single word about Christ's having been set forth as a *propitiation, that the righteousness of God may be declared in the remission of sins;* not a word about *his being the end of the law for righteousness to every one that believeth.* Would Paul have preached thus?

Again; nothing is more clear than that the gospel is a remedial system, intended to remove the moral diseases of our nature. To accomplish this, it goes to the very source of the evil. The heart is corrupt; the active powers of man are enfeebled; he is "*dead in trespasses and in sins.*" And it is the glory of the gospel that it gives life to the dead, and holiness to the depraved; that going to the full extent of man's ruin, it provides effectually for his recovery; that it renovates our spiritual powers and prepares us for the habitations of the undefiled. But all this is done by the agency of the Holy Spirit. He regenerates us; He new creates us unto good works. And the sinner, while he feels his weakness is en-

couraged to look up to a Saviour and a Sanctifier who is almighty. Now it is precisely these provisions of the gospel that adapt it to the actual condition of man, and make it a message of mercy worthy of all acceptation. It is God's way of glorifying himself in the salvation of sinners; and it is safe to walk in it. But when the preacher is showing the value and excellence of the gospel, he leaves out these things. We hear nothing from him of Regeneration, of Sanctification by the influences of the Holy Spirit, of the daily supplies of grace afforded to the believer. But all is to be accomplished by man's use of means. This is not the gospel of Christ: it is the flattery of self-sufficiency. It is not God's way of saving sinners; but man's device to save himself.

But the closing sentence of the Sermon, that by which the speaker meant to make his deepest and most lasting impression merits severer remarks than we are disposed to make. Let it be remembered that this, if not a funeral sermon, was one delivered on account of the very recent death of a distinguished man. That the preacher and his audience were together in hearing of the summons which had just called a fellow-creature to the awful bar of the holy and almighty judge—and that in circumstances, where cherubim and seraphim would have veiled their faces and cried, 'Holy! Holy! Holy! is the Lord God Almighty,' a sinful man says to a number of sinful men, "IF GOD BE JUST, AND PIETY BE REWARDED, his pure spirit is now at rest in the regions of the blessed." This not in reference to any individual, by the way, but to a whole class of characters. *If God be just!* Alas, who on the score of justice can hope for salvation. It is mercy which the gospel provides; it is mercy which we as a race of sinners need. "If thou Lord! shouldest mark iniquities, O Lord who shall stand? But there is forgiveness with thee, that thou mayest be feared."—O! let all who hear, and all who read, lay it to heart, that whether rich or poor, learned or rude, celebrated or obscure, they must soon die, and that "after death is the judgment." And while life lasts, let them seek mercy through the infinite merits of a divine Redeemer!

Specimens of the Russian Poets, with Preliminary Remarks and Biographical Notices. Translated by JOHN BOWRING, F.L.S. Reprinted. Boston: Cummings and Hilliard, 1822. pp. 240.

THE empire of Russia is becoming an object of interest to the whole civilized world. Her population is so numerous,

her resources are so vast, her territory is so extensive, and her ambition so inordinate, that no reflecting mind can regard her without serious apprehension. She now touches on the territories of more nations than any other country under the sun, and she is fast stretching her arms round the whole globe.

Of such a people it is desirable to know all that can be known. We have been accustomed heretofore to regard the Russians as men who could fight all day, sup on garlic broth, sleep on the ground and rise to fight again. But whatever may be the condition of their peasantry, it seems that as a people they possess a considerable and growing body of national literature, and that they cultivate it with zeal and enthusiasm. They not only have their philosophers and historians, but their poets. From the few specimens which we had seen of Russian words, we had regarded the language as alternately so guttural and sibilant, as to be utterly incapable of harmony. It seems, however, that our eyes herein deceived our ears. Mr. Bowring says, "it may be adapted to almost every species of versification:" and that "it is flexible, harmonious, full of rhythmus, rich in compounds, and possesses all the elements of poetry." Mr. B. must be regarded as a competent judge; and yet if the Roman characters give any true indication of the Russian pronunciation, we should as soon expect poetry to be made of the gabbling of geese and the hissing of serpents. Here for instance are some of the words which we find in Mr. Bowring's book—*Sashchishchaju, Protiv'it'sje, Zhivotvorjeshchaje, Kazhduiusuzhasom.*—The names of their poets too are the most unpoetical combinations of letters that can well be imagined. We have in the volumes before us, specimens of the poetry of *Batiuskov, Lomonosov, Krilov, Bobrov, Davidov*, and *Kostrov;* of *Zhukovsky, Dmitriev, Khemnitzer, Bogdanovich, Neledinsky, Meletsky* and others. Now certainly the muses are very ancient maidens, and have seen in their time many strange things, and heard many strange sounds, so that at this age of the world they are not easily surprised or readily frightened. Were it not so, we may well suppose them to have been beyond measure astonished and terrified when the names of Messieurs Bogdanovich, Khemnizer, and Neledinsky Meletsky were announced at the gate of their temple. Yet it is such names as these, that we are to associate with cascades and purling rills, with cooing doves and nightingales, "with songs of amorous swains and sighs of nymphs responsive!"

Mr. Bowring has, nevertheless, given us a very curious and interesting volume. It is impossible for us to judge of his fidelity, except by a few internal marks, on which we may place some reliance. The poems which he has translated have a strange and foreign air. They are not like any thing that we have ever seen before. Still however they are very unlike each other, exhibiting considerable variety both in style and mode of thinking. We cannot indeed form any very accurate judgment of the originals, from the translation. But this is common to all translations. How imperfect an idea of Homer and Pindar has he, who knows nothing of them but what he has learned from Pope and West? Mr. Bowring, however, shows that he is fully aware of this difficulty; and thus gives us some good assurance of his competency to perform the task which he has undertaken. He is himself a poet too; of which he affords evidence in the following lines prefixed to his translations.

'I BORE ye from the regions of the north,
Where ye first blossom'd, flowers of poetry!
Now light your smiles and pour your incense forth
Beneath our Albion's more benignant sky.

I cull'd your garlands 'neath the Polar star,
From the vast fields of everlasting snow,
Adventurous I transplant your beauties far:—
Still breathe in fragrance, still in beauty glow.

Within *our* temple many a holy wreath
Hallowed by genius and by time, is hung:
At our old altar many a bard has sung,
Whose music vibrates from the realms of death.

I may not link your lowlier names with theirs—
The giants of past ages:—but to bring
To our Parnassus one delightful thing,
Would gild my hopes and answer all my prayers.'

The pieces which Mr. B. has selected as specimens are of very unequal value. The first is incomparably the best in the whole work. It is the *Ode on God*, by *Derzhavin*, of which a copy was printed in the E. & L. M. Vol. iv. p. 333. We entirely agree with Mr. B. when he says of this ode,

that "with the exception of some of the wonderful passages of the Old Testament, 'written with a pen of fire,' and glowing with the brightness of heaven, passages of which Derzhavin has frequently availed himself, it is one of the most impressive and sublime addresses I am acquainted with on a subject so preeminently impressive and sublime." We refer our readers to the volume of our work mentioned above, for this admirable poem. We will quote one paragraph, however, for the sake of the illustration given by the translator in a note.

'Thy chains the unmeasured universe surround:
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee;

And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.'*

From the same poet we take the following specimen.

'O glory! glory! mighty one on earth!
How justly imaged in this waterfall!
So wild and furious in thy sparkling birth,
Dashing thy torrents down, and dazzling all;
Sublimely breaking from thy glorious height,
Majestic, thundering, beautiful and bright.

How many a wondering eye is turned to thee,
In admiration lost;—short-sighted men!
Thy furious wave gives no fertility;
Thy waters, hurrying fiercely through the plain,
Bring nought but devastation and distress,
And leave the flowery vale a wilderness.'

* The force of this simile can hardly be imagined by those who have never witnessed the sun shining, with unclouded splendour, in a cold of twenty or thirty degrees of Reaumur. A thousand and ten thousand sparkling stars of ice, brighter than the brightest diamond, play on the surface of the frozen snow; and the slightest breeze sets myriads of icy atoms in motion, whose glancing light, and beautiful rainbow-hues, dazzle and weary the eye.

O fairer, lovelier is the modest rill,
Watering with steps serene the field, the grove—
Its gentle voice as sweet and soft and still,
As shepherd's pipe, or song of youthful love.
It has no *thundering* torrent, but it flows
Unwearied, scattering blessings as it goes.'

The poet *Batiuskov* will furnish the next example. We extract it from a poem addressed "To my Penates."

'But the stars are now retreating
From the brightening eye of day,
And the little birds are greeting,
Round their nests, the dewy ray.
Hark! the very heaven is ringing
With the matin song of peace:
Hark! a thousand warblers singing
Waft their music on the breeze:
All to life, to love are waking,
From their wings their slumbers shaking;
But my Lila still is sleeping
In her fair and flowery nest;
And the zephyr, round her creeping,
Fondly fans her breathing breast;
O'er her cheeks of roses straying,
With her golden ringlets playing:
From her lips I steal a kiss;
Drink her breath: but roses fairest,
Richest nectar, rapture dearest,
Sweetest, brightest rays of bliss,
Never were as sweet as this.
Sleep, thou loved one! sweetly sleep!
Angels here their vigils keep!
Blest, in innocence arrayed,
I from fortune's favours flee;
Shrouded in the forest-shade.
More than blest by love and thee.
Calm and peaceful time rolls by:
O! has gold a ray so bright

As thy seraphs-smile of light
Throws o'er happy poverty?'

The following specimen is taken from the poem of *Lomonosov*, entitled *Evening Reflections, on the majesty of God, on seeing the northern lights.* The poet after noticing the general appearance of nature in the evening, the immensity of creation, the littleness of man and the majesty of the Deity, thus expresses himself.

'Where are thy secret laws, O nature, where?
Thy north-lights dazzle in the wintry zone:
How dost thou light from ice thy torches there?
There has thy sun some sacred, secret throne?
See in yon frozen seas what glories have their birth;
Thence night leads forth the day to illuminate the earth.

Come then, philosopher! whose privileged eye
Reads nature's hidden pages and decrees:—
Come now, and tell us whence, and where, and why,
Earth's icy regions glow with lights like these,
That fill our souls with awe:—profound inquirer, say,
For thou dost count the stars and trace the planets' way!

What fills with dazzling beams the illumined air?
What wakes the flames that light the firmament?
The lightnings flash:—there is no thunder there—
And earth and heaven with fiery sheets are blent:
The winter night now gleams with brighter, lovlier ray
Than ever yet adorn'd the golden summer's day.

Is there some vast, some hidden magazine,
Where the gross darkness flames of fire supplies?
Some phosphorus fabric, which the mountains screen,
Whose clouds of light above those mountains rise?
Where the winds rattle loud around the foaming sea,
And lift the waves to heaven in thundering revelry?

Thou knowest not! 'tis doubt, 'tis darkness all!
Even here on earth our thoughts benighted stray,
And all is mystery through this worldly ball—
Who then can reach or read yon milky way?

Creation's heights and depths are all unknown—untrod—
Who then shall say how vast, how great creation's God?

We can afford room for only two or three extracts more. Of these, one will give us a specimen of Russian wit.

THE WAGGONS.

'I saw a long, long train
Of many a loaded, lumbering wain;
And one there was of most gigantic size,
It look'd an elephant 'midst a swarm of flies;
It roll'd so proudly that a passenger
Curiously asked—"Now what may *that* contain?"
"Nothing but bladders, Sir!"

Such masses (misnamed *men!*) are little rare,
Inflated, bullying, proud, and full of—*air*.'

Another is a translation of a Russian Hymn.

THE GOLDEN PALACE.

CHERTOG TVOI VIZHDU.

SUNG AT MIDNIGHT IN THE GREEK CHURCHES THE LAST WEEK BEFORE EASTER.

From the Sclavonic.

The golden palace of my God
Tow'ring above the clouds I see,
Beyond the cherubs' bright abode,
Higher than angels' thoughts can be:
How can I in those courts appear
Without a wedding garment on?
Conduct me, Thou life-giver, there,
Conduct me to Thy glorious throne!
And clothe me with Thy robes of light,
And lead me through sin's darksome night,
My Saviour and my God!

And the last is a pleasing exhibition of natural affection.

CHILDREN'S OFFERING ON A PARENT'S BIRTH-DAY.

'Not the first tribute of our lyre,
Not the first fruits of infant spring,
But flames from love's long kindled fire,
And oft-repeated prayers we bring
To crown thy natal day.

'Tis not to-day that first we tell
(When was affection's spirit mute?)
How long our hearts have loved—how—well—
Nor tune our soft and votive flute,
Nor light the altar's ray.

That altar is our household shrine—
Its flame—the bosom's kindly heat:
Its offering, sympathy divine;
Its incense, as the may-dew sweet:
Accept thy children's lay,'

These specimens will enable our readers to form a judgment of the book for themselves. And we are sure that they will feel, admitting the fidelity of the translator, that there is poetry in the Russian language.

It is delightful to remark the purity of the Russian muse. In looking over these specimens, we did not perceive a line to offend virgin modesty, nor an allusion which could awaken improper thoughts. The language of poetry, it is true, is much more *decent* now than it once was. But while this is the case, the ideas associated with it are often in a high degree lascivious. In the volume before us, there is manifest a *mental purity* which is truly delightful.

It has occurred to us that the habits of thinking and feeling prevalent with the Russian poets fit them better for describing objects and scenes of sublimity, grandeur and terror, than those of milder nature and gentler character. They seem to be in their element when the Deity, and his mighty and awful operations are their subjects; but when they take up the *facetiæ*, the little pleasantries of life, they remind one of a great overgrown, yet perfectly good humoured and pleasant tempered boy at play with tight limbed and agile companions. There is something of heaviness and clumsiness in his movements; but they are pleasing withal, because he always shows good feelings.

ON THE PECULIAR CHARACTERISTICS OF THE BENEVOLENT EFFORTS OF OUR AGE.

THE christian religion will doubtless one day become the religion of the world. It is a religion adapted to the character of man in every age and every country; and if its founder was able to look into futurity,—if the God of the bible is a God of truth, it cannot be questioned that, sooner or later, its influence, like its genius, will be universal. So christians believed in former ages; yet, folding their arms in apathy, they died while waiting for the fulfilment of the promises. So also christians believe at the present day; but that belief animates them to vigorous exertions, and they read the fulfilment of the promises in the moral impulse which those exertions are giving to the world. The present inquiry is: Do they read the signs of the times aright? Or in other words: Are the benevolent efforts of the present day the means which Providence is using to introduce the millennial dispensation?

A negative answer to this inquiry must be founded on one of these two suppositions—either, first, that *similar* efforts have been made in former ages, and have not produced the conversion of the world; or, secondly, that these efforts are in themselves *inadequate* to the end in view.

I shall attempt to maintain, on the contrary, that the benevolent efforts of our day are *entirely different* from those of any former age; and that the *peculiar characteristics* of these efforts warrant the belief that they will be *finally successful.*

I. The benevolent efforts of our day are *entirely different* from those of any former age.

The efforts which have heretofore been made for the conversion of the world may be reduced to the following classes: The exertions of the apostolic age; those of the corrupted Greek and Roman churches; and those of the Protestants before the year 1790.

1. *The exertions of the apostolic age.* We are frequently told that the spirit of the primitive ages has returned. In a certain sense this is true; there is now in the church as much faith, zeal and devotedness to the Saviour, and more activity in his cause, than there has been at any other time since the second century. But if by the declaration, we are to understand, that the benevolent exertions of the present age are similar to those by which the gospel was first propagated, it is not correct. Christianity was established in the Roman

empire, not by Missionary, and Bible, and Education Societies—not by the use of those ordinary means which Christians at the present day must employ to bring about the conversion of the world: it was partly by miracles, and partly by those special operations of Providence, which though not miraculous, display scarce less visibly the finger of Omnipotence. God had determined to introduce into the world, a religion designed for the benefit of the whole race of man, and to this end he made use of extraordinary means of a miraculous agency; but it was not his purpose by these extraordinary means immediately to extend its triumphs through the earth. He chose at that time merely to establish a church on a permanent foundation, leaving its universal dominion to be the glory of a distant age, and that universal dominion he chose to bring about in the ordinary course of his Providence, by the slow instrumentality of moral causes.

Permit me to advert to a few of the extraordinary circumstances attending the introduction of christianity. Without staying to remark upon the facts, that the then-known world was under the dominion of a single power, and that a single language was every where the language of learning and business and politeness,—we pass to the condition of the Jews. Flowing out of Palestine in all directions, they had established themselves in every principal city, carrying along with them the oracles of truth, and maintaining the worship of the living God. This peculiar people, and their peculiar religion and rites of worship, had long before attracted the attention of the Gentiles by whom they were surrounded;—and who does not know that true religion, of whatever form, wherever it is introduced, throws contempt at once on the absurdities of idolatry? The Jews were also anxiously expecting the advent of the Messiah, and though all of them entertained very inadequate notions of his character and kingdom, none can doubt that there were among them many, waiting in faith like Simeon and Anna, for "the consolation of Israel." Nor was this expectation without its influence on the Gentiles. Every reader will remember the story of the Eastern Magi who came to worship the infant Saviour.—Can it be questioned that this state of things was a part of that extraordinary system by which the church was to be established?

In the Acts of the Apostles, we are informed that the miraculous influences of the Spirit were first bestowed on the disciples at the day of Penticost—at a time when "there were dwelling at Jerusalem Jews, devout men, out of every nation

under heaven"—"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." To these men who had thus assembled from all parts of the world to join in the national solemnities of religion, the apostles opened their commission, and told them that the crucified Jesus had become the glorified Messiah. "And the same day there were added unto them about three thousand souls.—They continued to preach, "and the Lord added to the church daily such as should be saved." Here then we have a church, gathered at once, "out of every nation under heaven."—We see a host of converts returning to their friends and brethren in different parts of the world, and telling them that the long expected Messiah—the hope, the consolation of Israel—the Saviour of the world had come. And who can doubt that there were even then in the Jewish church, many humble worshippers who received the tidings with gladness, and hailed the crucified Redeemer with joy? At least, the way was prepared for the preaching of the gospel. If the Missionaries at Calcutta could, at a single festival of Juggernaut, convert several thousand individuals out of all the provinces of India, would it not go farther towards the establishment of christianity in that empire, than the labour of years with common success?—and would it not be as extraordinary as if they were to heal the sick or raise the dead?

We have seen that the circumstances in which the first promulgators of christianity were placed, were altogether peculiar. Their mode of operation was no less extraordinary. Missionary Societies, Missionary Stations and Missionary Families, as they now exist, were then unknown. The apostles and evangelists were at once Missionaries and Missionary Society; and, from a regard to expediency, they chose to rely for support mainly on their own manual labour. [Acts xviii. 3. xx. 34. 1 Cor. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8.] Wherever they went they preached the gospel first to the Jews, then to the Gentiles—they confirmed their doctrine by miracles—the Spirit was poured out—they gathered their converts into a church—they ordained elders—they exhorted them to continue stedfast in the faith—and then passed on to do the same things in the next place, to which the Spirit should guide them. The church thus formed, they occasionally encouraged and strengthened by inspired epistles or by personal visits. Their object seems to have been to make their labours

as extensive as possible—to throw in their seed in every part of the world, leaving it to spring up and flourish under the genial influences of heaven. Would it not be madness for our Missionaries in Ceylon to think of pursuing the same course?

These exertions ended with the lives of the apostles and their fellow labourers the evangelists, for at their death, their offices and the miraculous powers which had distinguished them became extinct; and from that time forward, there was no class of men set apart for the express purpose of extending the boundaries of the church. That this was the case is evident from the fact, that for several hundred years after the middle of the second century, expeditions for the propagation of the truth among foreign nations were as few and as insignificant, as at any other period in ecclesiastical history.

Enough has been said, we trust, to illustrate the great distinction between the benevolent efforts of the apostolic age and those which we witness. The former were efforts made for the purpose of *introducing* christianity; the latter are efforts made to *extend its influence* to the ends of the earth. The former were the exertions of a few individuals acting under an extraordinary commission, clothed with miraculous powers, and guided in all their operations by the influences of the Spirit; the latter are the combined exertions of tens of thousands of believers. Those were in their nature extraordinary, and therefore they were designed by Providence to be merely temporary; these result from the ordinary influence of moral causes.

Perhaps the inquiry may here be started—if missionary labors terminated so soon after the death of the apostles, how was it that in the fourth century christianity obtained the ascendency over paganism? We answer that the gospel still continued to gain ground, not indeed by extending its conquests to distant and barbarous nations, but by increasing its influence in those countries where it had already obtained footing. By the ordinary preaching of the word, converts were multiplied. The new religion soon numbered among its votaries many men of learning and talents, whose able and eloquent Apologies gave it respectability in the eyes of the learned. The system of alternate persecution and tolerance, pursued by the successive emperors, seems to have been devised by Providence as the best possible means of establishing the church. It was under the influence of such causes that within less than three hundred years after the crucifixion of

its founder, Christianity 'ascended in triumph the throne of the Cæsars.'

2. *The exertions of the corrupted Greek and Roman Churches.* The establishment of the christian religion under Constantine was soon followed—indeed it was in some measure preceded by that long train of superstitions and corruptions, which had well nigh exterminated the spirit of piety. The bishops having become men of rank and influence, gradually assumed a temporal authority, and consequently became ambitious and designing. We do not say that this was always the case—but it was generally true that the clergy were ambitious of honor and power, and continually plotting or executing some plan for the aggrandizement of the church. And by the church was now meant, not the body of humble believers in Christ, but the monks, the priests and the bishops, who had obtained possession of the vast ecclesiastical revenues. The corruption was universal—the only material distinction between the Greek and Latin churches was, that the one acknowledged the supremacy of the Patriarch of Constantinople, while the other obeyed the decretals of the Roman Pontiff. In this state of things, exertions were made for the conversion of the heathen both in Europe and in Asia, and by these exertions christianity, such as it was, was extended to some provinces of Gaul and Germany, to the Saxons of England, and, in course of time, to all the northern nations of Europe. The general character of these missions was exactly what might be expected;—they were performed not from a sincere love to souls, not from a humble desire to promote the glory of God,—but to extend the dominion of the church, that is to say, of the clergy;—they were undertaken from political motives, they were sustained by political intrigue, and their conversions were too commonly political conversions. Far be it from me to deny that some of the Missionaries possessed the spirit of apostles, or that many of their converts were genuine believers; but when we read of a king, and all his nobles, and a great portion of his people converted and baptized in a single day, and this long after the age of miracles, and when we find along with the same account all the absurdities of monkish legends,—we must be permitted to call in question not only the soundness of the conversions, but the piety and other qualifications of the Missionaries. This much is certain: these missionary labours were equally unlike the missionary labours of the apostles, and the missionary labours of the present day.*

* See Mosheim and Milner.

3. *The efforts of Protestants before the year* 1790. These are easily enumerated. The Moravians, almost from the commencement of their existence as a church, have possessed in a high degree the spirit of the present age. As a body, they have made united, vigorous, systematic exertions for the conversion of the heathen. They have always esteemed it the bounden duty of every follower of Christ, to do all in his power for the promotion of this object. And their missions have been successful—their conversions have been real—they have been continually enlarging the circle of their labours—they have been continually increasing in devotedness and zeal—and when the whole church militant shall possess the same spirit with the Moravians and in the same degree, then the spirit of this age may truly be said to "have its perfect work," and from that time you may date the beginning of the millennium. But the Moravians were so few, compared with the whole protestant church, that what they could do, can hardly be taken into the account, and may therefore be considered as nothing. And yet it may be said, that, beside these, there were no other efforts. There were indeed two or three Missionary Societies; there were a few Missionaries—the most extraordinary perhaps that the world has ever seen, whose names will be familiar to generations yet to come, as they are now to all that love the kingdom of the Redeemer. But what did all this amount to? The protestant church as a body did nothing; to use the language of Horne you might "sum up" all that they had done, and "mark it with a cypher;" they were too busy in contending with the papists, and with each other, to think of the heathen.

Such was the state of things in the year 1790. About that time the publications of Carey and Horne were the means of a change that will never be forgotten. Their voices were like the trumpet which will one day break the slumbers of the dead. At their call the church awoke as from the sleep of ages, and looking upward, saw "the heavens bright with the ensigns of her Saviour's coming." Then began a new era—the era of UNITED, VIGOROUS, SYSTEMATIC efforts by different denominations of christians, for the salvation of the world. I say this was a new era—Such efforts were not made in the apostolic age, because then the church was not equal to them—then the struggle was not for dominion, but for existence. Such efforts were not made in the middle ages, because then the church properly so called, was almost extinct—then the great object was not to confer the blessings of salvation on the world, but to extend the power of a corrupted

and ambitious priesthood. Such efforts had never before been made by the protestants, because, while they were quarreling with each other and the Pope, they forgot their allegiance to Christ, and the eternal warfare between the kingdom of light and the kingdom of darkness.

II. The peculiar characteristics of the efforts in question warrant the belief that they will be *finally successful.* And here let us recur to facts. We see thousands and tens of thousands of individuals in Europe and America, roused to a vigorous, united and systematic effort;—we see the sentiment to be of universal prevalence among them, that every christian is as much bound to do something for this cause, as he is to abstain from open immorality; and the neglect of this duty is esteemed as much an instance of disobedience to the known will of God, as the positive breach of one of the commandments of the decalogue;—we see infancy and age—the poor man, and the man of wealth, and the man of influence and rank and power, all coming forward to aid the cause with their offerings;—we see the whole conducted under the superintendence of the best and wisest men that can be selected;—and all this is regarded, not as the extraordinary effort of a moment, but as the common, every day business of christians for centuries to come. I will not dwell upon the peculiar advantage existing at the present time for the propagation of christianity. I will not dwell upon that commerce, which connects the nations, as with a golden chain, and which brings all parts of the world into contact with each other;—nor upon the art of printing, by which copies of the scriptures may be multiplied with the utmost rapidity; nor upon the improvements in the art of education, by which children may be instructed in half the time, and at half the expense of any former period. The slightest glance at the subject must be attended with conviction. If there be any such thing as moral power, efforts like these must be powerful. And here I must remark, that I do not deny or set aside the agency of the Spirit;—on the contrary, all my hope in the efficacy of these operations depend on the fact, that wherever the gospel shall be preached, it will be attended with the promised out-pourings of the Holy Ghost. God works by means—gives efficacy to means, no less in the moral than in the natural world. And so far as moral causes can be known, they are as uniform in their operation, and as certain in their results as natural causes.

But to complete the argument for the final success of these operations, it will be necessary to show that they can suffer

no permanent decline. In endeavouring to prove this, I allege,

First, the fact, that the public is forming a *habit* of benevolent exertion. When an individual has once formed a habit of doing good, we of course consider it probable that he will continue to do good. Apply the same principle to the present case. From year to year, the public is doing more and more for the propagation of the gospel; and it has now become a thing of course with the people of the United States to contribute to this object, not less than two hundred thousand dollars annually. Now each of the individuals who contribute towards this sum, has formed a habit of doing good, and the certainty that he will continue to do good arises not merely from the force of his own individual habit;—sympathy, the force of public opinion—in short the habits of all the individuals who go to form the mass of the public, exert a powerful influence upon him; so that the public habit is not merely the sum, but if I may be allowed the expression the product of all these individual habits; and therefore in this case, there is much more reason for believing in the permanency of the habit than in the other. It will not be said surely, that the habits of this age are no test by which to judge of the habits of the next. The world has a kind of identity from generation to generation; each successive one growing up under the influence of the preceding, acquires its habits, feelings, and principles. And in the present instance, are not extraordinary efforts made to impress the principles in question on the minds of children and youth? Are not the rising generation accustomed from infancy, to every species of benevolent enterprise? Are not the wants and woes of suffering humanity—the duties and obligations of christians—the final triumph and glory of the church, continually set before them not only in the instructions of parental love, but even in the toy-books of the nursery? Thirty years hence, these children and youth will constitute no small portion of the public; and will not the habit of benevolence be much stronger in them, than in the present generation with whom that habit originated? The next succeeding generation will be still more extensively educated in the same habits; with them therefore, the force of public opinion will be still more powerful, and they will be prepared for a still greater and more united effort. Thus the great operations of benevolence will acquire new strength as ages roll away; they will go on from century to century with continually increasing momentum. They will be like the waves of a rising

tempest, when each successive one is larger and larger, till what was at first only a gentle undulation, comes sweeping along with irresistible and overwhelming power.

Secondly; We infer the permanency of these efforts, from the probable *increase of piety.* It cannot be doubted that piety is peculiarly the main-spring of the benevolent exertions of our age. None but christian benevolence would grasp a design so vast, as the conversion of the world—none but christian faith would believe it possible—none but christian zeal would attempt to execute it; and on the benevolence, the faith and the zeal of christians, this great enterprise must depend for its final accomplishment. Men of the world may do something, surrounded as they are by the children of light; by the influence of example, by the force of public opinion, by the better feelings of humanity and by a thousand other motives like these, they may be induced to contribute of their substance,—they may be borne onward by the tide; but place them alone—place them out of the reach of christian example and christian exhortation, and they will do nothing; they have not the principle of action within themselves, and therefore they must be propelled by some external impulse. The whole work belongs to christians as willing instruments in the hands of God—by them it must be carried on to perfection; and where there is much genuine piety, much of that piety which consists in love to God and love to man—there this work will be carried on with a proportionate degree of zeal. The reason may be found in the fact, that piety wherever it exists, must and will manifest itself. In former ages, it has manifested itself in the passive virtues—in fortitude, patience, and hope. The church has gone through the fires of persecution—it has been covered with shame and reproach; and the exercise of piety has been to endure persecution without shrinking—to submit to reproach without murmuring. But now christians stand on an eminence, where the sword of the persecutor and the obloquy of the scorner cannot assail them;—their piety must therefore be displayed in deeds of active benevolence, and these will increase with the increase of piety. But it is equally true that piety will increase with the increase of benevolent efforts. And to prove this, we need not appeal to the present state of religion in England and America, compared with what it was thirty years ago, nor to the numerous revivals which are continually taking place around us;—it will be enough to say that benevolent exertions call into exercise all the graces of christians; and with these graces, as with every

thing else, exercise is the means of improvement. Thus piety grows by the operations of benevolence, and the operations of benevolence acquire new strength by the growth of piety.

Take the subject in another point of view,—as it relates to the *increase of genuine catholicism* In all plans of universal benevolence, christians of different denominations are brought more or less into contact with each other—they are made to regard each other, not with the eye of sectarian jealousy, but as engaged in a common cause—as the followers of the same master—as redeemed by the blood of the same Saviour. Who does not know that such feelings are conducive to the growth of piety? Who does not know that in past ages, nothing has been more opposed to the influence of evangelical religion, both on its possessors and on men of the world, than the spirit of sectarian controversy?—But this union of sentiment and feeling, beside its influence on piety, has a direct tendency to make the church more powerful, and all its operations more energetic. Let the armies of Immanuel be united in heart and zeal, and they must be victorious. To borrow the illustration and as nearly as memory will supply it, the language of the poet Montgomery,—"In the Bible Society, all denominations of christians are blended and lost like the seven primary colours when united in one ray of pure and perfect light;—in the Missionary work though divided, they are not discordant, but like the same colours when spread out in the rainbow, they form a bow of promise—an arch of glory extending from earth to heaven, and from heaven to earth—a bright assurance that the storms which have desolated the world are passing away forever."

Again; look at the influence which *success* must have on the operations of the church. Every new conquest will not only increase the zeal and courage and faith and enterprize of christians, but it will add to their numbers and strength; and thus they will be doubly prepared to march from victory to victory.

I might go on still further, but I trust enough has been said to make it highly probable that the benevolent operations of our age can suffer no permanent decline,—that the flame which is now kindling will continue to burn and glow, till the earth, having been purified from all its abominations, shall come forth resplendent, as gold from the furnace, and reflecting the full glory of the sun of righteousness. I do not deny that there may be some mighty revolution among the nations, which shall put a stop to the march of human improvement,

and change the whole aspect of society. I cannot say with absolute certainty that the world is not to be visited by another age of darkness, nor that God will not once more permit his church to sink to the lowest point of degeneracy, and defer for centuries the hour of her final glorification. But I do say, that the signs of the times point to brighter expectations —I do say that the effects of the benevolent efforts of our day cannot but be great, and though the progress of these efforts may be retarded by some mysterious dispensation of Providence, they have in themselves no tendency to decay. Taken together, they constitute an engine for the moral renovation of the world, so constructed, that it has the principle of its motion within itself;—the several parts act and re-act upon each other in such a manner, that the re-action is always the strongest, and thus it receives a new impulse at every movement, and goes on with a rapidity and power forever increasing.

Before concluding these remarks, I must be permitted to add, that the subject we have been considering should lead every christian, and especially every minister of the gospel, to a careful examination of the duties which devolve on the followers of the Lord Jesus, living at a period so important in the history of the church. How shall our influence hasten the triumphal chariot of our Lord and our Redeemer?—But whatever may be the active duties which our situation demands, one thing is certain: the fact that we live in an age so glorious, calls for our humblest and liveliest gratitude. Kings and prophets, martyrs and apostles have desired to see the things which we see, and have not seen them. We witness the dawning of an everlasting day—a day without storms—a day whose radiance shall never be clouded. We see an 'angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, and kindred and tongue, and people,'—and though long before he shall have finished his flight, our bones must moulder in the dust, yet when the universal triumph of the gospel shall have been effected, our voices may join with the acclamations of heaven, "saying, THE KINGDOMS OF THIS WORLD HAVE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST, AND HE SHALL REIGN FOREVER."

L.

[*Christian Spectator.*]

FOURTH REPORT OF THE YOUNG MEN'S MISSIONARY SOCIETY OF RICHMOND,

PRESENTED AT THE ANNUAL MEETING ON WEDNESDAY THE 8TH INSTANT.

The meeting was opened with prayer by the Rev. Jesse H. Turner.

Mr. James Caskie was called to the Chair, and Mr. J. G. Whitwell, appointed Secretary.

The Annual Report of the Board of Managers, together with the Treasurer's Account, was then presented, and read by Mr. Wm. Munford.

On motion,

Resolved, That the Report and the Treasurer's Account be received as satisfactory.

On motion,

Resolved, That the 18th Article of the Constitution be repealed. (The article was the following:—"No *married* man shall be admitted as a member of this Society; though marriage shall not disqualify him after having become a member.") Immediately after the repeal of this Article 13 *married* gentlemen enrolled their names as members of the Society.

On motion,

Resolved, That the thanks of this Society be presented to "The Young Ladies' Missionary Society of Richmond and Manchester," and "The Juvenile Missionary Association," for the addition which they have made to the funds of this Society, during the past year.

On motion,

Resolved, That the meeting now adjourn to Saturday evening the 11th inst. to meet at the Lecture Room, on 14th Street, at half-after 7 o'clock.

The meeting was then closed with prayer by the Rev. John H. Rice, D.D.

Fourth Annual Report of the Board of Managers.

In the present age, the operations of Missionary Societies form a subject of deep and general interest; and the labours of Missionaries are among the most efficient means employed for the propagation of true religion. The wretched and degraded state of the heathen, is regarded with deep commiseration by the Christian philanthropist, and efforts, exceeding any that have been made since the primitive age of the church, are now making in obedience to the command of the Saviour "Go ye into all the world, and preach the gospel to every creature."—*And it is not in vain*. Every year the boundaries of the Christian church are enlarged, and wide diffusion is given to the light of the gospel. Churches of the living God are organized among people, who, recently were covered with gross darkness; and Missionary Societies are formed for the purpose of sending the gospel to Pagan nations, by those who themselves lately worshipped "gods of their own making." In these events there is a verification of the prediction, "Arise, shine, for thy light has come, and the glory of the Lord is risen upon thee"—and for these things Zion rejoices and blesses her King.

In the midst of this general excitement in relation to the heathen, however, it is of the utmost importance that the religious interests of our own country should not be overlooked. Here Christianity is put entirely on her own internal resources, and the experiment is making as in primitive times, whether she can maintain herself in her own native purity and glory, independently of the world. No doubt is entertained as to the issue. But as human instrumentality is to be employed in producing the anticipated results, there is an obvious demand for the zealous and indefatigable exertions of all the friends of religion in their own appropriate sphere of action.

But in the present state of the country, there is, and for a long time to come there will be the necessity not only of retaining the acquisitions already made, but of pushing forward the conquests of truth, and giving more extended circulation to

the word of life. The population of the country is increasing beyond all former example; and has already grown far beyond the ordinary means of religious improvement. Hence the necessity of *Domestic Missions*. And when it is considered how numerous and urgent are the spiritual wants of thousands, and tens of thousands of our fellow-citizens; how intimately the interests of morality and public virtue, the efficacy of human laws, and the permanence of our most valued institutions, are connected with the prevalence of true religion, the indispensible necessity, and vast importance of *Home Missions*, will be clearly seen and readily acknowledged. These are the views which have called forth the exertions, and shaped the course of the Young Men's Missionary Society of Richmond. Prompted by no sectarian feeling, and influenced by no personal considerations, it has been their object, by sending forth the most able and faithful Missionaries that they could procure, to promote that religion, which gives "glory to God in the highest," and promotes peace and good will among men; which gives to human laws their highest sanctions, and to domestic life its best enjoyments.

The Directors knowing that this is the real design of the society, have endeavoured to regulate all their measures in conformity to it; and now on surrendering the important trust committed to them for the year, they ask the attention of the society to the account which they have to give of their stewardship.

And here it affords them pleasure to state, that having succeeded much better than they were enabled to do in the preceding year, they have employed a considerably larger amount of labour in cultivating that field which has been assigned to them. What the amount of produce will be, they must wait until the time of the great ingathering to determine.—There is every reason to believe, however, that although nothing very remarkable has been effected, labour has not been bestowed in vain, and that it will not be without its reward.

The Directors also take great pleasure in repeating the testimony, given as with one voice by your missionaries, that "wherever they have been sent among the people, they have been received with cordial and warm hospitality and treated with marked respect. No exception to this remark has been stated by a single individual: and the managers think it a proper occasion for gratitude to that God, who has given to man all the kindly affections of his nature and who has put into the hearts of the people, to make your missionaries the objects of them.

While it is no more than justice to give this information; it is necessary to add that all who have been sent out to preach the gospel by this Society, concur in representing the parts of the country where they have been directed to employ their labour, as a wide scene of desolation, as a great moral wilderness abounding in the bitter products of sin, while there are but few of the fruits of true holiness. Intemperance, profanity, and disregard of the Sabbath are strikingly prevalent; while there is a deplorable deficiency of personal and family religion. It deserves especial remark, however, that although this is lamentably the case, there has been a very general expression of pleasure, and in some instances of gratitude on the arrival of your Missionaries, of sorrow when they departed, and of desires that they might return. Does not this rather singular circumstance warrant the belief that there is a conviction among the people of the advantage and necessity of religion, and afford encouragement to the Society to prosecute their labours.

The Managers have observed with lively satisfaction that Christians of various denominations have bid your missionaries welcome. And while there is reason to believe that some, who had never before thought seriously on the subject of religion have been brought to feel its power, there is abundant evidence that some of the scattered sheep of the fold of Christ, have been greatly refreshed

and comforted by the coming of the messengers of mercy whom you have been permitted to send to them.

But the Society will be gratified to receive a more particular statement of what has been done during the year.

At the period of the last annual meeting, Mr. Thomas Caldwell was itinerating, in the service of the Society, in the counties of Dinwiddie and Brunswick. The weather during Mr. Caldwell's tour was very unfavourable. This, in most parts of the country, whenever it occurs, is a serious drawback on the exertions of missionaries: because the churches are generally either *unfinished* or *decayed*, pervious to wind and often to rain, and entirely unfit to afford comfortable accommodation in an inclement season. While Mr. Caldwell was unable, on this account, to perform as full service as otherwise he would have rendered, and was often obliged to preach to small congregations of people, he says, "I would mention with much gratitude the personal kindness, with which I have been received in almost every part of the district. Nothing has been spared on the part of the people, that could contribute to my comfort or gratification. And I think it my duty to say that this kindness has been exercised towards me in an equal degree, by Baptists, Episcopalians, Presbyterians, and a large majority of the Methodists. In no place, have I observed such perfect harmony existing among professors, firmly attached to their respective societies. This I doubt not the Board will think with me, is a token for good."

It will be gratifying to the Society to learn that the ground occupied by Mr. C. was afterwards cultivated by a Missionary of the Presbytery of Hanover, and that with such effect, that recently a minister has been settled in the county of Brunswick with encouraging prospects of permanent usefulness.

In the month of May, last year, the Board were enabled to employ Mr. James Wharey to itinerate two months in the counties of Surry, Princess Anne, Charles City and New Kent. During his tour he preached 39 times, and would have preached oftener "had it not been for the difficulty of getting appointments circulated, and attended on week days, and for the rainy state of the weather." He "made it a point to visit families as often as opportunity would permit, and wherever he has gone, to recommend the religion of the Bible." He frequently found persons who seemed to be very willing to be instructed, and he hopes were profited by free conversation. He circulated a considerable number of tracts, which he always found to be thankfully received, and he believes in many cases attentively and profitably read." With regard to Sabbath Schools, he was not able to accomplish any thing. His report concludes thus, "Upon the whole, although the prospect be not flattering, yet I think it is not altogether discouraging. True, I have not seen any very evident fruits of my labour, yet I hope it has not been in vain—that it will at least be as 'bread cast upon the waters, which shall be seen after many days.' Your Society have abundant reason to go on in their good work—their labour of love, and not to grow weary in well-doing. Missionaries are much wanted; all this lower country stands in much need of religious instruction."

The Board are happy in being able to state, that several Sabbath Schools have been established in the district visited by this Missionary, since his tour through it was performed. A part of this region has since been occupied by another Missionary, an account of whose labours will appear in another part of this report.

In the month of June, the Board employed Mr. James Baber to perform Missionary service for three months in the Counties of Franklin, Henry and Patrick. In that district of our state, there is a numerous, increasing and intelligent population, in a very considerable degree destitute of religious instruction. During

this tour, your Missionary preached 28 times. He was prevented from preaching more frequently by the ordinary causes which interrupt Missionary operations. His congregations were generally small, but attentive and serious. There have been no remarkable displays of Divine power where he has been; and what will be the result of his labours he does not know. He visited a number of families, and conversed with them on "the one thing needful." Every where he was received with marked hospitality and kindness; and he hopes that in some instances his family visits were blessed —particularly in a case of sickness which terminated in death: but in a death disarmed of terror, and met with all the triumphs of Christian faith and hope. This Missionary succeeded in reviving several Sabbath Schools, which had been established by Mr. Stafford while in your service; but complains much of want of general success in this important object. And here it may be observed that according to the common statements made by Missionaries in your employ, it requires the powerful principle of *christian* benevolence to sustain these valuable institutions. Without this, they soon dwindle away and die. How important then, in reference to the best interests of children, who have none to care for their souls, is the success of the Missionary cause!

During the summer Mr. James H. Brookes was employed to render two months services in the counties of Nelson and Albemarle. In his report, he says, "Though I did not neglect the other objects of attention, specified in my instructions yet I devoted my time principally to the ministry of the word. I soon ascertained, that, in this way, I could more effectually than in any other, promote the important interests which it was my object to subserve. In relation to Missionary associations and Sabbath Schools, I have no flattering communication to make. There are in existence, in the counties of Albemarle and Nelson, three Sabbath Schools, and two Bible Societies. The Sabbath Schools depend on the benevolent exertions of a very few individuals, mostly females, who deserve well for their persevering industry in this good work. I attended two of the Schools:—and was highly gratified with the good order which prevailed among the pupils; the facility with which they recited large portions of Scripture, and hymns for children; their accuracy in reading; and the decent serious attention that they paid to some remarks made on the value of their privileges, and the moral influence those privileges ought to have on their minds." He also informs us that during the last year, more than twenty were added to the Church, in the bounds which he occupied, and that he has knowledge of fully twenty more, who will shortly come in. He confined himself chiefly within the bounds of two old congregations, which for a number of years have had neither Pastor nor Session, but which are now going on with good speed towards a re-organized and flourishing state. "In conclusion, while upon the whole my mission was pleasing to me, and I humbly hope, in a good degree useful to the people, there was much to deplore. Alas, for the sins of the land! O, that the Lord would 'cause the wrath of man to praise him, and restrain the remainder of their wrath. When the Lord shall build up Zion, He will appear in his glory."

In the beginning of the winter, the Board succeeded in procuring the services of Mr. Isaac Paul, on behalf of the people left destitute by the lamented removal of the Rev. Mr. Armstrong from this State. This missionary found the state of religion in the portion of country marked out for his labours, in many respects discouraging. On this subject, he says, "the regularly organized Churches were generally in a languishing state; professed Christians by no means manifested that zeal which should characterize those who have been created anew in Christ Jesus, except a few, who appeared to be the precious

Saints of God, and who deplored much the absence of true godliness around them.

"This lamentable state of things, I apprehend, was to be attributed almost entirely to a want of the administration of the gospel ordinances, for when Mr. Armstrong was among the people (but a few months before) I was informed the aspect was very different, and the happy effects of Mr. A.'s labours were still plainly to be seen. Some had not lost that comfort which they had received through his instrumentality; and his departure I found to be universally lamented both by the pious heart, and the careless worldling. In this situation I found the people."

He laments that his labours have not been blessed among them to any considerable degree; yet the Board has reason to believe that they have been more beneficial than he imagines. The following particulars are extracted from his journal:

"Among the people residing in the Society called South Plain, we were blessed with a few precious meetings. The people, whenever it was possible, did not appear to "neglect the assembling of themselves together." On account of the unpleasant season, and the distance many were obliged to come to attend worship, the assemblies were generally small. During the time of worship there was always an universal solemnity. Seldom have I preached to congregations more attentive, and never observed a greater desire to have the preaching of the gospel continued among them than was manifested by that little number who regularly attended. So great the desire, that according to the number, more perhaps might be done in that place for the support of the gospel, than in any other which your missionary visited.

"Among the people living in the district called Mountain Plain, your missionary spent a part of his time agreeably; and he has reason to believe, in some degree, usefully.—There the assemblies were generally much larger than those in the other places. Novelty, no doubt, influenced some to attend, yet others came with a desire to learn the *truth*. The attention of the hearers was good both during the time of worship, and at the fire-side, while I was engaged in family visitation. Not only deep solemnity prevailed, but often some would exhibit apparent godly sorrow for sin; aware, however, of the deceitfulness of the human heart, I fear that, in most instances, this has already proved "like the morning cloud and the early dew.

"There the love existing among God's people called by different names, appears to be unusually great, and much anxiety was manifested to have the preaching of the gospel continued among them." "It was truly an interesting place; habitually since the last summer (at which time Mr. A. left them,) they had been looking and praying for some one to break unto them the bread of eternal life. Gladly would your missionary have continued longer among them if he could have done so. The time is not far distant, if they could be favoured with regular preaching, accompanied with an ordinary blessing, when that people would no longer need aid from others, but be sufficiently able to give a minister a competent support for the whole of his time. That plain is now fully ripe for the harvest.

"In all the places I found children of the kingdom, who thankfully received the messages of mercy, who deplored much their destitute situation, and a few, who have cheerfully contributed towards defraying the expenses of the present mission. By all I was received with kindness, and treated with respect."

About the middle of January, the Rev. B. F. Stanton, entered on a mission in the counties of Powhatan and Amelia, which unexpectedly terminated as early as the first of March. After performing service on one Sabbath in the county of Amelia, circumstances, (which in the opinion of the Board justified the course) determined your missionary to confine his labours to the county of Powha-

tan. The Society will be pleased to hear the following extract from his report.

"When opportunities have been presented (which have not been many) for holding exercises during the week, they have been embraced. Respecting the treatment which I have received in the capacity of a Christian missionary, I am happy to state, for the encouragement of your Society in continuing their "labours of love" to this hitherto neglected portion of Virginia, that it has been hospitable and kind. The attention, which has been given to my ministrations, has been generally respectful, and in some instances (if appearances have not been deceptive) it has been solemn. What shall be the final result of the few scattered seeds, of what I have thought to *be the good word of God*, which I have been the instrument of sowing *in much weakness* upon the uncultivated soil, over which I have hastily passed, can only be known in the *great day of the Lord Jesus*. I trust, my young friends, it will be *watered* by our joint supplication, and that He *who giveth the increase*, will cause it to take root, spring up, and bear (I was going to say) *some*, but may I not say *much* fruit. Yes, in this day of gospel grace and wonders, when the Great Head of the Church affords so many, and such stupendous proofs, that *Zion is indeed engraven on the palms of his hands*, and that He is ready to bless her with the rich effusions of his Holy Spirit, we have a right to expect, and we are bound to request and to believe, that *feeble means* will accomplish *great effects*, and that small beginnings may terminate in magnificent results."

The Board have been enabled to send Mr. Paul to occupy this portion of country since it was left by Mr. Stanton, and they hope to give an account of his labours before the close of their report.

In exercising their best judgment respecting the direction to be given to missionary labours, the managers have been guided by what they regarded as authoritative precedents. They observed, when the Apostle's went forth to preach the gospel in all the world, that "beginning at Jerusalem," they went to Antioch, to Rome, to Corinth, to Ephesus, to Athens: that they sought the places of most general resort, and where the greatest influence might be most readily exerted. Under the direction of such an example, the Board thought themselves bound to pay particular attention to the city, in which they live. A little inquiry soon convinced them, that the spiritual condition of thousands in this metropolis, is truly deplorable. They determined to employ the Rev. Peter Lockwood, as a city missionary, during the winter; and so far were they from regretting this determination, they soon saw reason to lament their inability to employ another. Mr. L. observes in his report:

"A Missionary often errs, in attempting to cultivate too large a field. Satisfied that Richmond and its vicinity, instead of affording only scanty room for one Missionary, affords ample room for two; I did not think of occupying the whole ground, but wished rather to limit my preaching places to a number, so few, and within limits so circumscribed, that I could visit each one every week. I was sensible, that by pursuing this course, many parts of the city would be left without receiving one religious visit, or enjoying one religious meeting! yet to pursue it, appeared on the whole more judicious, than to scatter my efforts by taking a wider circuit, and thus be unable to visit any part of it oftner than once in three or four weeks."

In pursuing his plan, this laborious and indefatigable Missionary, made arrangements for performing service every day in the week, and generally twice, or three times, on the Sabbath. It would be tedious to enter into a minute detail of the labours performed according to this arrangement. The following summary is taken from the Journal of this Missionary.

"From the preceding statement you will perceive that the whole number of meetings which I have

attended, is 150,—the number of families, visited within the bounds of four of my preaching places, is 220,—the number of visits, made to these families, 350,—the number of Bibles distributed, 9; 2 Testaments, and 520 Religious Tracts."

While going through this service, this Missionary spared no pains, and refused no labour. He ministered to the convicts in the Penitentiary, preached the gospel to the poor; and to the outcasts of society carried the messages of mercy.

The Society will hear with pleasure the following extract from his Journal.

"I am unwilling to undertake the task of reckoning the amount of good which has been accomplished by these means. If that must be done, let it be done by others. I will only say to you, gentlemen, on a review of my report, this is the machinery, which, under your auspices, has been set in motion in Richmond and its vicinity. Judge ye of its tendency! Important acquisitions to the cause of Christ in Richmond, have been made within the last six months, and who can tell how largely your efforts have contributed in gaining them. Of the hundreds who have statedly attended our evening meetings; and of the 30 who have recently made a public profession of religion, and attached themselves to the Presbyterian Church, *some*, I am sure, will long remember with emotions of gratitude your Society, and will associate with solemn and delightful feelings, those rooms, in which, by your means, we have met for social worship. Do not lose the ground which you have now gained. *Remember the situation of Richmond.* it is the Metropolis of the greatest State—the central State of the Union.—It is the focus of Virginia.—It is the mirror by which thousands shape and trim themselves. Whatever you do in Richmond, is done at the fountain, and will be conducted by a thousand streams all over the country. For nearly half the year it holds the representatives of all your counties. Through them, and through numerous other channels, the manners and customs of Richmond, the religious character and opinions of her inhabitants are exported, and retailed, in every Court-house Tavern, in every tea-party, and in every domestic circle; *Remember Richmond!* We have reason to believe that God has remembered it in mercy. A work of reformation has commenced. Those who have lived long in the city, tell us of the change. For several years the prospects for morality and religion have been brightening, and never have they appeared so flattering as at the present time. Never before has the public opinion been so much on the side of religious and moral improvement. Never has it been known that the Sabbath was so correctly observed,—that Sabbath Schools were in so flourishing a condition, and that houses of worship were frequented by such numbers. Has not 'the era of good feelings' arrived? Who does not see, in the faint glimmerings of light which begin to render former darkness visible, the 'dawn of a better day' for Richmond?"

This missionary after spending five months in Richmond, laboured during the month of March, in the county of Hanover, where he held four meetings on the Sabbath, and three on week days. The journal of this mission furnishes nothing of sufficient interest to be extracted.

Mr. Isaac Paul, who succeeded Mr. Staunton, has just finished a mission of two months, in the counties of Amelia and Powhatan. From the very interesting report of this missionary, the Board would make a few extracts, which the Society will hear with much pleasure.

"With respect to the whole ground on which I laboured—On the Sabbath, the congregations were, at all times, large; and frequently large during the week. Sometimes I thought I saw depicted on the countenance a deep solicitude for an interest in the blessings of the gospel. The young would sometimes weep. An increased attention and solicitude was apparently manifested. The numbers at the meetings increased, while the attention was more fixed, and appearances were more solemn. There are some, who, I believe, are

sincerely enquiring the way to Zion, with their faces thitherward. Others have come out from the world, and are now, by their walk and conversation, professedly on the Lord's side." "Many of the people in that district are still looking to the Society to aid them in enjoying the privilege of the gospel preached. For what you have already done, they feel thankful. Through their liberality, I have received $75 for the Society. I have seen joy manifested at the arrival of your missionary, and sorrow at his departure, have heard thanksgiving rendered to the great Head of the church, and his divine blessing implored to rest on your efforts for the spread of the gospel. As your missionary, I was received by all with kindness, and treated with respect. I regret much that I was obliged to leave them"—"The Society ought as soon as possible to send another missionary on that ground. It is an important place; and, I think, a judicious, faithful missionary, would meet with nothing discouraging; compared with what he might expect in other places."

In the month of November last, Mr. Jonathan Silliman was employed for six months, and the counties of New Kent and Charles City were designated as the field of his labours. The success which has followed his ministrations, will best be seen by extracts from his report: which follow.

"During the preceding summer, there had been in some parts of these counties, an unusual attention to the subject of religion; considerable numbers had united themselves to the Baptist and Methodist societies, and others were led to hope that they had become interested in the merits of their Saviour. I was received with great cordiality, and although at that time, there appeared no general attention to religious subjects, yet I discovered numbers who seemed deeply interested in the concerns of their souls. My appointments were well attended, particularly on the Sabbath, when the weather was favorable, some coming 10 and even 15 miles to attend public worship.—My audiences have uniformly been regular in their deportment during service, and deeply attentive to the word dispensed; exhibiting at times a solemnity and apparent feeling which has almost led me to hope, that truth had taken possession of their hearts,—particularly in small meetings at private houses, I have been surrounded by circles of attentive hearers, whose solemn countenances and tearful eyes, while they listened to the truths presented them, have led me to conclude that the spirit of grace was indeed present with his convincing influences. An increased interest seems to be taken and exhibited on the subject of religion by the community at large. What I consider particularly favorable, is that men of the first standing in society, for wealth, knowledge and respectability, appear very desirous of having the regular and stated preaching of the gospel established among them, and very much lament the prevalence of irreligion and immorality which their long destitute state has made so universal. There are a number of pious people, who are, at present, united to no religious society, but who desire to become members of the Presbyterian church. During the summer I think a little church will be gathered, which, by the blessing of God, may flourish and increase, till this moral desert shall be covered with "trees of righteousness, the planting of the Lord."

Mr. S. proceeds to give a statement of various difficulties, which impede the progress of religion in his district, and then offers the following observations equally characterised by their justness and encouraging aspect.

"Yet I would not despond or distrust the arm of the Lord. Reform in such a community with all the exertions that can be made, must be gradual; and I think there is already a manifest improvement, externally at least, on the subject of religion. There are numbers, who, I am told, have never before taken any apparent interest in religion who now seem desirous of its prosperity, and of becoming themselves interested in its benefits.—In addition he expresses the gratifying expectation,

that the people of that district will support their own missionary hereafter.

The Board is again called on to make grateful mention of the liberality and zeal of the "Young Ladies Missionary Society of Richmond and Manchester," from which they have received during the year, $46.

While they thankfully record this instance of encouraging co-operation, it would be unpardonable to omit mentioning a donation made by a Society of female children formed for the purpose of aiding the Missionary cause. From this little association the Board have received with very great pleasure, the amount of $15 66, a larger contribution than some wealthy congregations have made for sending the gospel to the destitute, "Out of the mouths of babes and sucklings, thou hast perfected praise."

The total amount of Missionary services, perfomed under direction of the Board since the last annual meeting, may be stated as equivalent to the labour of one Missionary for two years; and the number of sermons, exclusive of family visiting and private exhortations, at about *four hundred;* besides which eight Sabbath Schools were established by Missionaries in your employ.

The Society may well regard this as the most important year since the origin of their association. Every thing encourages the prosecution of their labour of love with renewed zeal, and more animating hopes of success. The liberal designs of the Society, as exhibited by the Board of managers as your organs, have been met with a corresponding temper by Christians of all denominations. The intelligent and respectable of every class have given your missionaries a hearty welcome. An increasing disposition to aid the funds of the Society is manifested by those, who receive the benefit of missionary labours. The pious have been refreshed and strengthened, the careless have been made to think seriously, and the anxious enquirer has been directed to him, "who is the way and the truth and the life." Providence says "Onward!"—And the Young Men's Missionary Society, with the motto of "*For God and our Country*" inscribed on their banner, will never relax their efforts, until our young men shall be brought to regulate their lives by the precepts of the gospel, and the aged shall partake of its consolations; until every breach shall be repaired, every waste place built up, and the whole land be as a field which the Lord has blessed.

Second Annual Report of "the Junior Bible Society of Richmond."

The Board of Managers of the Junior Bible Society of Richmond, in compliance with the 7th Article of the Constitution, beg leave to report;

That since the last Annual Meeting, the Society has been augmented by the addition of 29 new members;

That according to the last Annual Report there had been purchased 14 Bibles and 60 Testaments, total 74. Since that period there have been purchased 71 Bibles and 94 Testaments, total 165. The aggregate number of Bibles and Testaments received since the organization of the Society being 239.

Previous to the last Annual Meeting there had been distributed 14 Bibles and 60 Testaments. Since that period 16 Bibles have been sold, and 20 distributed gratuitously; 15 New Testaments have been sold, and 69 distributed gratuitously;—making the whole number of Bibles and Testaments distributed since the formation of the Society amount to 194, and leaving in the Depository 35 Bibles and 10 Testaments.

In presenting this brief sketch of their proceedings, the Board beg leave to remark, that the operations of the Society have, as yet, been circumscribed by a very narrow compass; and they cannot but regret that their means of usefulness are so inadequate to the important objects which they have in view. But they are consoled by the reflection that every great and laudable undertaking must have its beginning, and pass through the several stages of its progress, ere it can be expected to arrive at maturity, and that many institutions, which are now productive of

the greatest good to man, have had far more serious difficulties and discouragements to encounter than those which fall to our share;—and since they have succeeded in so many instances, we have no reason to doubt that with time, patience, perseverance and the blessing of Almighty God upon our labours, our efforts will be crowned with success.—Engaged as we are in a work the importance of which will admit of no calculation; cheered and supported by the prayers and good wishes of every sincere follower of Jesus, every friend to God and man, we have every reason to proceed with confidence, looking to Him, who alone can order the unruly wills and affections of sinful men, who alone can give the blessing, and cause the seed sown by his unworthy instruments, to bring forth and produce their glorious fruits to the eternal salvation of immortal souls.

It will be unnecessary for us to detail, at length, in the present report, the object and design of our association, and our means of carrying them into effect, since they were so fully set forth in the last annual report. Our grand, and indeed our *sole* aim is the distribution of the Bible,—that blessed Book which was the inestimable gift of God to man, designed to cheer and support him through this vale of sorrow, pain, and death, and to guide his upward aim to realms of everlasting glory—that blessed book, which instructs us in our duty to God and to our fellow men, which declares the whole counsel of God in the salvation of a lost and ruined world, through the great atonement made on Calvary—through the redemption that is in Christ Jesus our Lord—that blessed book which bringeth *glad tidings of great joy unto all people*, which is able to *bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.*—In a word, that blessed book, which teaches us how to live, and how to die, that we may rise again to life eternal.—It is by conveying this exalted messenger of divine love and mercy, this glorious light of gospel truth, into the habitations of those who *lie in darkness and in the shadow of death*, that we are able *to substitute beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.*

Such being the great object of our association, can we for a moment distrust our ability or our means, or be wanting in confidence towards Him, whose glory and whose kingdom upon earth we thus seek to promote and enlarge?—Certainly not.—If we fail in any degree, the fault must be our own.—It is because we employ not our talents as faithful stewards in our master's cause.—While our fellow christians of all nations and languages and sects are exerting themselves in one grand effort to diffuse the blessings of Gospel light, shall we remain idle spectators, or only be distinguished by some feeble efforts rendered vain and fruitless by indecision and want of perseverance? No—rather let us apply ourselves with greater diligence to the work, unite our hearts and hands in the cause of God and our Redeemer, and press forward with faith and confidence to the attainment of the prize, assured that we shall *reap, if we faint not.*—That gracious God, whose cause we espouse, will surely be with us, will bless our humble endeavours to do him service and will grant us that crown of victory which will be our ornament, our glory, and our life in the great day of his visitation. *God is not unrighteous that he will forget your works, and labour that proceedeth of love*—and we have a two-fold stimulus to excite us to diligence, that while we seek the good of our fellow men, we also promote our own eternal interests.—It is indeed a work peculiar in its nature, fraught with blessings on every side, in which both the giver and receiver are equally benefited, and which must secure the approbation and favour of Jehovah on all concerned.

Such being the nature and importance of our design, and such the benefits attending the execution of it, most earnestly and imploringly would we say to our fellow citizens,

generally, and especially to the *young men* of our community, *come and help us*—Unite with us in the great and good cause, and assist us, with your prayers and your means, in accomplishing this blessed work—and while we thus endeavour to sow the seed of divine knowledge, may God give us the increase, bring forth to maturity the fruits of righteousness and true holiness, and grant us a plentiful and glorious harvest in the day of Judgment.

For a statement of the fiscal concerns of the Society, the Board refer to the Treasurer's report, which they beg leave to offer as a part of this report.

All which is respectfully submitted.

By order of the Board of Managers. J. GEO. WHITWELL, *Sec'y.*

Richmond, May 6. 1822.

RICHMOND BETHEL UNION SOCIETY.

As required by the constitution of this Association, the Board of Directors present their first Annual Report. If, while reporting the progress of this Society, we may be indulged in a retrospective view of its origin; we may congratulate our constituents, the religious public, and, indeed, the community at large, on the possession of a favoured few among the different religious denominations, who have been taught with effect, to make the kingdom of God and his righteousness, the object of their first and most ardent pursuit, and, by all the means they possess, to call upon, and incline their fellow immortals to join them in it—with them to taste and see that the Lord is gracious—to such men, under the guidance and direction of the great source of all good, we owe it, that, during the last autumn, our attention was solicited to the condition of our seamen and the claims they had upon us. We were called upon to contemplate what had been done, and was doing, in England and in the Northern Ports of our own Country, for this long neglected and important portion of our fellow-men. It was observed, that, for some years past, the moral condition of Mariners had become an object of no little attention and solicitude in London and other British Ports. That, in December, 1817, a meeting had been held in London for the purpose of investigating this important subject, which resulted in the formation, first, of the Merchant Seamen's Bible Society; secondly, of the Port of London Society; and, subsequently, of the Seamen's Friend and Bethel Union Societies in all the principal Ports of that country.

In New-York, we have been led to contemplate the appointment in 1816, of a committee to receive donations for the erection of a Mariner's Church; in the two succeeding years, the formation of the Marine Bible Society, and Port of New-York Society; the objects of the latter being, as well the erection of a Church, as the support of a Preacher of the Gospel to Seamen. These were promptly followed by the New-York Marine Society, whose object it is to furnish preaching to Seamen, until the Church shall be completed; since which they have been regularly blest with sanctuary privileges—the overtures of mercy and salvation, through the blood of atonement; and, finally, in aid of the Port of the New-York Society, the New-York Bethel Union Society was established on the 4th June last.

In the contemplation of such objects of benevolence and piety in many of our sister ports—seeing with the Liverpool Seaman's Friend Bible Society, that "the national importance of Seamen makes them objects of national interest,—that, they are the life of our commerce and successful defenders of *our* rights—that, upon their enterprise and integrity the success of our trade and the honour of our country so greatly depend—objects too vast and vital to be entrusted in any hands, without the guarantee of moral principle,"—considering, also, with our respected brethren of New-York, that these objects, imperiously weighty and imposing as they are, must "dwindle into comparative insignificance, when put in competition with the eternal interests of a single soul"—with objects, such as these, before us—with

such appeals to our hearts and consciences, we were induced to make an experiment; the successful result eventuated in the formation of this Society.

The Society is composed of members of the Episcopalian, Presbyterian, Methodist, and Baptist Churches —and with grateful hearts to Him, who has all hearts in his hands, who inclined us to the work, and can thus cause brethren to dwell together in unity, we can adopt the language and sentiment of our northern friends, and say, that, discarding all sectarian jealousies, and meeting on the broad basis of christian philanthropy, they have advanced to, and persevered in the work, as with one heart and one hand. The object of this union is to "extend to Seamen the instructions of the Gospel, to persuade them to become reconciled to God, and generally, to promote their temporal and eternal welfare." In furtherance of this design, as enjoined by the constitution of the Society, the Board of Managers were first, to establish Prayer Meetings on board vessels in port, or in some house convenient for the attendance of Seamen; in which short addresses, prayers and hymns should constitute the exercises; second, social and secret prayer by ship's companies while at sea; and thirdly, the distribution of Bibles and Tracts among Seamen.

The Board consisting of twelve Members were divided into four Committees, to each of which, a Minister of the Gospel was assigned, as their leaders in the religious exercises.

Our week day visits, having been confined to the evenings of Thursday, were regularly attended on the deck of some one of the vessels in port; we have the pleasure to say, that, our wishes have been uniformly and cordially acquiesced in, and the best accommodations which were attainable, prompty and cheerfully provided. Thither like an eastern star, the lantern at mast-head invited all to come—there to learn that they were sinners by nature and by practice—there to learn their danger and their remedy—to be directed to Him —the once babe of Bethlehem—to Him who in the day of his flesh could speak the angry billows into peace—who alone can give the troubled conscience peace—the once crucified —the now exalted and glorified—the Almighty, and the Divine Redeemer!

While some made light of it, others accepted the invitation to this Gospel feast—they found, that, even among their own hardy and generally heedless sons of the ocean, praying souls were to be met with—men, who, having buffetted with them the angry billows, know well the peculiar dangers to which they were exposed, and could warn them against that of making shipwreck of their souls. With such, we rejoice to say, we have, occasionally, united, in our exercises, with pleasure and with profit.

By the liberality of one of our own body, we were soon enabled to hoist the Bethel Flag, and, thus, during the day, remind them of their sins, their Saviour, and where they might seek and find him. When the chills of autumn rendered our decks no longer tenable, it soon became apparent that the cabins were, by far, too circumscribed for these meetings, and some establishment on shore the necessary alternative. This, by the assistance of our standing committee was soon provided, warmed, lighted and furnished with seats. To this place the Signal Flag and Lantern were removed, and there, by the attention of the same committee, they invite the seamen and landsmen to come and take of the water of life freely.

At these meetings, the religious exercises have, usually, been introduced by a short promonitory address, the object of which was to remind our auditory that they were in a place appropriated to the worship of that God, who could not be imposed upon, and would not with impunity be mocked—in the presence of Him who searches the hearts and tries the reins of the children of men —that, as sinners, we came to them with the overtures of heavenly mercy, the slighting or rejecting of which must necessarily heighten and aggravate their condemnation. A psalm or hymn has then been sung and fol-

lowed by a prayer and a portion of holy writ. An address has been offered with the view of recapitulating and impressing upon the mind and memory the important truths conveyed by such passage—another prayer and song of praise have concluded the exercises—at other times, an interesting tract or article of intelligence, as to what has been done and is doing in other places has been read—in short, as much discretionary latitude has been given to the different committees, the exercises are frequently varied, and it may be, with good effect. Through the liberality of the Bible Societies, that blessed book has been offered to these men at a low price or gratuitously as they might be able and willing to receive it, and of this offer some have availed themselves.—Tracts have been introduced among them, as we trust, with good effect, being sought after with much avidity: of these, our stock being limited, the recommendation of an interchange was given; and with the blessing of heaven, which was invoked, all may indulge the hope, that they have been, and will continue to be, very effective preachers of righteousness to these long neglected sons of the ocean. For these winged messengers of salvation, which humble as is their guise, we cannot but consider as very powerful auxiliaries—under the great Captain of our salvation, we (whether seamen or landsmen, with the community at large,) are indebted to the pious youth of our city—and in some way which shall at once become us and them, we flatter ourselves the debt will be discharged. In accordance with the number of vessels in port, the number of seamen who attend our ministrations, are necessarily variant—from 20 to 50—they are, generally, orderly, serious and attentive, but, unaccustomed to restraint, of this character, it ought not to surprise, and much less to discourage us, if, occasionally, there shall be some degree of restlessness, or a premature retirement. We may safely say, that, this is not, in a single instance, attributable to their hearing any thing indicative of a party or sectarian spirit—any thing which militated against the church of their fathers—unless indeed, that were an antichristian church—on the contrary, the great leading and essential truths of the Bible have been exhibited to their view, and, with our best energies pressed upon their attention and regard; and we cannot but flatter ourselves with the belief, that, many of them have opened their hearts to receive these truths—this belief, it is true, has but little better foundation than the apparently serious attention with which they have been heard, by those open, generous and noble spirits—such, proverbially, is the character of a sailor. During the short days of the past season, we have not succeeded to our wish in collecting these men together at an early hour on the Sabbath, so as to enable our clerical brethren to attend, without an interference with their other incumbent duties; but, during the present and coming season, we hope to keep up these ministrations with some regularity. When we take into consideration the infancy of our institution, and the unpropitious season, with which it has had to struggle, we cannot but indulge the hope, that some good has been done—that, *we have not run in vain, neither laboured in vain*—we look forward with cheerful anticipations, even to that day, when the earth and the sea shall give up their dead—when the secrets of all hearts shall be revealed—when some of these weather-beaten Tars may be even unto us, crowns of rejoicing. By the Treasurer's account, which is referred to, it will be seen, that, including the rent which will be demandable on the 17th of this month, the sum which remains at our disposal is reduced to $10 33. Under such circumstances—our contingent expenses being considerable in the course of the year, and it being one of our objects to distribute religious Tracts and other publications among seamen, those who are friendly to the Bethel Union are invited to lend it their pecuniary aid. They may do this by becoming members at the trivial expense of Fifty Cents per annum—by the payment of Ten Dollars at one time may become

Members for life—or by such donations as their benevolence may prescribe.

The Committee appointed to prepare a Narrative of the state of Religion, within the bounds of Hanover Presbytery, beg leave to submit the following Report:

In this, as in every similar case, we find much reason for humiliation and regret, and much ground of encouragement, gratitude and praise.

The prevalence of intemperance, and its accompanying vices, in some parts of our bounds, is a subject of lamentation, and calls for vigorous and united efforts, by the friends of morality and religion, to check the growing evil.

It is believed however, that the sentiments and morals of the people are, upon the whole, improving.

We rejoice to learn from the reports of the different congregations, that the cause of evangelical religion is generally, with a steady step advancing. Professing christians are stedfast, and consistent; and the order and discipline of the church are maintained. Among ministers and people a very great degree of harmony and brotherly love prevail—and the increasing union of sentiment and effort among our private members, encourages the hope that much will be done to advance the general interests of religion.

To the various religious institutions which characterize the present age of the church, liberal patronage and support have generally been afforded. Sabbath Schools are increasing in number and usefulness—Bible Classes are in successful operation in many of our congregations; and it is peculiarly pleasing to learn, that the attention of our youth to the word of God, is increasing. The monthly concert of prayer is observed in the churches generally, and private meetings for prayer and praise are numerous, and well attended.

Missionary labours within our bounds, during the past year, have greatly multiplied, and promise the most pleasing results. Missionaries have been received with great cordiality, and with unbounded hospitality and kindness. The efforts of the Young Men's Missionary Society in Richmond, are entitled to the particular notice and approbation of the church. During the last year, they have employed eight missionaries, and expended in their support nearly one thousand dollars. The reports of missionaries are in a high degree encouraging. Two or three new churches have been erected within our bounds, one in the city of Richmond, and another in the town of Portsmouth.

In most of our congregations there is a pleasing increase of worshippers, and a growing attention to the word, Sabbath, and ordinances of God. In several of the churches, professing chrisitans are aroused to a sense of duty, and are beginning to call on the name of the Lord with faith and fervour, and pleasing hopes are entertained, that the Lord is about to pour out his spirit and revive his work. In the city of Richmond, we trust, a revival has already commenced, which will result in great good to the church of Christ.—Since last November, between 40 and 50 have been added to the First Presbyterian Church in that place, of these a majority were young people, two or three at the age of 13 or 14 years. A few were aged persons, and one was baptised at the advanced age of 70 years. The work has been characterized by stillness and solemnity, and has been greatly advanced by the exertions and prayers of private members.

In the Peak congregation, in Byrd and Providence, in Lynchburg, in Petersburg, and in Norfolk, and its vicinity, the state of things is peculiarly encouraging.

Upon the whole, there appears to be opening a brighter day, to encourage our hopes and animate our exertions.

ERRATA.—Page 241, 4th line from bottom, after primary insert schools, the—Page 246, 10th line from bottom, for profess read professes Page 255, 8th line from the top, dele the dash after bow Page 272 top line for apostle's read apostles

THEOLOGICAL SEMINARY AT PRINCETON.

[We have embraced every opportunity that has offered, to express our good will towards the Theological Seminaries in our country, and our best wishes for their complete success. In our last No. we gave a slight historical sketch of the school of the prophets established at Andover; and now it affords us great pleasure to insert a similar sketch of that at Princeton.]

To the publisher of the Evangelical and Literary Magazine.

Sir,—I send, for insertion in the Magazine, an outline of the history of the Seminary at Princeton. It is chiefly derived from "A Brief Account of the Rise, Progress, and Present State of the Theological Seminary of the Presbyterian Church in the United States, at Princeton," &c. just published by Anthony Finley of Philadelphia; to which your readers are referred for more extended information, if they desire it, than I am able to give. I shall, however, notice such changes as have been made by the last General Assembly.

Rise and Establishment of the Seminary.

The general reasons, which induced the General Assembly to establish this institution, are so well expressed in the little book just noticed, that I cannot forbear transcribing the first paragraph.

"The importance of the union of piety and learning in the Holy Ministry, is one of those radical principles of ecclesiastical wisdom, which the experience of ages has served more and more to confirm. If the *priests' lips were* of old *to keep knowledge;* if the ministers of the Gospel are bound to *feed the people with knowledge and with understanding;* then nothing can be plainer than that ignorance, or small and indigested knowledge is, next to the want of piety, one of the most serious defects in a candidate for the sacred office. It is equally plain, that if this great concern be properly directed, especially if it be directed with order and uniformity, it must be attended to by the church herself. That which is left to individual enterprise and caprice, may sometimes be well managed, but will seldom be managed in any two cases alike. Besides, unless the church take this matter into her own hands, she cannot inspect and control the education which her candidates for the holy ministry receive. Her most precious fountains may be poisoned without her being able to apply an effectual remedy. No church, therefore, which neglects the proper education of her ministers, can be considered as faithful, either to her own most vital interests, or to the honour of her divine head and Lord."

Under convictions of this kind, the proposal to establish a Theological Seminary for the Presbyterian church was presented to the General Assembly in May, 1809, in the form of an overture from the Presbytery of Philadelphia. This overture was referred to a select committee, who brought in a report favorable to the general design; and suggested three plans for the accomplishing of the important object proposed; viz. the establishment of *one* great school in some central and convenient place—the establishment of *two* such schools for the accommodation of the northern and southern divisions of the Presbyterian church—or the establishment of a Theological school in each Synod belonging to the General Assembly. The committee presented the *advantages* and *disadvantages* of these several plans with great impartiality; and proposed that they should be submitted to all the Presbyteries within the bounds of the General Assembly.

In May, 1810, the Presbyteries were called on in the General Assembly to report on the subject referred to them. These reports were referred to a select committee. And when that committee reported, it appeared that of the Presbyteries which had taken up the case submitted to them, there was *an equal number* in favour of a great school, and of a school in each Synod. Yet when the committee came to consider the reasons which determined some of the Presbyteries to vote for the *latter* and against the *former* measure, it was ascertained that they were founded entirely on misconception of the plan, and would be completely obviated by a developement of its details. It was, then taken for granted, that there was a greater amount of presbyterial sufferage in favour of a *single school*, than of any other plan. It was therefore recommended to the General Assembly, at once to adopt measures for the establishment of one great central Seminary. The resolutions proposed by the committee were adopted, and the Rev. Doctors Green, Woodhull, Romeyn and Miller, and the Rev. Messrs. Archibald Alexander, James Richards and Amzi Armstrong, were appointed a committee to digest and prepare a plan of a Theological Seminary, to be reported to the next General Assembly.

In the year 1811, a plan was reported accordingly, and after amendment was adopted.

Plan of the Seminary.

Of this I can only give a very imperfect sketch, referring for farther information to the *Assembly's Digest*, or to the little work of Finley's before mentioned.

In the introduction, the circumstances of the church which loudly call for additional and vigorous efforts to increase the supply of able and faithful ministers of the gospel are recited, and the true design of the founders of the institution is distinctly stated. This design is such that it must commend itself to every member of the Presbyterian church, and indeed to the friends of religion in general—This statement concludes thus: "It (the design) is, finally, to endeavour to raise up a succession of men, at once *qualified for* and thoroughly *devoted to* the work of the gospel ministry; who, with various endowments, suiting them to different stations in the church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require."

The plan then goes on to provide, that the seminary shall always be under the control of the General Assembly—that there shall be a Board of Directors for inspecting and conducting the institution—and that there shall be such Professors as the assembly shall from time to time direct. Only it is determined that three professors shall be necessary for the complete organization of the seminary, namely, one of Didactic and Polemic theology; one of Oriental and Biblical literature; and one of Ecclesiastical History and Church government. The professors must be ordained ministers of the gospel; and on their induction into office are required in a very solemn manner to subscribe the constitution of the church and declare their adherence to it.

In the article *of study and attainments*, the course prescribed requires three years; and the *attainments* include the *Original Languages* of the Holy Scriptures, *Jewish* and *Christian Antiquities*, *Ancient Geography* and *Oriental Customs*, *Natural*, *Didactic*, *Polemic* and *Casuistic Theology*, *General History* and *Chronology* with the HISTORY OF THE CHURCH, acquaintance with practical writers, and a knowledge of the scriptural principles of *Ecclesiastical Polity*. The pupils are examined, twice a year, in presence of the Board of Directors or a committee appointed for that purpose; and the professors are required to adopt all the measures in their power to make thorough theologians of those committed to their care. The space of three years, indeed, is much too short for this; but when it is considered, that students generally go directly from colleges to the seminary, and carry with them their habits of study, and their thirst for knowledge, it is not

too much to hope that during their course through the institution, they may lay a broad and firm foundation, on which to build in after life.

The plan also manifests a most laudable solicitude for the improvement of the students in personal piety; and the measures prescribed are well calculated to promote that all important part of training for the gospel ministry.

Progress of the Seminary from 1812 *to* 1822.

In May, 1812, the General Assembly located the Seminary at Princeton, and the Reverend Archibald Alexander, D.D., a man justly revered and loved by the whole church, was appointed professor of Didactic and Polemic Theology. In August, Dr. Alexander was inaugurated, and entered on the duties of his office with *three* students.

At the meeting of the General Assembly the next year, the Reverend Samuel Miller, D.D. was elected professor of Ecclesiastical History and Church Government; and was inaugurated in September following. In the choice of this gentleman, as well as that of the former, the General Assembly were eminently happy, as the event has fully proved. At the time of this election, the students had increased to *eight*. The number, however, soon became considerable; and it was found necessary to erect an edifice for their accommodation. This was begun in 1815 and was opened in the autumn of 1817. This building stands on a commanding eminence in the southern extremity of the borough of Princeton, near the Philadelphia road. It is a plain, handsome substantial stone building, four stories high, one hundred and fifty feet in length, and fifty in breadth. It contains apartments for the steward's family, a Refectory, Recitation rooms, Library, and accommodations for about eighty students.

The whole course of study prescribed in the plan of the Seminary was divided between the two Professors, from the time of their appointment until May, 1820; when Mr. Charles Hodge, at that time a Licentiate, but now an ordained Minister, was appointed Assistant Teacher of the Original Languages of Scripture. In May, 1822, Mr. Hodge was appointed Professor of Oriental and Biblical Literature.

"There has been a slow, but steady increase of the number of Students in the Seminary, from the opening of the first session, until the present time. It began with three. The number now connected with it is nearly eighty. The whole number of Students who have belonged to the Institution, from its commencement, including those at present belonging to it, is 235. Of these *eight* are deceased; nearly *one hundred*

are or have been pastors of churches; *one* is a Missionary among the heathen in *India; two* are Missionaries among the heathen in our own country; several more have in view, and are preparing for the same field of labour; at least *four* others have devoted themselves to foreign missionary service; and between *thirty* and *forty* have been, or are, engaged in missions in frontier and destitute settlements."

This is an amount of good equalling the most sanguine hopes of the friends of the Seminary. And they may well say, if in its infancy, and struggling as it even yet is with many difficulties, it has accomplished so much, what may not be expected from it, when the liberality of the church and the blessing of heaven shall have brought it to maturity?

The Library of the Seminary until lately consisted only of about 2,200 volumes most of which were donations. But by the happy union between the Presbyterian and Associate Reformed Churches, which was completed at the last Session of the General Assembly, an addition of nearly 4000 volumes of very valuable books has at once been made to it. Besides this, although the Seminary is an institution entirely independent of the College of New-Jersey, and totally distinct from it, yet the Trustees of the College have, with a truly liberal spirit, granted "to the Professors and Pupils of the Theological Seminary, the free use of the College Library; subject to such rules as may be adopted for the preservation of the books, and the good order of the same." This Library consists of 7000 volumes; many of which are choice and rare works in Theology. The private Libraries of the Professors are also very valuable. So that the Students have free access to at least twenty thousand volumes. The greatest want experienced in the institution as regards the Library, is the want of a sufficient number of suitable class books.

Funds of the Seminary—Support of Students, &c.

On this subject, I have nothing gratifying to communicate. The whole permanent fund of the Seminary does not much exceed $18,000. The annual interest of this money scarcely reaches to $1,100. The annual necessary expenses now amount to $4,500. A few public spirited individuals, in their zeal for the interests of the institution, have, for three years, guaranteed to the newly elected Professor, a salary with which, although inadequate, he is contented. But after the expiration of that period, the annual expenses will rise to about six thousand dollars.—Will no *Bartletts* nor *Abbotts*, no *Browns* nor *Norrises* rise up in the Presbyterian Church, and,

while they immortalize their own names by founding Professorships, confer perpetual blessings on the Church of God, and on the land of their birth or the country of their adoption?

But in the mean time, there is no way of making up the serious deficiency in the funds of the institution, but the precarious one of congregational collections; that is by payments from what, with the utmost propriety, is called the *contingent* fund. The whole Church ought to unite, and at once relieve this distressing embarrassment.

The Synods of North-Carolina, and of South-Carolina and Georgia have agreed jointly to endow a Professorship in four years from Nov. 1821.

The Synods of Philadelphia, and of New-York and New-Jersey have each resolved also to endow a Professorship; but without any limitation of time.

There is a *Student's fund*, designed for the support of indigent students; but it amounts only to $4100. Besides this, eight scholarships have been founded, and several are in progress. But the most important assistance to young men pursuing their studies, is afforded by *Female Cent Societies*. Sometimes as many as *sixteen* students *in one year* have been supported in whole or in part by the contributions of pious females. These contributions consist of money, clothing, bed-furniture, &c. &c.; and without them many a young man would be obliged to relinquish his studies, and give up all his hopes of usefulness in the ministry of the gospel.

Course of Study in the Seminary.

First Year.—1. Original Languages of Scripture. 2. Biblical Criticism including *Critica Sacra* and *Hermeneutica Sacra*.—By the Professor of *Oriental and Biblical Literature*.

3. *Sacred Chronology*. 4. *Sacred Geography*. 5. *Biblical and Profane History connected*.—By the Professor of *Ecclesiastical History and Church Government*.

6. *Jewish Antiquities* and *Oriental Customs*, by the Professor of *Didactic and Polemic Theology*.

Second Year.—1. *Original Languages of Scripture*, continued, one day in each week.

2. *Didactic Theology*, two days in each week.

3. *Ecclesiastical History*, two days in each week through the year.

Third Year.—1. *Didactic Theology* continued and concluded.

2. *Polemic Theology*, embracing the Deistical and Pelagian, Arian Socinian Controversies, &c.

3. *Ecclesiastical History*, concluded. 4. *Church Government.* 5. *Lectures on the composition and delivery of Sermons*, by the Professor of *Ecclesiastical History and Church Government.*

6. *Lectures on the Pastoral Care*, by the Professor of *Didactic* and *Polemic Theology.*

In this course of study there is a beneficial change in the modes of giving instruction; sometimes it is done by Lectures, sometimes by Text Books, and sometimes by setting the Students to the writing of Dissertations on particular subjects. The highest excellency of the whole method is, that, while it allows sufficient range of thought and freedom of inquiry, it does not throw the young and inexperienced student loose from all restraints, and remove him out of sight of all the land-marks by which the Church has always been guided. It establishes him in settled and undoubted principles, and yet does not fetter his mind by human authority. He is neither a free-thinker nor an intellectual slave.

But this account ought not to be closed without some notice of the *voluntary associations formed by the Students for their own improvement in knowledge and piety.* These consist of

1. The Theological Society. It embraces all the Students in the Seminary, together with such Ministers and Licentiates as reside in the neighbourhood, and find it convenient to attend. It meets twice a week; once to hear Orations delivered by the Students; and once for the purpose of debating questions proposed, and hearing Essays. The Professors preside alternately: and free scope is given to critical remarks on the performances.

2. The Society for improvement in the composition and delivery of Sermons. This Society is composed of Students in the third year. It meets once a week. At each meeting two sermons are delivered *memoriter*, by Students appointed for the purpose. The Members make their remarks; and the Professors close with such observations as they may think profitable.

3. The Society for improvement in Biblical Literature. This Society meets every Monday evening except the first in the month, when it gives way to the Monthly Concert of Prayer. The exercises are translations of select portions of the original Scriptures, with critical analyses, remarks, and practical observations; and Dissertations on subjects in Biblical Literature. The Professor of Oriental and Biblical Literature is the President, and the Members

are chosen by election. The other Professors and some other gentlemen are honorary members.

4. The Society of Inquiry respecting Missions, and the state of Religion. This Society meets once a month. Its object is sufficiently explained by its title. This Society has commenced a Missionary Library, which is likely in process of time to become very valuable, by donations.

Besides these, there is a Conference Meeting held every Sabbath in term time, which is attended by the Professors and all the Students. The object of this meeting is to promote practical religion.

Thus have I given you a slight sketch of this important institution; and I hasten to a conclusion with only three remarks.

1. It seems impossible to guard any institution more effectually against the wild spirit of innovation, and the prevailing errors of the present day than this is guarded by its constitution. It cannot become corrupt, until the majority of ministers trained up in the bosom of the Presbyterian church shall be corrupted, and "deny the Lord that bought them."

2. The plan pursued seems well calculated to form sound and solid Divines, to train up workmen, who need not be ashamed, because they know how rightly to divide the word of truth.

3. The measures adopted seem admirably calculated to cherish a spirit of piety, and send forth warm-hearted and zealous preachers of the cross, as well as learned theologians.

In this view of the Seminary every Christian and especially every Presbyterian ought daily to pray, may God bless it! This is my prayer. RUSTICUS.

[As a specimen of the improvement that may be expected from the society established in the Seminary for *Improvement in Biblical Literature*, I send you one of the Dissertations not long since presented to it. It has been selected rather because it is one of the *shortest* than one of the *best*. Yet I think that your readers will peruse it with a very lively interest, as the work of a youth studying theology.] RUSTICUS.

DISSERTATION ON THE

ΛΟΓΟΣ.

The Greek word λογος is one of extensive signification, both in sacred and profane writings. Schleusner reckons up *thirty* different senses in which it is used, and Parkhurst *sixteen*, to which, with other Lexicons, you are referred. The more common and proper meaning is *a word* or *discourse*

spoken ex ore, and called by the schoolmen ὁ λογος ὁ προφορικος, the word declared. By a metaphor it is applied to the mind, and denotes *thought* or *reason*, which is the silent discourse of the mind. This is distinguished as ὁ λογος ὁ ενδιαθετος, the word conceived in the mind. Aristotle makes this same distinction between the internal and external word when he speaks of the difference between τον εξω και τον εσω λογον.

Applied to God, or in God it may be either accidental or essential. The accidental word is the internal Logon of his mind, i. e. his decree, or the external Logon which is the declaration of the decree. The essential λογος is the Son of God. Not a mere sign or sound, but the *Living Word* whom the Gentiles heard and knew—the living medium between the mind of Jehovah, and the mind of man, without which there could be no communion: or according to Job "The days-man who lays his hand upon both the offended Judge and the offending criminal." (Turretine 4th vol. on John i. 1. Campbell's Diss. Horæ Solitariæ—Job ix. 33.) The proof of this, however, will come in hereafter.

The principal object in this dissertation is to inquire in what sense this word is used in the sacred writings, particularly in the Gospel and Epistles of the apostle John. It may be remarked, by way of introduction, that heathen, Jews, and heretics, as well as christians, have used this word in reference to a divine person. *Zoroaster*, in the Zendavesta, speaks of the *Logos*, who was not only prior in existence, but gave birth to Ormuzd the creator of good, and to Ahriman the creator of Evil. The Indian philosophers also are said to have their Logos, who according to their doctrines, is the same as the Monogones. *Michaelis Intro.* v. 4, 285.

The Gnostics held that the *Logos*, Light, Life, Monogones, &c. were Æons who were Divine persons, and dwelt in the Pleroma with the Supreme God, but were inferior to him. They were not agreed, however, as to the rank which these Æons held respectively. Some placed the Logon at the head of all others, and next to the Supreme God.

Cerinthus, a Jew who studied philosophy at Alexandria, taught that the Supreme God dwelt in a remote heaven called Pleroma, and was utterly unknown before the appearance of Christ. That this Supreme God first generated an only begotten Son, who again generated the Logos, who was inferior to the only begotten. *Horne Intro.* v. 2, 467. *Mich.* 4. 288.

Another opinion was that of Marcellus a Christian of Ancyra, who said that the "Logos was nothing more than a *Divine*

Power, voluntarily emitted by the Supreme Being; and though in some sense detached from himself, yet entirely dependent on him, and taken into himself again at pleasure." Here he makes this divine power to be in some sense detached from God; i. e. an attribute can be separated from its subject, which is absurd. See this opinion exposed in *Jamieson's Vin.* 38.

Others have taught that the Logos was the soul of Christ. This was the opinion of Arius, Whiston, and perhaps Dr. Samuel Clarke. They say that Christ had no human soul, but that the divine Logos supplied its place, and was liable to sufferings in the body. Dr. Clarke calls the Logos the Divine nature of Christ. Against this opinion see a long letter in the 11th vol. of Dr. Lardner's Works.

Maimonides asserted that by the Logos was meant a created angel. This was the only shift by which he could explain away the opinions of the Targumists and others, who every where use the phrase *Word of God* as synonymous with Jehovah.

Dr. Lardner and Dr. Priestley would not understand by this word a person at all, especially as it is used in John 1 Chap. but an attribute. "The Logos was not," says Dr. Priestley, "a being distinct from God, but God himself, being his attribute, his wisdom and power dwelling in Christ, speaking and acting by him." This opinion will be noticed hereafter, together with others which may come in the way as we proceed in explaining passages of Scripture, to which let us now return.

There are many passages in the Old Testament where the term דבר has been supposed by some of the best writers from the days of the Fathers until the present, to refer to the Messiah. Such as Ps. xxxiii. 6. By the *Word* of the Lord were the heavens made, and all the hosts of them by the breath of his mouth. So Psl. ciii. 20. Hag. ii. 5. Isa. xl. 8. and l. 4. &c. —But as these may be explained without any reference to the Son, but simply as relating to the command of God, let us change a little the argument and inquire how these passages were understood by the Jews, and whether the Lord Jesus or his disciples did any thing to change their opinions.

And first as to the opinions of Philo. This writer as Dr. Priestley admits, personifies the Logos: he also speaks of him as a mediator who should stand to judge between the creature and the Creator, as "necessarily immortal"—as "him who remains, and who is never in any respect changed, the Divine Logos"—as "the power which made the world—which

adorned the universe," and "the righteous Logos, the first begotten son whom God hath set over all created things." These would be strange expressions if Philo considered the Logos as nothing more than an attribute.—The Chaldee Paraphrasts also very clearly show that they considered this word as denoting not only a *person*, but a divine person, even God himself. To write "Word of Jehovah" for Jehovah is common. Yet they mean a person distinct from Jehovah, and not the same, as Dr. Priestley asserts, for they ascribe distinct properties and acts to him. A few examples may be given. Gen. i. 27. For "God created man" the Jerus. Targum reads "The *word* of Jehovah created man."—"The Lord God said" Gen. iii. 22. is rendered "the *word* of the Lord said." And the Heb. text Isa. xlv. 17 and Hosea i. 7. "By the Lord" is rendered "By the word." These, and numerous other instances, which might be adduced if it were necessary, clearly evince that they considered the *Word* and the *Lord* as the same God.

They speak of him as one *sent*. Hagar, Gen. xvi. 7. "called the name of Jehovah that spake to her. Thou God seest me." Philo says it was the Word that appeared to her. Jonathan and the Jerusalem Targum say the same. Now they must have meant by the Word a person distinct from the Father, for he is called an Angel in the text, one sent, and the Father is never so spoken of.

They describe the word as *mediator*. "Abraham," says the Jerusalem Targum on Gen. xxi. 33. "prayed in the name of the Word of the Lord." *Atonement* also is made by this Word. On Deut. xxxii. 43. Jonathan observes "God will atone by his Word for his land and for his people," &c. He is also described as *Redeemer*, as the *Messiah*, and the only *begotten;* from all which it is plain that by the Word they did not mean God the Father. Yet as they ascribe personal and divine characters to him, they must mean a distinct person in the divine essence. These citations from Jewish writers, which might be multiplied if necessary, are sufficient to establish the opinion of the learned Mr. Selden that, among the Jews, the Word of God, and the Son of God (which he remarks is as much as God himself) were of the same signification.

Now although these writers, from whom we have been quoting, lived about the time of our Saviour, yet their doctrine in regard to the Word was certainly not new. The Chaldee Paraphrases had been in use, down from the time of Ezra, in their synagogues, but were now first systematised

and reduced to writing. As then Jonathan expressly tells us that by the Word is meant the Messiah, and moreover that Messiah is Jehovah, we may and ought to believe that this was the common opinion among the Jews not only at his time but before it. The Saviour therefore could not but know that this was their opinion in reference to the Logos, and we may expect that he would testify against an error so essential, if it was one, and that he or his disciples acting under his direction would have given us an explicit statement of the true doctrine on this subject. Their statement then is this, "In the beginning was the Word, and the Word was with God and the Word was God, and the Word was made flesh and dwelt among us." Now by this Word made flesh who can be meant but the Lord Jesus Christ, who was made of the seed of David, and as the children were partakers of flesh and blood he also himself likewise took part of the same? Such a statement as this was certainly no refutation of the Jews' opinions.—Again the same apostle speaks of one whom he saw in heaven "clothed in a vesture dipped in blood," certainly referring to Christ, the Lamb that was slain, "and his name, he adds, is called The Word of God." Rev. xix. 13. We need not desire a better commentary on the first verses of John's Gospel above quoted than is furnished by this passage. It was the Word that was made flesh and bled and died, and it is the same word who appears in heaven, clothed in his bloody vesture, as the High Priest of his people.

Now of what we have written this is the sum, that the Jews at and before the age in which the New Testament was written did mean by the Word a divine person, distinct from Jehovah, yet equal with him, his angel, his only begotten, their Redeemer, Mediator, *Messiah*. Of course it became the writers of the New Testament, in speaking of the Messiah, the Christ, to testify against the abuse of this term, if it was an abuse to refer it to him, which was so common in their day: or at least to be cautious in the use which they themselves made of the word λογοσ, so that if they did not contradict the opinions of the Jews in reference to it, they might at least not countenance those opinions. And yet in the face of all this we find one of them saying that the λογος was with God in the beginning, that he created all things and without him nothing was created, and declaring moreover in plain and explicit terms that he was God. Yet he was made flesh and dwelt among us.—Surely this apostle must have intended to recognize and confirm the opinion that Christ was the Logos and that Christ was God.

But let us examine these passages more particularly. And first, "The Word was God," Και θεος ην ὁ λογος. Some have translated this clause thus "God was the Word." This is the old English translation made under Henry VIII. and also Luther's. But it is an established rule in Greek that the subject in a sentence is to be distinguished from what is predicated of it by having the article prefixed to it, while the predicate is without the article. πνευμα ὁ θεος John iv. 24. and παντα τα εμα ςα εσι Luke xv. 31. are examples.—(Campbell's Diss.) If it be admitted, as we think it must be, that by the Logos we are to understand *The Christ*, then this passage seems unanswerably to prove that Christ is God. And accordingly they who oppose his divinity have always found it difficult of explanation. The shortest way would be to reject this introduction as spurious, as they reject the introductions of Mathew and Luke. And this was actually done in former times by the enemies of the Word. Indeed some went so far as to reject the whole gospel of John because it so directly opposed their system. But the more modern Socinians, as they have found it impossible to disprove its authenticity, have endeavoured to explain it away, although at the expense of all the ordinary rules of construction and common sense. (*Jameison* p. 136.)

Crellius surmounts the difficulty at once by altering the word λογος to λογϑ which he conjectures to be the true reading "The Word was God's."* But the authors of the Improved Version acknowledge that however plausible this conjecture may be, yet it rests on no authority.

Again the Arians cavil that the Word, i. e. Christ, is not co-equal with the Father but secondary to him, because Θεος wants the article. "The Word was with God" προς τον Θεον, relating to the Father, but "the Word was God," referring to the Son, it is Θεος without an article which denotes an inferiority in the Son. This objection was first introduced by Asterius, an Arian of Cappadocia in the 4th century, (*Pearson on the Creed*, p. 121) and has often been repeated since. It may be sufficiently refuted by showing that Θεος is often used without an article in reference to the Father, as Gall. i. 3. "Grace to you and peace from God the Father απο Θεϑ πατρος." And Phill. ii. 6. "Who being in the likeness of God εν μορφη Θεϑ." &c. &c. The objection has no force.

* See severe strictures on this unhallowed attempt of Crellius, in Wetstein, in Locum, and in Bengelius in Apparatu Crit. p. 214.

Dr. Lardner, Dr. Priestley and others make the Logos to be the Wisdom of God, meaning an attribute. Here then it appears that the attribute of a being is the being himself. The Wisdom of God was God. And now the passage reads thus "In the beginning was God, and God was with God, and God was God, the same God was in the beginning with God." For such communications, says Dr. Magee, it must be granted that the Evangelists could have but little need of inspiration.—Nor do those learned doctors treat the wise son of David much better in their explication of Prov. viii., where by *Wisdom* Dr. Priestley understands a particular attribute of the Deity, and thus makes Solomon express himself in a manner irreconcilable with the common rules of language. For this Wisdom says "Council is mine, and sound wisdom." (v. 14.) Here if a person be not meant, then an attribute may be the subject of an attribute, nay, a thing may be predicated of itself, and we are told gravely that wisdom belongs to wisdom. How can it be said of a mere attribute "I have strength?" (See this exposed in *Jamieson's Vindic.* p. 123.)

The last solution with which the Socinians have favoured us is that contained in the "Improved Version." "The word was a God." As in the Jewish phraseology they were called Gods to whom the word of God came, and as the word of God comes to us by Jesus as a prophet, he for that reason and in that sense is called God. Just as in Exodus vii. 1. "Moses is said to be a God to Pharaoh." To this it is answered (1) that the translation "The Word was a God" is not correct; for although the article prefixed shows the noun to be definite, the bare want of it does not show that the noun is indefinite. As in ver. 6. of this chapter, "There was a man sent παρα Θεϑ," where θεοσ, though without the article, must mean God in the strictest sense. So v. 12, 13, 18, et passim. Again the rule just mentioned by which the subject is distinguished from the predicate by having the article prefixed to it only, would be violated if θεος is read with an article, and we should not know which was the subject and which the predicate. It is little matter however, whether it be rendered with or without the article, unless by the phrase "A God" they would imply that there are more Gods than one.—But (2) although Moses is said to be a God to Pharaoh, and in another place to Aaron, and they are called Gods to whom the word of the Lord came, yet the parallel does not hold in this case. The words used in the passages adduced which are translated God, are in every case, if I mistake not, in

the plural number. In the Heb. אלהים, in the Greek θεος, and I believe there is no instance in which a mere man is called אל or θεος, and it is probable that such a rendering would not have been thought of here, but to serve a preconceived opinion.

Until then a better explanation is offered than any of the foregoing, we conceive that the words are to be taken in their plainest and simplest import, and that we are to believe, as this same apostle elsewhere teaches us, that "this is the true God and eternal life." 1 John v. 20.

It may be added that the Fathers were of the same mind. Theophylact says that "the apostle here sets forth the divinity of the Word;" and Ambrose "that the Word of God is the son of God." The text was quoted against the Arians by Athanasius, Hilary, Ambrose, Basil, Gregory Nyssen, Nazianzen, Augustine and others: and it seems reasonable to suppose that these learned men did not all mistake its meaning. (*Edwards Div.* on John. i.)

2. A second text which has been already referred to and will be merely noticed now, is that in Rev. xix. 13. where the person whose name is called the *Word of God*, is the same who little after is said to have on his vesture and on his thigh a name written, "King of Kings and Lord of Lords."

3. That the word was God is further proved from this, that eternity is ascribed to him. "In the beginning was the word–the same was in the beginning with God." John i. 1. 2. There is here an allusion probably to the first chapter of Genesis where it is said "In the beginning God created the heavens and the earth," with this difference as Origen remarks, that John does not say that in the beginning God created the word, but in the beginning the word *was*—denoting his eternity. The Socinians however do not like this explanation and give another which better suits their system: εν αρχη in their Testament means the commencement of the Gospel dispensation, or ministry of Christ. This is said to be the usual meaning of the phrase in the writings of this Evangelist. (Improved Version.) To this it is replied (1) That εν αρχη in this place and απ' αρχης in 1 John i. 1. are used interchangeably to denote the same thing. This is granted. Now the Septuagint renders the words "מימי עולם מקדם From of old, from everlasting," Mic. v. 2. or more literally from of old—from the days of eternity, by the words απ' αρχης–εξ ημερων αἰωνος. Here as the latter clause

Dr. Lardner, Dr. Priestley and others make the Logos to be the Wisdom of God, meaning an attribute. Here then it appears that the attribute of a being is the being himself. The Wisdom of God was God. And now the passage reads thus "In the beginning was God, and God was with God, and God was God, the same God was in the beginning with God." For such communications, says Dr. Magee, it must be granted that the Evangelists could have but little need of inspiration.—Nor do those learned doctors treat the wise son of David much better in their explication of Prov. viii., where by *Wisdom* Dr. Priestley understands a particular attribute of the Deity, and thus makes Solomon express himself in a manner irreconcilable with the common rules of language. For this Wisdom says "Council is mine, and sound wisdom." (v. 14.) Here if a person be not meant, then an attribute may be the subject of an attribute, nay, a thing may be predicated of itself, and we are told gravely that wisdom belongs to wisdom. How can it be said of a mere attribute "I have strength?" (See this exposed in *Jamieson's Vindic.* p. 123.)

The last solution with which the Socinians have favoured us is that contained in the "Improved Version." "The word was a God." As in the Jewish phraseology they were called Gods to whom the word of God came, and as the word of God comes to us by Jesus as a prophet, he for that reason and in that sense is called God. Just as in Exodus vii. 1. "Moses is said to be a God to Pharaoh." To this it is answered (1) that the translation "The Word was a God" is not correct; for although the article prefixed shows the noun to be definite, the bare want of it does not show that the noun is indefinite. As in ver. 6. of this chapter, "There was a man sent παρα Θεϑ," where θεοσ, though without the article, must mean God in the strictest sense. So v. 12, 13, 18, et passim. Again the rule just mentioned by which the subject is distinguished from the predicate by having the article prefixed to it only, would be violated if θεος is read with an article, and we should not know which was the subject and which the predicate. It is little matter however, whether it be rendered with or without the article, unless by the phrase "A God" they would imply that there are more Gods than one.—But (2) although Moses is said to be a God to Pharaoh, and in another place to Aaron, and they are called Gods to whom the word of the Lord came, yet the parallel does not hold in this case. The words used in the passages adduced which are translated God, are in every case, if I mistake not, in

the plural number. In the Heb. אלהים, in the Greek θεος, and I believe there is no instance in which a mere man is called אל or θεος, and it is probable that such a rendering would not have been thought of here, but to serve a preconceived opinion.

Until then a better explanation is offered than any of the foregoing, we conceive that the words are to be taken in their plainest and simplest import, and that we are to believe, as this same apostle elsewhere teaches us, that "this is the true God and eternal life." 1 John v. 20.

It may be added that the Fathers were of the same mind. Theophylact says that "the apostle here sets forth the divinity of the Word;" and Ambrose "that the Word of God is the son of God." The text was quoted against the Arians by Athanasius, Hilary, Ambrose, Basil, Gregory Nyssen, Nazianzen, Augustine and others: and it seems reasonable to suppose that these learned men did not all mistake its meaning. (*Edwards Div.* on John. i.)

2. A second text which has been already referred to and will be merely noticed now, is that in Rev. xix. 13. where the person whose name is called the *Word of God*, is the same who little after is said to have on his vesture and on his thigh a name written, "King of Kings and Lord of Lords."

3. That the word was God is further proved from this, that eternity is ascribed to him. "In the beginning was the word–the same was in the beginning with God." John i. 1. 2. There is here an allusion probably to the first chapter of Genesis where it is said "In the beginning God created the heavens and the earth," with this difference as Origen remarks, that John does not say that in the beginning God created the word, but in the beginning the word *was*—denoting his eternity. The Socinians however do not like this explanation and give another which better suits their system: εν αρχη in their Testament means the commencement of the Gospel dispensation, or ministry of Christ. This is said to be the usual meaning of the phrase in the writings of this Evangelist. (Improved Version.) To this it is replied (1) That εν αρχη in this place and απ' αρχης in 1 John i. 1. are used interchangeably to denote the same thing. This is granted. Now the Septuagint renders the words "מימי עולם מקדם From of old, from everlasting," Mic. v. 2. or more literally from of old—from the days of eternity, by the words απ' αρχης–εξ ημερων αιωνος. Here as the latter clause

unquestionably means eternity, and as it is merely exegetical of the former, απ᾽ αρχης, nothing can be more evident than that this also denotes eternity. And in Ecclesiasticus xxix. 9, the son of Sirach joins as synonymous προτου αιωνος, the common phrase for eternity, and απ᾽ αρχης, which shows what sense the Hellenists put upon the latter phrase. And further απ αρχησ 1 John i. 1. cannot mean from the beginning of the Gospel, for Jesus did not then *begin* to live, or to be really a man. Nor can it mean the beginning of his life; would the inspired apostle think of declaring with so much solemnity that Jesus had really been a man from the time of his becoming a man? (See *Jamieson's Vin.* p. 165.)—(2) It is admitted that this word does not always denote eternity, but sometimes relates to the creation, "The Devil was a murderer from the beginning." John viii. 44. Sometimes to the commencement of Christ's ministry "Ye who have been with me from the beginning." John xv. 27. But again as it has been shown, it means eternity. Indeed it is said by Grotius, to whose authority no Socinian should object, that "*In the beginning*" was a common phrase among the Hebrews for eternity. (*Jamieson* p. 134.) The meaning therefore is to be determined by the connexion and subject treated of. And surely every unprejudiced reader must understand by it eternity in the present instance. εν ἀρχῆ ἦν ὁ λογοσ, He was not *made* in the beginning, but in the beginning he *was*—he already existed, and we can conceive of nothing before the beginning but absolute eternity. We must therefore understand this passage according to that in Prov. viii. 23. which John probably had in his mind, "I was set up," says *Wisdom*, "from everlasting—from the beginning, or ever the earth was." In other words that Christ—the Wisdom—the Word of the Father, "who was before all things" Col. i. 17. is the eternal God. The heathen, it may be remarked, had the same ideas in regard to the eternity of the *Word*. In the Egyptian Theology Cneph is represented with an egg coming out of its mouth, which Porphyra said denoted the world created by the *eternal* Logos. (*Jamieson* p. 26.). And Augustine tells us of a Platonist who having read the beginning of John's Gospel, expressed a great regard to it, saying it deserved to be written in letters of gold; for he found that there was an agreement between this evangelist's style and that of his master Plato, because both speak of an *eternal Logos* or Word. *De. Civ. Dei L.* 10. c. 29.

3. Admit that the beginning means the commencement of Christ's ministry, as Socinians say it does, where then was the Word before that period? In the beginning of the gospel dispensation was the Word, and not till then of course, as he was only called the Word in consequence of preaching it, but the word was made flesh, was he not made flesh until he began to preach at the age of 30? The word was with God in the beginning of the Gospel dispensation, but the word was in Judea at that time, was then this mere man in heaven and on earth at the same time? But to interpret εν αρχη of the beginning of the Gospel dispensation, as Kuinœl in Locum remarks, is so frigid, so contrary to the scope of the passage, and in a word so evidently an attempt to force the Sacred Scriptures to a conformity with a particular system, that no one who has any reverence for sacred unadulterated truth can possibly admit it.

4. There is another proof that this Word was God, contained in the 3d verse of John's Gospel. "All things were made by him, and without him was not any thing made that was made." It is not doubted but that creation is a divine work, and if it be ascribed to the Logos, he must be God. Of this one plain passage is sufficient proof. Isa. xliv. 24. "Thus saith Jehovah thy Redeemer, I am the Lord that maketh all things—that stretcheth forth the heavens alone—that spreadeth abroad the earth by myself." And it is said Jer. x. 11. That the Gods which have not made the heavens and the earth, even they shall perish from the earth, &c.—It is then the true God and he alone that createth the heavens and the earth, and the Gods which cannot do this will perish, but the Logos made all things and without him was nothing made, therefore the Logos is God.

But the Arians object that *Sia* denotes not the *efficiency*, but the *instrumentality* of Christ in creation. He did not make all things by his own power, but was used as an instrument only. To this it may be said (1) that *Sia* denotes a cause of almost any kind, and it may in this place mean an efficient cause with as much propriety as an instrumental. Again (2) in the creation of matter out of nothing there is no place for an instrument. Upon what should he be employed before matter existed? (3) Nor is it possible that an instrument could be used in consistence with the language of the Bible just quoted. Jehovah stretcheth out the heavens *alone*, by *himself*. Accordingly we hear of nothing more in creation than this; "He spake—it was done. He commanded—it stood fast." If then the Logos have this creation ascribed to

him, he must be God, the same at least in substance, equal in power. And moreover (4) if nothing was made without the Logos, not even one single thing, then it follows that he himself was not made, unless he made himself. For if without him was nothing made that was made, as the apostle asserts, then certainly he made himself or he was not made at all, for none else could make him by the apostles declaration. And how he could make himself is for rational Christians to explain.

Modern Socinians take another method of explaining this difficulty. "All things were *done* by him" i. e. all things in the Christian dispensation were regulated according to his direction. The word γινομαι they carefully observe occurs upwards of 700 times in the New Testament, but never in the sense to *create*, and of that it will not admit. Let the sense then be *done*, and apply this to James iii. 9. "Therewith bless we God, even the Father, and therewith curse we men, who are *done* (γεγονοτας) in the image of God." This is so manifestly ridiculous indeed that the "Improved Version" retains the common rendering *made*, but it would have been well if they had added a note to explain their inconsistency.

5. We might adduce Heb. iv. 12. as a fifth text to prove the Divinity of the Logos, which declares that the Word of God is quick and powerful—and is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight, &c.—but as it is greatly controverted whether the written word—the Scriptures, or the personal Word Christ Jesus be meant, we shall not insist on it. Only it may be added that as personal and Divine attributes are ascribed to the word in this place, it seems quite as proper if not more so to understand the passage as relating to the personal Word. If it is so understood it proves that the Logos is God, because he is said to search the heart which God only can do.

6. Nor is that famous passage 1 John v. 7. to be given up, and this, if we may adduce it, is express proof that the *Word* is the second person of the Trinity. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." There is not time now to inquire whether this text be genuine. If it be it affords a sufficient proof that the Logos was not an attribute, or a created Angel, or the Scriptures, but the Son of God; as it is the Son which is written in every other mention of the Trinity; and if it is not genuine it is proof that the whole church believed the

Logos to be the Son, at the time the passage was interpolated, for none would have else dared to insert it.

7. Another thing to be affirmed of the Logos is that although he is as we have seen truly God, yet he is also personally distinct from God. This I think is taught in John i. 1. 2. The word was *with God*—the same was in the beginning *with God.*" We are not from this, in our notions of God, to affix an idea of locality, because God is not in any place, nor was there place perhaps before the expanse was spread out. The expression προς Θεον only denotes the close and most intimate relation of the Son to the Father before the world was. He was not with the creature, for there was none in existence, but he was *with God;* or as it is elsewhere, expressive of the same intimate relation, "as thou Father art *in me,* and I *in thee.*" Yet this phrase does certainly denote a distinct personal existence. It may also teach us the order of the Divine subsistence, for though the Son, as God, is often said to be with the Father, it is never said concerning the Father, that he was with the Son.

The Logos was with God in the beginning; before he had formed the earth or the world, the Word *was*—already existing. Was not this he then to whom God said "Let us make man, in our image, after our likeness?"

And now after showing, as I think it has been done, that the Jews understood The Word to be the Messiah, and as the Apostle, instead of rectifying their opinions, has confirmed them by applying this term to the Christ, and declaring that he is eternal, the creator of all things, and consequently the true God, although personally distinct from him, what further need have we of witnesses in regard to this Logos? Does it not appear that he may, without blasphemy, make himself equal with God? As a God let us worship him.

8. But there is one thing more affirmed of him, which, considering who he was, is the most wonderful of all. "The Word was made flesh." John i. 14. He humbled himself, and took on him the seed of Abraham, and was made sin for us sinners. Now the guilty draw near. The Word as God we reverently and at a distance worship, but the Word made flesh we approach and feed upon as the life of our souls. It would be tiresome to follow up the Socinian interpretations of this passage, and I shall not attempt it. It is, besides, the less necessary as they all amount to that of Sonalcius, a German Socinian, who asserts plainly and without reserve "that the word was not made flesh and to say the contrary is erroneous and false." To all such assertions we may op-

pose a declaration of this same Apostle 1 John iv. 3. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

I think then from what has been said without staying to notice the numerous other passages in which, it has been supposed, there was an allusion to this Divine personal Logos, I think it is abundantly manifest that this word, as used by the Apostle John in his first chapter, is to be understood in reference to the Lord Jesus Christ, who is God over all blessed forevermore.

And now in conclusion it may be asked why he is called *the Logos*. 1. John Clericus, an Arminian, supposed that the Apostle made use of this word in order to oppose or correct the opinions of Plato who used the word in reference to a Divine person, but had no just notions of him. This opinion was solidly confuted among others by Lampe, Bengelius, and especially by Witsius.—2. Mangey, a more modern writer, in his preface to an edition of *Philo* seems to hold the opinion that John borrowed the word from him. He asserts that Philo held the same doctrine that the apostle teaches, Philo allegorically indeed, but John more plainly as he wrote for the unlearned. Jamieson believes Philo to have been, in the main, orthodox on this point, though no correct writer that I know of thinks that the apostle borrowed the term from Philo. Carpzovius, in his "Sacræ Exercitationes," opposes at length the opinions of Clericus and Mangey.

3. A third opinion is that it was in opposition to the opinions of the Gnostics, who in their technical philosophy, abused the terms λογος, φως, ζωη, μονογονης, &c. by applying them to their æons. The foundation of this opinion is a passage in Irenæus, which expressly asserts that John wrote his gospel to extirpate the errors sown in the minds of men by Cerinthus, and sometime before by those called Nicolaitans. And Irenæus being a disciple of Polycarp who was personally acquainted with the apostle, had a good opportunity to know. This opinion is adopted by Buddeus, Moldenhawer, Mosheim, Bishop Tomline, Dr. Owen, and especially Michaelis, who, in his 3d vol. defends it at some length. It is opposed by Lampe, Lardner, Titmann, Kuinœl, Jamieson, &c. See *Horne's Intro.* II. vol. p. 464.—The truth probably lies between them. It is likely the apostle had his eye upon all those heretics, and that he adopted these terms in order more effectually to teach the true doctrine by availing himself of their preconceived opinions. And as all the manifestations which God hath made of himself, and all the revelations of

his will which he hath been pleased to give us, are conveyed through Christ, he may be very peculiarly and fitly styled "the word of God."

Consult Jameison's Vindication vol. I. Edwards' Body of Divinity—Pierson on the Creed, P. 116—120. Witsius—Horæ Solitariæ—Michaelis' Introduction—Horne's Intro. Kidder's Messiah, on the use of the Logos by the Targums—Lardner, vol. III. IX., 496, VI. 215—217, &c. XI. &c.—Dr. Laurence's Diss. on the Logos—Lampe on John, Kuinœl, Carpzovius,—Watson's Tracts, vol. II. p. 166. Tillotson's 1st Sermon on the Divinity of Christ—Whitaker's Origin of Arianism—Howe's Critical Observations, vol. IV. p. 38–198—Bishop of Lincoln's Elements, Art. 2d.

To the Pub. of the Evan. and Lit. Mag.

THOUGHTS ON REVIVALS OF RELIGION.

Sir,—The subject of revivals of religion is one of very great interest: and, from the circumstances of the age in which we live and the peculiar condition of our country, it is one which acquires additional importance every year.

During the sessions of the last General Assembly of the Presbyterian church, many very interesting accounts of powerful revivals of religion were given, and statements were made of vast additions to the communion of that and other churches in connexion with it, in the United States. While listening to these statements and reading the accounts which have been published, it occurred to me that some observations on them were loudly called for, and that they might advantageously be offered to the public through the medium of your Magazine. I have therefore determined to put down the following thoughts, and transmit them to you for publication. And it is my prayer that the Spirit of all grace and wisdom may guide me while I write, and bless what may be written to the edification of your readers.

In the first place it may be expedient for me to declare that I am a warm and zealous friend of *Revivals*. But as there is something technical in this term, and of course many readers may not fully understand it, I think it necessary to explain what I mean by a revival of religion.

If one will consult the internal history of the church, as written in the scriptures and by ecclesiastical historians, he will find that vital religion has prevailed much more in some

periods than in others. Reference is made, in illustration of this remark, to the times of David, Hezekiah, and Ezra under the old dispensation; and to the period intervening between the day of Pentecost and the death of the Apostles, and to the era of the Reformation, under the dispensation peculiarly called christian. Now the whole time during which there is a remarkable prevalence of true religion is by many christians termed a *Revival.*

But it may be profitable to enter a little farther into the particulars of this subject. I observe, then, that a revival may be considered in relation to its effects on those who are in the church, and on those who are without.

1. *The effects of a revival of religion on those who are in the Church.* By this phraseology I mean to designate true christians. Now from the present condition of man, from his nature and the nature of the religion which God has given him, it is obvious that there may be and that there ought to be a progress in that religion. We are exhorted and required to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ:" we are bound to become more and more like our Redeemer, until we receive the entire shape and full impression of the gospel mould; as fused metal receives exactly the form of that mould into which the artist pours it. Now when a christian is the subject of a revival of religion, he makes progress, in proportion to the power of the work, in the divine life; there is an increase of grace in him; he grows in holiness.

And here it deserves to be distinctly remarked, that in a *genuine* revival, *particular* gracious affections do not suddenly shoot up like what are called *water sprouts* on a fruit tree, with great strength and vigour, while the rest are languishing and feeble. No!—the christian graces go in a train; they are inseparable companions, and if one is revived, all are strengthened. Take any one for an illustration—say *zeal;* as that offers itself as readily as any other in a revival. Now your readers need not be reminded that there is a *false* as well as a true *zeal;* and it is almost superfluous to remark that our enquiry relates entirely to the genuine effects of true zeal. Let it be supposed in order to make this enquiry more distinct, that zeal has for its object the glory of the Redeemer. Now the glory of the Redeemer is not an abstract idea, which fills the mind and rouses it in the manner implied by the term zeal. By no means—but there is a perception of the truth concerning the Lord Jesus, as it is revealed in the gospel: and he is acknowledged from the inmost soul to be infinitely wor-

thy to wear the crown of the universe, and to receive ascriptions of highest praise; infinitely worthy to be loved, obeyed and trusted by all. But can a poor sinner see the glory of Christ, and not lie in the very dust before him? "I have heard of thee," says holy Job, "with the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." And when Isaiah was favoured with a vision of the Lord sitting on a throne, and heard the seraphim crying one to another and saying "Holy, holy, holy is the Lord of hosts," he exclaims "wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts." These are some of the things which Isaiah said "when he saw his glory and spake of him." [Compare Isaiah vi. 1–10. and John xii. 37–41.] Hence it is most manifest that true zeal for the Redeemer's glory is connected with deep humility, with a most abasing sense of one's own vileness. And every intelligent reader will here think, with how many of the christian graces, and with how much that is amiable in the christian character, humility is connected—how it shuns turbulent scenes where pride and ambition love to exhibit themselves, how it shrinks from censoriousness, anger and strife; and loves to go and lie at the feet of Jesus, depending on him for instruction, relying on his infinite merit, looking up to him for the gift of his spirit, and making him all in all. This connexion between the various graces that at once form and adorn the christian character, is a subject of very deep interest and deserves to be pursued by every christian to as great extent as he can go. Attention to it is a matter of very great importance in times of excitement, or when religion is fashionable and commands respect from the world. We may put ourselves forward, and make a show of great zeal; indeed we may deceive ourselves with the belief that we are borne on by a regard to the honour of our Saviour and the interests of his kingdom; when in reality we are chiefly concerned for our own honour, and are actuated by a desire to have our own praise trumpeted forth to the world. There is a counterfeit of every part of the christian character. Persons may be dissolved in tears in a religious assembly, and at the same time be anxious to know whether others are taking notice how deeply they are effected; they may be clothed in sackcloth and covered with ashes, and be very desirous that others should mark how exceedingly humble *they are;* they may talk a great deal against worldly distinctions, and the vanities of life, that it may be said how spiritual and heavenly minded they are!

These things, and many others of a similar character being undeniably so, no man ought hastily to conclude that he is a subject of the reviving influences of the Holy Spirit. When under any excitement, we ought, as we love our souls, most carefully to consider its bearing on the various parts of the christian character. If its operation on all be equable and salutary; if repentance and humility be deepened, love to God and to our neighbour enkindled, faith strengthened, submission rendered more entire, the work of patience more perfect, obedience more prompt; in a word if the whole tendency be "to humble us, to exalt Christ, and promote holiness," we may be assured that it is a genuine work, and rejoice in it as a precious favour bestowed by a gracious God. But if it do not produce this general effect on the whole christian character, rendering it at once more consistent in all its parts and more consonant to the word of God, there is reason to apprehend some awful deception; and there is most urgent necessity to apply at once, in all the simplicity of a child, to the Father of lights, who in his infinite condescension, "giveth wisdom liberally and upbraideth not."

But there is another part of this subject, to which, because of its importance, I wish to turn the attention of the christian reader. The result of a genuine revival of religion is growth in grace, it is an approach towards the stature of a perfect man in Christ Jesus, it is placing the subject of it nearer to heaven. If this is not the effect, surely a revival to the individual christian is a matter of much less importance than has generally been supposed. For any merely temporary enjoyments are of small value. Things are precious to him who lives by faith, on account of their connexion with the glory of God, and the everlasting interests of man. That which is gone, and has left me no better prepared than before I received it, for glorifying God and enjoying him forever, is to me a mere trifle—and that which leaves me less prepared than before to promote God's glory and to enjoy him, is, however pleasant while it lasted, actually and in a high degree injurious.

These observations seem to me to have an important bearing on religious excitements. It is a possible case for christians to be the subjects of strong feelings, to be roused, for a time to most vigorous exertions, and to exhibit an appearance of most extraordinary zeal, and then sink into a state of apathy deep and continued in proportion to the degree of their former excitement. During this collapse of their religious feelings, the world may come in and take hold of their hearts,

pride and a contentious spirit may be stirred up, and in a word they may exhibit in this state, a melancholy and awful contrast with themselves as they were in the time of their zeal. Now it is a question that deserves serious consideration, has this excitement, or revival if you please, been of any real service to these christians? And if the whole tenor of one's life be a series of *excitements* and *collapses*, does he really make any progress in true holiness? Surely a true revival of religion does not leave the child of God as weak, as worldly-minded, as far from God and as unfit for heaven as it found him. That which gives new life, ought not to leave us as though we were half dead; that which communicates new strength, ought not to leave us weaker than before.

If I did not believe in the reality of revivals, I should not write thus. And surely every christian must have observed enough to convince him that in the present age these hints are not unworthy of serious attention. But it is time to turn to the other part of my subject, and consider

2. *The effect of revivals of religion on "those that are without."*

The effect of a genuine revival of religion, as far as persons of this class are the subjects of it, is to bring them within the church, and make them partakers of the blessings which God has engaged to bestow on his covenant-people. And surely this is an event for which all, who have hearts to rejoice in the prosperity of their fellow men, may well be thankful. It is delightful to see men embracing the hopes of the gospel, and imbibing the spirit of the Lord Jesus; to witness the yielding of selfishness to true benevolence, of pride to humanity, of discord to peace, of passions earthly sensual devilish, to affections pure generous and heavenly. And this is the case, wherever religion is heartily received and produces its proper effects. It is, therefore, the indispensable duty of every man to do all in his power to promote true religion, or in other words, to promote revivals of religion.

But while this assertion is made with unhesitating confidence, I cannot help remarking that a minister of the gospel is never placed in a situation of greater delicacy, of more formidable difficulty, of more appalling responsibility than when a powerful religious excitement takes place among his people. And what increases the difficulty, this is a season when he has less opportunity for calm reflection, and for retirement to his closet, than in almost any other season of his life.

I have been led to the opinions just stated both by reading and by observation. Let any one consult president Edwards' book entitled "*Some thoughts concerning the present Revival of Religion in New England,*" published in Boston in the year 1742, and he will find in part of that work abundant evidence in support of my remarks. It is worthy of notice, too, that Whitfield and Wesley in their journals, either directly or indirectly, acknowledge the great difficulty of properly managing cases of this kind.

But besides this sort of evidence, I may be allowed to observe that instances have fallen under my observation of a very considerable excitement having existed and passed away, and the people's hearts have been left, like a field after a violent storm of rain, hard and unproductive. Indeed it is an awful fact, that after a state of high-wrought sensibility there often succeeds such a deadness of the feelings that one may as well attempt to move a rock by words as to awaken one soft emotion in the hearts of the people.

After having referred to the work of Edwards mentioned above, I shall not enter into a consideration of the various particulars stated and illustrated by him, but shall add a few facts not adverted to by that great man, and offer a few reflections on them.

1. It is a very common case that a state of great tranquility succeeds one of painful excitement, when nature, in performing her ordinary functions, gives vent to this excitement by sighs and tears. An observer of human beings notices this fact in every stage of life from infancy to old age. A child that has been painfully excited and powerfully stimulated by the rod, and has wept plentifully, is brought into the finest humour in the world, and for a time seems to be the happiest creature in existence; and in grown persons, anger, sorrow, *hysteria*, and other passions are greatly relieved by tears. Now there is much reason to believe that powerful excitements produced in revivals of religion may, in many instances, pass off in the same way; for religion does not suspend the operation of the ordinary laws of human nature. And hence we may account for many of the mournful events that occur in the history of revivals. How often has it happened that great joys have succeeded pungent convictions; and that persons, believing themselves and believed by others to be truly converted, have been received into the church of Christ, and have exhibited that evanescent goodness, which is likened in Scripture to the morning cloud and to the early dew! Surely there is need, that the minister of Christ should

understand these things well; should know how to distinguish between mere feelings of nature, and the workings of true religion; and should put the people on their guard against the dangerous delusions which arise from this source.

2. It is one of the laws of the human mind, as certain in its operations as any law of nature, that a state of apathy succeeds violent excitement. There is a very striking analogy between the effects of stimulants applied to the animal system, and the operation of exciting causes on the mind. Every one knows that stimulants, as the term is ordinarly used, produce first, an increase of action in the parts to which they are applied, and then a degree of debility which bears a very exact proportion to the preceding excitement. The last stage of drunkenness is always one of great languor and depression. And it is just so in regard to the case which this observation is intended to illustrate. Let some powerful commotion be produced in the mind; let the feelings be wrought up to a high pitch, and kept in a state of powerful tension for a considerable time, and, as has been before intimated, the inevitable result is a dreadful revulsion, a fearful insensibility, a dark and sullen apathy, which one cannot contemplate in its connexion with eternal interests, without horror. Surely every measure which christian prudence can suggest, ought to be adopted to prevent an issue so disastrous as this.

The analogy, to which we have just adverted, may if pursued, afford important instruction in this case. Our bodies require the frequent application of stimulants to keep them comfortable. And this is afforded, in a great measure, by food; which, while it produces a gentle excitement, communicates nourishment, and thus preserves the strength and prevents that appalling debility from which the intemperate suffer so severely. Now *truth* is the true *pabulum animi, the food of the mind*, which affords nourishment and strength, and prevents that fearful collapse of feeling, that death-like apathy, which follows the mere excitement of the passions. Hence, when in revivals of religion, the attention of the careless is awakened and directed to their everlasting interest, it is in the highest degree important that their minds should be well fed with truth; and the minister of the gospel, instead of adopting measures to strain up the feelings to a height, at which it is impossible to sustain them, ought to seize the opportunity of affording sound and wholesome doctrine, and shewing its connexion with all the duties of life, and all those mighty interests which have awakened a most reasonable solicitude. In this way, it seems to me that with the divine

blessing, many of the dreadful consequences, which often follow a season of religious commotion, might be prevented; much reproach removed from the cause of revivals, and of course much benefit accrue to the church.

I have thrown out these hints on a subject most deeply interesting, in hopes that the attention of some writer much more competent than I am, might be drawn to it. This is an extraordinary era in the church. God has great things in store for his people and this poor world in which they live. The day of glory is hastening on, and man is God's instrument for bringing about that happy season. The Almighty Spirit, however, is infinitely wise and shows his wisdom by using means adapted to the end which he designs to accomplish. There is great reason, then, that we should consider this subject most seriously. Indeed, I scarcely know any one which, in the present day, more urgently demands careful examination. The very best talents in the church ought to be brought to bear with all their power upon it, for the common good.

And here I cannot but say that it is strongly impressed on my mind, that great improvements are to be made in the manner of bringing the instrumentality of the church to operate on the world, and of carrying on the labours of love, by which the family of mankind is to be brought within the fold of the great Shepherd of Israel. I believe that the millennium will exhibit a scene of *continued* revival. There will, however, be no suspension of the original laws of human nature. Of course such a revival will not be carried on in a way to ensure alternations of excitement and apathy, of the utmost intensity of feeling and of collapses that look like death.

May some writer, well furnished for the work, take up this subject, and may the Spirit of all wisdom direct him to that which will be for the glory of God and the good of the church!

HOLEM.

EXTRACTS FROM WHITFIELD'S JOURNAL.

In the library of the Theological Seminary at Princeton, there is a manuscript Journal of the excellent Mr. Whitfield. which was found among the papers of the late Dr. Rogers of New York, and presented to the Seminary by his son John R. B. Rogers, M. D. This has not, as far as I know, been published. Many readers of the Magazine will take great interest in any thing that comes from the pen of so extraordinary a man, and so honoured a servant of God. I therefore send you the extracts which follow.

It may be well, however, to apprise your readers that Mr. Whitfield had visited New-England in the year 1740, and preached there to very great acceptance, and with distinguished success. Indeed, as is well known to many, a great and powerful work of revival began at that time, and continued two whole years; during which thousands were brought to the knowledge of the truth as it is in Jesus. A particular account of this event may be seen in *Gillies'* Historical Collections, and in Prince's Christian History.

The manuscript from which the following extracts are made contains Whitfield's Journal during his second visit to New-England in 1744—45. It is dated in the beginning, "On board the *Wilmington*, Capt. Darling. October 17th, 1744;" and in the first place gives an account of a very tedious and perilous voyage from *Plymouth* in England to *York** in New-England, where he was put on shore the 26th of Nov. 1744.

On board the Wilmington, Capt. Darling, Oct. 17, 1744.

MY VERY DEAR FRIEND,

BEING now through the good hand of our God upon us in a fair way of reaching our desired port in a short time, with a kind of holy impatience I now sit down to write a brief account of our voyage—On Sunday evening Aug. 5th, after having been enabled to preach with power twice to very large congregations, we took leave of our dear weeping friends at Plymouth, and came on board the Wilmington, blessing and praising God—My own heart was exceeding happy indeed; and I could not but bless our Lord in an especial manner for ordering it so by his providence that I embarked after a Sabbath day's service. On Monday the wind not favouring, we continued on board in Plymouth Sound—Many friends came from divers quarters to see us and brought with them some tokens of their love—We sang and gave thanks together, but several left us with weeping eyes, and I believe with breaking hearts—On Tuesday morning Oct. 7th, a fair gale springing up, we set sail in company with upwards of 125 ships, merchant-men and men of war altogether. The sight was very awful and entertaining—Our winds carried us about 18 leagues and then turned against us. To my surprise my Saviour gave me a spirit to compose. The day after we set sail I was enabled to put down a Sermon, and in about 4 or 5 weeks to compose in foul draught 6 more; the account of God's dealings with me from the time of my ordination to my going to Georgia; my answer to the 2d part of the observations upon the conduct of the Methodists, and to the Bishop of Litchfield's charge to his clergy—I had also sweet times in reading the holy Scriptures, and by Satan's not attacking me any more, began to fear he saw not much good coming out of my present

* Gillies in his life of Whitfield makes a strange mistake, and says that he "arrived at *New-York* in *New-England*."

voyage, and therefore let me alone—But I was soon tried many ways both without and within—For the first six weeks we made but little progress in our voyage. We had several strong gales of wind, some of which might be properly called storms, though being in a very large ship of about 700 tons we did not feel it so much as others. Not long after we were out, we saw several large ships at a distance, supposed by some to be part of the Brest fleet. All the ships took the alarm and ran under the shelter of the men of war, like chickens under the wings of a hen. In a short time we found they were some Dutch ships, who came to at the fire of our Commodore and made their proper salutes. Soon after we saw some more large ships which proved to be Admiral Bolchen's fleet. They cut a great figure, and rode over the seas in a triumphant manner. I thought it was what the world called the glory of the English nation, but thought withal that those were the only happy persons that gloried and trusted in the Lord. The wind a little hard when we saw them—and so continued sometimes calm and sometimes stormy until to our great surprise after six weeks sailing we came in sight of two or three of the Western Islands. The prospect was very pleasant. The Newfoundland and Virginia fleet had left us; and some of the New-England ships wanting water, they put out a signal of distress and made their wants known to our Commodore. Being calmed he called for all the Captains on board his ship, and agreed to put in at one of the Western Islands called Pyal if the wind should favour. In the mean time an humbling providence befel us. For one evening just as I and my dear wife had been singing a hymn upon deck, I observed all to be in a hurry, but it being very moderate weather I could not tell for what reason—I soon found what it was. For one of the ship's by some accident or other was running against our ship. I was upon deck with my little family looking to the Lamb and waiting the shock. By the good providence of God the ships hull did not strike, and our ship being large lost only a little of her rigging, but the other lost one if not two of her masts, and I believe some of her sail. To see their consternation, and to hear them passing by, muttering and desiring us to fire as a signal of distress, was very awful. Our deliverance being extraordinary, I soon retired with my little family to prayers, and gave thanks—But what was more awful was their behaviour afterwards. For when our ship came up to the distrest to see what damage was done, one on board her fell cursing and swearing, and and another said he supposed we were at prayers and be

damned to us. Language I thought ill becoming creatures that had just been upon the brink of eternity. It being night and the signals of distress put out, and guns fired, made every thing appear with greater solemnity. The next day the man of war gave a signal for our ship to bear up to him, and one of the officers asked if that was our Captain's charity to run upon the other ship and then leave her. This was not the first time I had reason to believe that our ship was looked upon with an evil eye on my account, and that I was the Jonah in the fleet. Our prayers, preaching and hymns were too frequent. I committed my cause to God in an especial manner after the storm. He soon spoke, and that too out of the whirlwind. For just the night, or rather morning before we had a prospect of getting into Pyal, the most violent storm arose that ever I beheld. It tore our sails like brown paper and carried away our maintopmast.—It shook the whole frame of my animal nature, and made me think of Jonah in the whale's belly. We had several storms before, but nothing in comparison of that—Heaven and earth seemed to be coming together, I cried to the Lord in our distress both with my wife and afterwards with the passengers—Its fury gradually abated—But it parted us entirely from our company, so that we had now no arm of flesh left to trust to if we would. Those in the cabin agreed to set a day apart for humiliation and prayer—We did—I discoursed a little on a passage out of Ezra, and the Lord was entreated of us—For ever since that day that we humbled ourselves at the dear Redeemer's feet (though before we had scarce 24 hours fair wind together for six weeks) we have had favourable gales and no considerable bad weather. We have continued this weekly ever since, and the Lord has remarkably appeared for us. Soon after our first day of prayer one of the mast ships whose Captain thought favourably of me came up, and joined company. About a week after the other two mast ships joined us, though we apprehended them to be two enemies—Accordingly all preparations were made for an engagement, and I had got myself ready with my wife and servants to go to a prison—We prayed and sung—God supported us and the other passengers, and before evening we had the satisfaction of finding they were friends. Since that we have sailed agreeably together, and since our last day of prayer have been carried upon the wings of the wind, sometimes 7, sometimes 8, sometimes 9, and near 10 miles in an hour for a considerable time together. Today we struck ground, and hope if the wind continues as it has those 24 last hours (wherein our ship has run

184 miles) to be at our haven some time this week. Oh that my latter end may thus greatly increase, and I may be enabled to sail in triumph into Heaven. I have found by happy experience, my dear friend, that God will not always be chiding, neither will he keep his anger forever. In the midst of judgment he remembers mercy, and when we are most in danger near the enemies' country, carries us by it as on eagles' wings. We have not been attacked once, neither have we wanted any thing. Through the passengers' bounty that came in the ship on my account, we have had all things richly to enjoy—We have been as it were of one heart, and one mind, and had all things in common. Harmony and love has reigned amongst us—We have had prayers and singing twice, and preaching once every day excepting the Lord's day, when I have preached twice—Many of the sailors have attended orderly and learned one or two of our hymn tunes—My dear wife has been supported sweetly, take altogether, and though I have sometimes been humbled by inward trials and bodily weakness, yet my consolations and joy in God have been proportionable. The example of the apostle Paul has been wonderfully pressed upon my soul. I have been enabled to see fresh corruptions in my heart, that lay undiscovered before, and redeem much time for reading. So that though it has been a long and perilous, yet it has been a profitable voyage to me and mine. Help me, my dear friend, to be thankful, because I really believe through your prayers those blessings have in a good measure been conferred upon us. Oh, trust the Lord, all ye his saints—For they that put their trust in him, shall be like Mount Zion, which cannot be moved at any time.

Boston, Dec. 4th.

THUS far I wrote on board and expected the next day to be on shore. Our cables were put out ready to cast anchor. But God's thoughts are not as our thoughts. Before the morning a violent storm arose which continued three or four days, and drove us 50 leagues back. We were in very great jeopardy and gave ourselves unto prayer. Our fresh provisions were quite out, and I began to feel great pain and disorders in my body. But God, who is rich in mercy, pitied us, did not suffer us to be blown off the coast, but brought us, Oct. 26th, all safe to land. How the Lord was pleased to bring me to the gates of death, raise me up again, cause opposition to fall before me, and open a glorious door for preaching the everlasting gospel, my next journal will in-

form you. At present weakness and business prevent my enlarging. Only I would inform you that I am happy in Jesus and blessed every way more than I can express. I find more and more that a great and glorious work has been wrought in New-England, and I trust and believe we shall see as glorious a revival. My prayers are continually ascending up for you and wishing you all manner of blessings, and begging the continuance of your prayer for the chief of sinners, I subscribe myself yours, most affectionately, in Jesus Christ.

York, in New-England, Friday, Nov. 26, 1744.

THROUGH the good hand of our God upon us we arrived at York this morning, after a long and perilous passage of twelve weeks, lacking about two or three days. Our putting in at York was somewhat remarkable. The morning before we landed, our provision being quite expended, and my body growing weaker and weaker, and we not knowing but another storm might come to blow us off the coast, I prayed our heavenly Father if it was agreeble to his will he would send a boat to take us ashore. In the afternoon a boat was seen, upon giving a signal its owners made towards us, inquired whether Mr. Whitfield was on board, and in a little time agreed to take us to Portsmouth. It was duskish when we left our ship, and the wind being contrary and the men mistaking the way, we were tossed pretty much all night and resembled much the condition of the poor disciples when our Saviour came to them walking upon the sea. My bodily pain and weakness much increased. But we sang and gave praises to God, and through his good providence, about 9 this morning, set our feet once more on the American shore. Joy appeared in the countenances of the people. One kindly invited us into a house, and another invited us to breakfast. We accepted the invitation, and after having given thanks for our safe arrival, we took some bodily refreshment. Here my soul was delighted to hear that all was well at the Orphan-house, and that two or three dear Ministers, to whom I had written from on board, were at Portsmouth, waiting my arrival. After breakfast, as we were going to an Inn, we were met by one Mr. *Buell*, a young minister, whom God has been pleased to make much use of in the late great and glorious work in New-England. One Dr. Bullman, with whom I lodged when last at York, and who with his wife has been effectually called in the late revival of religion, came also with him, and earnestly pressed me and my wife to make use of his habita-

tion. I looked upon this as an immediate answer to prayer, and accordingly thankfully accepted the offer. We went to his house, and finding the pain in my limbs and back greatly increased, I went to bed. In a short time I was convulsed, and the Doctor was apprehensive it would be universal. Our Saviour was pleased to give me much of his presence, and I was enabled exceedingly to rejoice in the prospect of an approaching dissolution. My views of heaven were so clear that I longed to be dissolved and be with Christ. I was enabled to leave my affairs, as well as my dear wife, in the hands of a covenant keeping God. My soul was sick of love, and having desired my dear friends to pray that the tempter might be kept from me, and my soul kept from reasoning, I wrapped myself in God and looked for immediate death or a thorough plunge. Oh the happiness of having the sting of death taken away by the application of the all-atoning merit of the ever blessed Jesus! Oh the misery of those that have a Christ to begin to seek for on a dying bed!

Saturday, Oct. 27th.—Had a very restless painful night but still kept happy in my soul. Perceived my convulsions much increased this day and my animal strength quite gone. Was visited by Mr. John Rogers, his Brother, Mr. Pomeroy and Parsons, (all faithful ministers of Jesus Christ,) and Mr. Henry Shurburn, who, with Col. Pepperell, and several others had been on board our ship which came in yesterday to bring me to shore. A sense of God's love in raising me up such friends in a strange land, overflowed my soul to such a degree, that my tottering, frail, enfeebled tabernacle could not bear it. I had only strength just to speak to them, and afterwards was obliged to give orders that no more might come up, hoping all the while I should soon be in a state where I should enjoy the Communion of Saints and of the ever blessed God, without alloy or any depression whatsoever. What a blessed thing it is to be (as Holy Mr. Bragg expressed himself in a letter to a friend the day before he died) one of Christ's *waiting* servants! Looking for and hasting toward, says St. Peter, the coming of the Son of God.

Wednesday, Nov. 1st.—For these three or four days last past had the sentence of death within myself, and hoped every night before the morning to have launched into the world of spirits. But this day God was pleased to give a turn to my distemper, my convulsions ceased, my pains (such as I had never felt before) were abated, and my beloved Physician,

who attended on me with the affection of a father, had great hope of a recovery. But my wicked heart could scarcely be reconciled to coming back into a world of noise and sorrow. I thought it was like our being just ready to cast anchor, and then being driven out to sea again. Nevertheless, I was enabled to say, (as I pray God I always may be) Father, not my will, but thine be done.

Saturday, Nov. 4th.—Rode out in a chaise for the first time this day and perceived my natural appetite to return. In the afternoon I had the pleasure of seeing Dear and Rev. Mr. Moody, just returned from Cape Ann. He saluted me in the following manner:—"Sir, 1st, You are welcome to America; 2dly, To New-England; 3dly, To all the good people in New-England; 4thly, To all the faithful Ministers in New-England; 5thly, You are welcome to York, and 6thly, You are welcome to me who am less than the least of all."

Was visited by one Mr. Bill, living near Boston, seventy miles from hence, who was remarkably converted when I was last at New-England, and ever since has given evident proofs of being born from above. He was full of love as were many others at York, and from other places who came to see me. Surely out of very faithfulness, O God, thou hast cast me on a bed of sickness, to moderate mine and thy dear people's joy, which, otherwise, in all probability, would have exceeded its proper bounds. Just and true and holy art thou in all thy ways, O God, thou King of Saints!

Sunday, Nov. 5th.—Preached twice this day in Mr. Moody's pulpit with freedom and power, and was enabled to answer several letters that were sent me at night, among which was one from Mr. Nath. Rogers, Minister of Ipswich, in which he writes as follows:—

Ipswich, Nov. 1st, 1744.

Rev. and Dear Brother,—I rejoice in your safe arrival and desire to bless the Lord who has brought you again among us, and recovered you from pain and sickness, with which I hear it has pleased him to visit you. I hope the Lord is preparing you for eminent service among us, and pray and trust, that as He has been pleased to use and honour you heretofore in beginning and setting forward a special and marvellous work of his grace in this land, He will now greatly improve you in imparting to his saints some further spiritual gifts of his grace to the end they may be refreshed and established, that they may be comforted together with you, by

the mutual faith both of them and you, and that he would make you wise to win many souls to Christ. I invite you, dear Sir, to our family and people, and that you may have a prosperous journey by the will of God, and come to us in the fulness of the blessing of the gospel of peace, is, I trust, the hearty prayer of your sincere friend and unworthy

Brother, NATH. ROGERS.

Another was from a young Merchant in Boston, who writes thus:—

Boston, Nov. 1st, 1744.

REV. and DEAR SIR,—It was with a great deal of satisfaction that I at first heard that you were embarked for these parts, and afterward that it had pleased God to bring you and yours in safety, though at some distance. Since I have heard the sorrowful account of your painful and dangerous illness, on which account I desire to be humbled before God, and hope I could heartily join with that sincere and faithful servant of our Lord Jesus, Dr. Sewall, in his earnest prayer to God on your and your dear wife's behalf, at the public lecture to-day. I doubt not, dear Sir, but there were many present before God who heartily joined in that request, and though it has pleased God for wise and holy ends thus to lay his hands upon you, I would yet humbly hope that you shall be raised up and that you shall come forth out of the furnace as gold. I hope I rejoice to hear that you experience the rod and staff of God, comforting you even when in your own and perhaps in others' apprehensions you may be just stepping into the eternal world. A thought, whereof I doubt not, at least sometimes, fills you with joy unspeakable and full of glory. The Lord fit and prepare you and yours and all his people for his holy sovereign will. He will cause this affliction to work for your and his dear people's best good, and they shall be made to know it, if not now, hereafter. I long and hope soon to hear of your recovery, and that you are again about our Lord's work, which I believe it is your meat and drink to do. May God send you to his people in the fulness of the blessing of the gospel of Christ, and make you still the instrument in the hands of the Holy Spirit of converting many souls to God. I trust that God has in his adorable free and sovereign grace thus highly honoured and distinguished you, and made you a spiritual father to many souls in this and other places. And blessed be his name, I hope I have reason through the riches of free grace to bless God that I have seen and heard you. My first abiding impressions I

received under your ministry—Not that I had not always heard the same excellent truths from my dear and beloved ministers, Dr. Sewall and Mr. Prince, but God will send by the hand of whom he will send. I hope that God sometimes refreshes me by his word and gives me peace and joy in believing, and helps me many times when I am brought low by my iniquities, all the praise be given to free sovereign grace. I believe, dear Sir, that if ever we arrive at heaven it will be only because God will have it so. O that God would give me sincerity and uprightness of heart, and keep me entirely dependent upon Jesus Christ for pardon, grace and eternal glory. But I can't add, at present, I hope to see you and receive some benefit to my soul through your means. I beg your earnest prayers for myself, wife and child. My respects to Mrs. Whitfield, though unknown. I am, Rev. and Dear Sir, your friend and servant,

DAVID JEFFRIES.

I designed to have wrote something of the state of affairs here, but Mrs. Smith can better inform you by word of mouth.

Boston, Sabbath-day, Nov. 10th, 1744.

DEAR MADAM,—Your letter last night has produced more concern than I ever knew in Boston on any occassion. Most fervent prayers are going up in the churches.—One here says that Mr. Whitfield should be put on praying for himself and not think to sneak away. My mind does not give me that he is sick unto death, but that God is further preparing the people and humbling him in order to receive and come in fuller measures and demonstration of the spirit. Surely God will do more by him now. Indeed I don't know how great things to expect, or where to bound my hopes. My present slight indisposition with the particular circumstances of business that now attends me would, if you knew them, put you on advising me not to come at present, and before one day hope to hear Mr. Whitfield is mending; In which case pray entreat *his* care, his very particular care of himself. Dr. Davis writes on the head, would it not be best for him to cease preaching for a time? And soon to see Boston? Mr. Wibird of the 10th says, Mr. Whitfield is something better, I hope he has not mistaken the date.

If I am blinded I indeed am to see the darkest day New-England ever saw—I earnestly pray God to prepare both me and you. But dont let temporals add to your wait, but pray be assured God will, nay has disposed the hearts of his people to you. Could you have heard the prayers in the churches

to-day particularly in relation to you no doubts of that kind could have remained with you. But I can't think it is to be so. Lord Jesus say Amen. Yours in our Dear Lord,

JOHN SMITH.

Was visited also this day by my dear fellow traveller, Mr. Smith, and Dr. Davis a physician, from Boston, who expected to see me dead, dying, and very weak, but to their great surprise found me in the pulpit preaching to poor sinners the unsearchable riches of Jesus Christ. They acquainted me what multitude of prayers had been put up for me, and believed God could not let them go unanswered—Even so Lord Jesus, Amen and Amen!

Whilst we were at dinner together, news was brought that the house was on fire, which through the good providence of God was speedily extinguished—I could not but think that Satan had a hand in this, as well as in my bodily sickness, and the death of so many persons in the confusion there was in Mr. Chickly's meeting-house when I was left at Boston. But the Lord strengthened mine and his people's faith, to believe that this was only a prelude to some remarkable revival of religion in these parts. In the afternoon service, worthy Mr. Moody gave thanks for our remarkable deliverance, and enumerated what great blessings his congregation had enjoyed. I find they were favoured with some glorious gales of the blessed Spirit about three years ago, and other adjacent places catched the flame—Numbers were savingly converted and enjoyed uncommon manifestations of divine love. Some that appeared to be wrought upon have apostatized, and there was a general complaint of a withdrawing of the remarkable outpouring of the Spirit of God—The general language was revive thy work, O Lord, in the midst of the years—May the Lord Jesus say—Amen!

Monday, Nov. 6th.—Preached this morning by nine o'clock at the desire of Mr. Moody—the Lord was with us—Was very ill both before and after dinner; but having engaged myself to Mr. Chandler the minister of Scotland, about four miles from York, I went thither and through the divine assistance was strengthened to preach with sweetness and freedom to a very crowded and attentive auditory, and, blessed be God, found myself rather better than worse after my return to York—Thanks be to God in and through Christ Jesus for this and all his other tender mercies!

Tuesday, Nov. 7th.—Went in a chaise with Mr. Henry Shurburn, an eminent and wealthy merchant to Portsmouth in

Piscataqua, where we designed to land. This Mr. Shurburn is a glorious instance of rich and sovereign grace. He told me he received some of his first impressions under my first sermon at Piscataqua four years ago, but was afterwards effectually wrought upon under God by Mr. Tennant, and other faithful ministers who went about preaching the everlasting gospel. A notable and evident change has been wrought in him. His house is open to all the faithful ambassadors and followers of the blessed Jesus, and he shows that he believes by being careful to maintain good works. In our way we called upon Mr. Moody's son, who has been under great dejection of spirit and power of melancholy for several years. Never did I see any thing more resemble holy Job, when his friends stood at a distance and were afraid to speak to him. I could have set by him and held my tongue a considerable time. He often said, look and learn, look and learn —If such a creature as I am can be used of a step for you to step to heaven by, I shall be glad with many things to the like person. He can tell excellently of many things, but cares by no means to talk of himself. Oh that the days of his mourning may be ended, and his latter end greatly increase as Job's did! Oh that I may remember his repeated advice, *look and learn.* For how know I what may befal me ere I die? About three in the afternoon we reached Piscataqua. The two ministers of the place and many others came to the river's side to give us the meeting. Mr. Shurburn and his wife gladly received us into their house. About 6 I preached to a large and affected auditory; but perceived my disorder of a nervous cholick returning fast upon me as soon as I had done. Lord let thy will be done in, by and upon me, whether thou hast designed me for life or death.

Wednesday, Nov. 8th. Was very bad all night, and exercised the greatest part of this day with external pain, but notwithstanding felt a happiness and joy unspeakable, and was enabled to talk powerfully of heaven and the invisible realities of another world, to those who came to see me. I intended to preach in the morning but was unable. However, there being great crowds come out of the country, and God being pleased, for a while to suspend my pain, I ventured out in the afternoon, and preached with great power to a large congregation 'till the cry of the people, albeit I begged them to restrain themselves, drowned my voice. A more visible alteration I never saw in any people. I could scarce believe I was preaching to the same persons that behaved like stocks

and stones four years ago, and I saw and I felt so much of the divine presence, that I could contentedly have gone to my lodgings and died. Oh that I may be ready at whatsoever hour, my Lord shall come!

Monday, Nov. 19th. Went out for the first after a long and dangerous relapse which threatened my life more than my late visitation at York. My pains were more acute, and my weakness much more sensible. The help of another physician was called in. Nothing was wanting that could be judged necessary. All were officious to attend upon and sit up with me, and above all the dear Redeemer was pleased to give me his presence both to support and comfort. Several times I seemed to be breathing my last, but I really believe the prayers of God's people brought me back. Some spent a whole night in that exercise, and others were instant with God by day. Oh what am I! The Lord humble me, reward my friends and for his dear Son's sake grant that I may come out of this furnace like gold tried seven times in the fire, and that his people may not be disappointed of their hope! Even so Lord Jesus, Amen!

Thursday, Nov. 22d.—Preached in Mr. Fitche's meeting-house this afternoon with a sweet sense of the divine presence. It was a day appointed for a general annual Thanksgiving (a laudable custom!) Oh, New-England, blessed art thou. For thou hast the Lord for thy God.

Saturday, Nov. 24th.—Set out this morning from Portsmouth in a coach sent for that purpose by my Boston friends. Was accompanied by Mr. Shurburn, and Mr. John Rogers minister of Kittery, who though he has been in the ministry these 30 years, told me as we rode in the coach, he was not acquainted with real religion 'till I was last in New-England. The words that struck him were these—"If I was to draw the picture of a natural man, I must go to hell for a picture to draw him by." This I think was at Hampton. At York, in my discourse upon the prodigal, he told me I pulled him all to pieces, and razed his false foundation, and led him to a sin-forgiving God. He thought I aimed all I spoke particularly to him, and said he should have cried out only pride prevented him; but he could not refrain after he came out of the meeting-house. Ever since he has fought the good fight and appeared boldly in defence of the late great and glorious work of God in New-England, and even before his conversion, was so eminent for his good sense and rational powers.

that one said, "If Mr. John Rogers should become a New-light, he should think there was something in it." And yet when he did become one that would not do. Such talk is only like the Jews saying to Jesus come down from the Cross and we will believe. And yet they did not believe though he performed a greater miracle, even died upon the cross and rose again from the grave. Oh how desperately wicked and treacherous above all things is the heart of man! Lord keep me from trusting it for thy dear Son's sake.—Got over Newbury ferry between four and five in the afternoon and perceived near two hundred on the shore to see us land. The coachman being not ready, I went into the public house. Many crowded in after me and I gave them as I stood a word of exhortation. The Lord was with me. Several wept, and the woman of the house was very much affected. Who would but drop a word for God whenever an opportunity offers! Who would but shoot an arrow at a venture! God may direct it between the joints and the harness of a poor sinner's heart. Direct and fasten this there, O Almighty Lord and God!—Reached Ipswich about nine at night, and was to preach on the Lord's day following, but was so fatigued with my journey, and catched such a cold that I could scarce move off the bed all day, and was in great danger of a relapse. Abundance of dear souls came from Newbury and other parts to hear me. But God's thoughts are not as our thoughts. However I was made abundantly to rejoice in the good news Mr. Rogers the minister of the place told me of what had been done in his parish both for his own and other souls. He is brother to Mr. John Rogers that came with me and has had also a new heart given him within these 4 years last past. He had a glorious harvest—One woman he informed me lately died in triumph and left her love to me, as being the first under God that awakened her out of a state of nature. At night the people flocked round my room door full of love and exceedingly desirous to see me, but my illness would not admit of it. However one gracious man desired he might sit up with and watch me. I accepted the offer and was refreshed by his conversation. He told me he believed a hundred were converted by the sermons I preached at Newbury when last at New England,—that his wife lately deceased was one, and himself another. Oh what reason have I to lie low at the feet of Jesus! Not unto me, not unto me, but unto thy name, O Lord, be all the glory. *(To be continued.)*

Intelligence.

EXTRACTS FROM THE FIFTH REPORT OF THE UNITED FOREIGN MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING, HELD IN THE CITY HOTEL, IN NEW-YORK, ON WEDNESDAY, MAY 8, 1822.

Secretary for Foreign Correspondence, Rev. Dr. Milledoler;

Secretary for Domestic Correspondence, Mr. Z. Lewis.

In a short Introduction to this Report, the Managers express their gratitude "to that Providence who has enabled them to carry forward their operations with vigour, and crowned their efforts with his blessing." They then give a detailed statement of their proceedings during the past year, the substance of which we shall now present to our readers.

UNION MISSION.

In the last report, the history of this mission was brought down to the 31st of January of the last year, the day on which the family arrived at Fort Smith. The narrative will now be continued.

After a short interview with Major Bradford, Commandant of the Garrison, and with Governor Miller, who had just returned from the Osage country, the Missionaries again embarked, and proceeded on their voyage. They entered the mouth of Grand River on the 10th of February; and, on Sabbath morning, the 18th of that month,—having occupied nearly a year in their journey,—having endured severe and unexpected hardships, encountered painful and wasting disease, and buried two of their companions in the wilderness,—they arrived in health at their destined station. The storm had subsided; and their shattered bark was, at length, moored in safety in the desired haven.

The station occupied by this family is about twenty-five miles from the principal Osage village. It is situated on the west bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi. The buildings are erected on a moderate eminence, about one mile from the River, and equally distant from a valuable saline, at which a considerable quantity of salt is annually manufactured for the supply of the settlements below. The situation is pleasant, the soil rich, the face of the surrounding country diversified, and the air and climate generally more salubrious than in most places under the same latitude. The tract of land ceded to the Mission by the Indian Chiefs is bounded by Grand River on the north and east, and by the adjacent hills on the west and south; embracing a prairie of about four square miles in extent. As its name denotes, it is unencumbered with trees or shrubs, and is at once fit for the scythe or the plough. So far as fuel is concerned, the deficiency of timber is already supplied by the discovery of mineral coal.

On the 20th of February, two days after the arrival of the Mission, they were visited by *Tally,* the second Osage Chief, and several of the counsellors and warriors of the tribe. The Chief expressed the warmest satisfaction at the arrival of the family. Among other things, he observed, "When Mr. Chapman first came to this country, he said he would come again and bring good white men and women to teach us. Now we see your faces; and feel glad. We know you are true men." After a friendly interview, it was mutually agreed, that the Missionaries should visit the principal village in the course of a few days, for the purpose of attending a Council of the Chiefs, and of being formally introduced to the tribe.

On the 5th of March, the Super-

intendent, Assistant, Physician, and one of the other brethren, proceeded, according to agreement, to the Indian village. On their approach, they were met by *Clamore*, the principal Chief, who bade them welcome, and conducted them to his own residence. On their way through the village they were surrounded by hundreds of the natives, all apparently gratified by their arrival; and, during the whole of their visit, they were entertained with a spirit of hospitality and kindness, which would have done honour to a civilized community. On the ensuing morning, a general council was convened. The Missionaries were introduced, and their papers, furnished by the Society and the Government, were interpreted and explained. The principal Chief expressed on the occasion, the highest satisfaction; and, in an animated and eloquent strain, recommended the Mission, and its object, to the attention and the confidence of his people. He concluded with the assurance, that, should war not prevent, he would send his own children to the Missionary school, as soon as it should be opened for their reception.

The Osages of the Arkansaw occupy several villages. The principal village contains about three hundred lodges or huts, and about three thousand souls. The lodges are generally from fifty to a hundred feet in length; and irregularly arranged, they cover a surface of about half a mile square. They are constructed of posts, mattings, bark, and skins. They have neither floors nor chimneys. The fire is built on the ground, in the centre of the lodge, and the family, and the guests, sit around in a circle, upon skins or mats. The men are generally of a lofty stature, a fine form, and a frank and open countenance. In council they are dignified, and, in their speeches, eloquent. The women, although strong and active, are not proportionably tall. As in all uncivilized and pagan countries, the women are doomed to perform the drudgery of the nation, while the men resort to the chase or the battle, or consume their time in vain and unprofitable amusements. Their children are numerous, and remarkably submissive to parental authority. As a people, they are punctual, and apparently fervent in their morning and evening devotions; but, like the ancient Athenians, they address their worship "*to the unknown God.*" They live in the practice of polygamy, and of many other vices; and, like many a whiter and better informed pagan, they deem it a virtue of the purest order, and an honour of the highest grade, to plunder, torture, and destroy their enemies. Such is a brief account of the village, and of the character of the people, to whom you are conveying the arts of civilized life, and the glad tidings of the gospel. Let it be your unceasing prayer to God, that the Sun of Righteousness may soon rise upon them in his glory, and dispel the midnight darkness with which they are surrounded.

On their arrival at the station, the family found the cabins, which had been erected, still unfinished. For their temporary residence, they took possession of a small inconvenient hut upon the bank of the river.—They sold one their boats, dismissed both of their boatmen, and proceeded at once to complete their buildings. Notwithstanding the unfavourable state of the weather, the work was accomplished, and the family removed, before the 10th of March. "Never," says the journal of that date, "never, since we left our dwellings in the East, have we felt more pleasure, than on finding a place in this remote wilderness, which we may call our home, and where we may live and labour for the salvation of the heathen." The erection of a blacksmith's shop next commanded their attention. Preparations were then made for enclosing a large garden and an extensive corn field; and both were ploughed and planted in the month of May. In the same month they erected a store-house, twenty-four feet by twenty. In July they erected a lodging-house for

their hired men, and cut and stacked upon their prairie about twenty tons of hay. In August, they built a large coal-house, a school-house eighteen feet by twenty, and a kitchen and dining-hall twenty-four feet square. In September, they erected a joiner's shop 24 feet by 18, and a smaller building for the storing of harness, yokes, and other agricultural utensils. In October, they built two large corn cribs, and gathered about four hundred bushels of corn from their own field, and about the same quantity, which they had purchased in a field fifteen miles distant. In November, they dug a large cellar, and laid a foundation for their permanent dwelling-house; and began their preparation for a grist-mill and a saw-mill, which, for want of water, are to be propelled by animal power on an inclined wheel.

On the 30th of October, the Superintendent and Assistant transmitted the first annual Report of their improvements to the Secretary of War. By this report, an abstract of which has been communicated to the Board, it appears that the estimated value of the Missionary property at this station, including buildings, live stock, produce of the farm, agricultural and mechanic tools, medicines, books, and furniture, amounted to more than seventeen thousand dollars. In addition to this amount, supplies to the value of three thousand dollars, shipped at this port, are now ascending the Arkansaw, or have recently arrived at the station.

One of the first objects of the Missionaries, after their arrival, was, to procure an interpreter, that they might begin at once to communicate instruction to the Indian Tribe. Having failed in several attempts to accomplish this object, they determined that the Assistant, and one of the other brethren should follow the Indians to their summer hunting ground, and commence the study of the Osage language. These brethren accordingly took leave of the family, and proceeded about one hundred miles into the wilderness; but finding no trace of the Indian encampment, having nearly exhausted their provisions, and being considerably indisposed, they reluctantly abandoned the pursuit, and returned to the station. In the month of August, it was ascertained, that the Great Osage Mission had arrived at Harmony, and that a skilful interpreter had been found at the United States' Factory, in the immediate vicinity of that station. It was thought expedient that the two brethren already mentioned, should repair thither, and pursue their study in company with the Assistant of the other Mission.—Under the date of the 28th of December, Mr. Chapman states, that they had finished a Dictionary, and the most important parts of a Grammar, and were then attending to the construction of sentences in the Osage language. This part of their preparatory labours is deemed, by the Board, of paramount importance. By acquiring a knowledge of the Osage, they will at once be relieved from the expense, the blunders, and perhaps, in some instances, the deceptions of a hired interpreter; and, in every view of the subject, will be better qualified to counsel, instruct, and benefit the tribe.

Another object of early attention and solicitude to the Family, was the opening of a school for the instruction of the Indian youth. As soon, therefore, as their school-house was finished, information of the fact was conveyed to the chiefs, and they were invited to send their children without delay. Four children were brought to the school on the 27th of August, accompanied with the message that others would soon follow, if war should not prevent. At the date of our latest advices, three of the children were still at the school, conducting themselves well, and making good improvement. The oldest of the four had been seduced away by a woman of the village, and was unwilling to return. Both the woman and the child were severely reprimanded by the Chiefs: and renewed assurances were given, that as soon as peace should be restored, as many

children should be committed to the care of the missionaries as they would be able to accommodate and instruct.

The misunderstanding between the Osages and Cherokees was briefly mentioned in our last Report. A hope was then indulged, that an amicable adjustment might be made, and hostilities avoided. The hope, however, proved delusive. Provocations were continued on both sides, until war was declared by the Cherokees. Exasperated at this unexpected measure, the Osages determined to carry the war into the enemy's country, and about four hundred of the youthful warriors, notwithstanding the remonstrances of the principal Chief and his oldest Counsellors, proceeded to the conflict. They cut off a small party of the Cherokees, took a number of horses and cattle, and returned to their village. Clamore, the principal Chief, immediately sent a message to the Cherokees, expressing his regret at the incursion of his people, and his strong desire for peace; alleging his unwillingness to injure the white inhabitants who reside between the contending Tribes; and declaring, that should they reject his pacific overture, and insist on continuing the war, he would send an army of fifteen hundred warriors, who should carry it on with energy. He added, that he would restrain his young men from fighting for three months, to give time to the Cherokees to consider the subject, and to send agents duly authorised to negotiate a permanent peace. Having despatch'd this message, Clamore and his people left their village, and proceeded to their hunting grounds. On the 24th of June, a small party of the Cherokees passed on to the residence of a Mr. Revoir, a half breed, living on a farm about fifteen miles beyond the Union station. They murdered the unoffending farmer, drove his family into the wilderness, destroyed much of his property, and carried off his horses and cattle.—About the middle of September, the Osages, having returned to their village, were visited by Major Bradford, of Fort Smith, for the purpose, if possible, of putting a stop to the war. After much conversation, he proposed that the two parties should submit their controversy to the decision of two or three disinterested and judicious men. To this proposition Clamore and his people readily assented. Major Bradford then returned to the Garrison, under the expectation, that the proposed measure would be embraced also by the Cherokees. Under the same impression, the Osages proceeded on another hunting expedition to the West. The Cherokees, however, rejected the proposal; and about four hundred of their warriors, knowing that the Osages were thus thrown from their guard, determined to pursue them, and, if possible, to cut off some detatched party by surprise. They arrived near the Osage encampment about the first of November; and, finding that the chiefs and warriors were absent, they attacked the old men, women and children; slaughtered and captured about one hundred; and carried away many of their horses, most of their cooking utensils, and the whole of their provisions and peltry.

At our latest dates, the spirit of hostility continued, but no additional aggression had been committed on either side. When the war will close, or what will be its ultimate effect upon our mission, is known only to that God, *who causeth the wrath of man to praise Him, and who restraineth the remainder of wrath* at his pleasure.

It is believed that the Governor of the Territory, and the Commandant of the Garrison, had made every effort within their reach to prevent the disasters which have occurred. They were not clothed with authority to interpose the arm of military power; nor had the Executive of our Government the right to communicate that authority. A bill to empower the President to resort to military force, for the purpose of suppressing Indian wars within the limits of the United States, was introduced into Congress during its late session; but the friend of missions, and the advocate of Indian civilization, have to

lament, that a measure so interesting to both was finally rejected. Until such a law shall have been enacted, or the Indians shall have universally embraced the spirit of the Gospel, no calculations can be made of a permanent peace among the contiguous and conflicting Tribes in our country.

Amidst other discouragements, our missionaries have again been called to struggle with disease. From the close of July to the beginning of December, there was not a week in which there were not some of the family, or of the hired men, stretched upon a bed of sickness. For a considerable part of the time, the physician was unable to prescribe, either for himself, or for others; and in two of his repeated relapses, he lay, for many days, apparently on the verge of the grave. No death, we are happy to add, occurred at this station; and in a letter of the 26th of December, it is stated, that the health of the family was "almost entirely confirmed." There is in this mission, however, one source of affliction, which has called forth the deepest sympathy of the Board. During the severe sickness at Little Rock, in the summer and autumn of 1820, one of the missionary sisters was visited with repeated attacks of fever, attended with delirium. The removal of her fever, and the recovery of her general health, were, unhappily, unaccompanied by the restoration of her intellectual powers. She had sunk into a state of mental imbecility; and, instead of rendering aid to the sisters of the family, she became the object of their unceasing solicitude and care.

In consequence of this unhappy event, together with the enfeebled health of 1 or 2 of the other sisters, and the reduction of their number by death in the preceding year, the family, during the last summer, suffered severely for want of female assistance. To supply the deficiency, some of the hired men were transferred from the farm to the kitchen. Under these circumstances, the accession made to the female department in September, by the marriage of Mr. Fuller to Miss Howell, of the Great Osage Mission, was peculiarly gratifying to the family at Union.—They are, however, still in want of both male and female aid; and, at the urgent request of the mission, a reinforcement will be sent forward as soon as persons suitably qualified can be obtained.

Two marriages took place at this station in the course of the last year. Mr. Redfield and Miss Beach were united on the 10th of March, and Mr. Woodruff and Miss Foster on the 11th of November.

While the members of the Union Mission were convening in this city, the subject of forming our Missionary Churches was brought distinctly before the Board. After mature consideration, it was unanimously decided that the missions which should be sent forth under the patronage of this Society, should be instructed to select their own form of Church Government after their arrival at their respective stations. This subject, therefore, occupied the early attention of our missionaries. Having agreed upon the general principles, and appointed a committee to draw up a covenant, they set apart a day for fasting and prayer. On that day, the covenant was ratified; and on the ensuing Sabbath, the sacrament of the Lord's Supper was administered for the first time to the infant Missionary Church.

Notwithstanding the enfeebled state of the family during the summer, they instituted a Sabbath school for their hired men. Some of these men had never been taught to read; and all, there is reason to hope, were benefited by the instruction they received.

In closing our annual account of this mission, we have the pleasure to express our entire approbation of the perseverance and fidelity with which its concerns have been managed. From the arrival of the family, to the close of the season, the various and progressive improvements were carried forward, amidst hindrances and discouragements, which would have unnerved any other spirits than those exclusively devoted to the mission-

ary cause. Neither the severe and protracted sickness of the family, nor "the confused noise of the battle of the warrior," appears to have arrested their zeal, or impeded their progress. Under all their trials and adversities, they have put their trust in their covenant God, and have, thus far, been sustained by his Omnipotent Arm.

THE GREAT OSAGE MISSION.

The manner in which this field for missionary exertion was providentially opened to the Board; the favourable circumstances under which a numerous and interesting family were collected and sent forward to occupy the field; their pleasant and prosperous journey to Pittsburgh; their arrangements in that city; and their embarkation in keel-boats on the 10th of April; were mentioned in our last Report. On their passage down the Ohio, they touched at almost every village, and were every where received with kindness and affection. At each village, they took on board provisions and other necessary articles, which had been generously contributed and stored for their use.

On the 3d of May, while gliding down the rapid current, John W. Patterson, one of their boatmen, who had endeared himself to the family by his unaffected piety, obliging disposition, and faithful services, fell from the boat, and sunk to rise no more. On the same day, Mrs. Newton and her infant of the age of four days, were seized with symptoms which excited apprehension and alarm. At 3 o'clock, on the succeeding morning, the infant was released from its struggles; and the mother, having survived about twenty four hours—cheerfully resigned to her situation, strong in faith, and rejoicing in the hope of a glorious immortality, surrendered her spirit into the hands of her Redeemer. The former was entombed at Mount Vernon, and the latter at Shawneetown, in the state of Indiana. To the Family, thus called within two days to weep over the unexpected departure of three of their number, the trial was not more sudden than severe. It was mingled, however, with the richest consolation. They were called to mourn, but not as those who mourn without hope. Their companions had been taken from their presence, but they had been transferred from the missionary service on earth, to the missionary's reward in Heaven. It was the hand of their Covenant God, which had directed the afflictive blow, but it was their privilege, as well as their duty, *to hear the rod and Him who had appointed it.*

Having committed the remains of their deceased sister to the earth, and devoted a day to humiliation, fasting, and prayer, the family left Shawneetown on the 7th of May. They entered the Mississippi on the 9th of the same month, and arrived at St. Louis on the 5th of June. From this place, the children and females, some of whom were seriously indisposed, were conveyed in wagons to St. Charles on the Missouri —a distance of twenty miles by land, and of fifty by water. Here they enjoyed a few days of rest, while waiting for the boats. They were kindly entertained, both at St. Louis, and at St. Charles, and were favoured with donations in money, clothing, and provisions. The attention paid to them by his excellency governor Mc Nair, and many other citizens, is mentioned in the journal of the mission with expressions of affection and gratitude.

The boats having arrived, the family again embarked on the 13th of June. They entered the Osage river on the 30th of the same month, and reached the foot of the Great Rapids about the middle of July. On the evening of their arrival here, they found the water too low to permit them to proceed. During the night, however, they were favoured with a heavy rain, which raised the river, and enabled them, on the ensuing morning to ascend the Rapids without difficulty; and on the 2d of August, they arrived at an Osage encampment, in the vicinity of their destined station.

Their safe arrival, and the friendly manner in which they were received by the natives of the forest, were calculated to excite emotions of no ordinary kind. They had performed their long and arduous journey in less than five months; they had ascended the rapid and dangerous currents of the Mississippi, of the Missouri, and of the Osage, without severe indisposition or fatal accident: they had witnessed the special interposition of Providence, in rescuing ing their lives in the hour of hazard, and in furnishing a sudden rise of the river at the very moment required to preserve them from an expensive and painful detention; they had been enabled to surmount every difficulty, and were about to enter the field of their future labours; and with feelings elevated with joy and with gratitude, they consecrated the first evening of their arrival to the worship of God—returning their devout acknowledgments for the mercies they had received, and imploring a continued blessing upon their missionary enterprise.

On their first interview with the Indian families, they were informed, that most of the Chiefs and Warriors of the tribe had gone on a hunting expedition to the west. On the following morning, one of the Indians was employed to go in pursuit of them, and to invite them to a Council. In the mean time, the brethren explored the country in various directions, and selected a site for their establishment. As they understood that the site they had chosen was the one which had previously been designated for their use, by the Chiefs of the nation, they deemed it proper to commence their operations, without waiting for the expected Council, or for the return of their messenger. They accordingly proceeded to the ground on the morning of the 8th of August, and began their preparations for the erection of a ware-house. On Saturday evening, the 11th of August, about seventy of the Chiefs and Warriors arrived, and encamped on the bank of the river, within a few feet of the mission boats. They were present at the morning and evening worship on the Sabbath; and, although they understood not the language uttered by the preacher, yet their conduct during the whole of the services, was decorous and respectful. On Monday morning, the brethren and the Indians repaired to the station, about six or eight miles from the boats. After an appropriate prayer, by one of the missionaries, the papers from the Board of Managers and the Secretary of War were read and interpreted. The Chiefs were entirely satisfied with the documents. They approved the selection of ground which had been made for the establishment; pointed out the boundaries of a tract, embracing, as was supposed, about fifteen thousand acres; presented this tract for the exclusive use of the mission; and pledged themselves to execute a deed for the whole, as soon as it should be surveyed.

The Station thus located, is situated on the north bank of the *Marias de Cein*, a branch of the Osage river, about six miles above its mouth, one mile from the United States' Factory which was built during the last summer, and fifteen or twenty miles from the largest of the great Osage Villages. The permanent buildings will be erected on an eminence in view of the river, but sufficiently remote to furnish a spacious green in front. In the rear, there is an extensive and rich prairie, equally adapted for meadow or ploughland. There are also, on the premises, and within a convenient distance, a good mill seat, a spring of excellent water, and a sufficient supply of mineral coal, clay, limestone, and timber. The cheapness and convenience with which provisions of almost every kind can be procured from the banks of the Missouri, is an advantage, not more important than unexpected to the mission. Indeed, all the accounts we have received, concur in representing the Station as peculiarly pleasant, and as combining incomparably greater facilities for such an establishment, than could have been reasonably anticipated by the Board.

Having satisfactorily finished their

contract with the Indian Chiefs, the brethren proceeded to their various duties. Two were despatched to the settlements on the Missouri, for the purchase of stock. Others were occupied in preparing to erect their buildings; in cutting and stacking hay; and in unloading the boats, and conveying their goods to the Station. On the 21st of August, several of the family were seized with the ague and fever. On the 25th most of the goods, and the last of the family, were removed from the boats. The whole of the family were now lodged in tents; but their food was cooked, and their breakfast and dining table set in the open air. On the 5th of September, several more of the Brothers and Sisters, and most of their hired men were taken down with the disease of the season; and from that day to the beginning of December, every tent was a hospital. As some recovered their strength, others were taken down; and, for weeks, not more than two or three of sixteen hired men, nor a greater proportion of the family, were able, at any one time, to administer to the comfort of the sick. At one period, twelve of the sisters and eight of the brethren were confined to their tents. For several weeks all improvements were relinquished, and from the 20th of September to the 10th of October, none were able to continue the daily Journal of the Mission. Not an individual of the company escaped the disease. Many were reduced to a state of great weakness and severe suffering, and two adults and four children were cut down and consigned to the tomb—Mrs. Montgomery and her infant, and the infant of Mrs. Seeley, in October—and Mr. Seeley, an infant of Mrs. Belcher, and the youngest son of the Superintendent, in the succeeding month.

Neither the general sickness of the family, nor the number of deaths which occurred, is to be considered as an indication of the general unhealthfulness of the climate. Soon after their arrival, and before a single building was finished, they were visited for a season with heavy and almost incessant rains. Their tents were insufficient to prevent them from being continually wet, and frequently drenched. Under such circumstances, it is to be ascribed to the kind interposition of Providence, that so many have been preserved to carry on the operations of the mission.

In the month of October, the prospects of the family were dark and gloomy beyond description. Half of the Autumn had passed away; disease was raging; the destroying angel had already commenced his conquests; and not a solitary hut was erected to protect the survivors from the frosts and tempests of the approaching winter. Such was the portentous cloud which hung around our mission, when three strangers, directed by an unseen hand, arrived at the station, on their way from the Arkansaw to St. Louis. On finding the family in so afflicted a state, they volunteered their services for a week in attending to the sick, and in preparing the materials for building. On the 19th of October, three days after the departure of the benevolent travellers, a number of workmen arrived from the settlements below. The first cabin was rendered tenantable on the 24th of that month, and the whole, ten in number, each sixteen feet square, built of hewn logs, well floored, and with a good chimney, were finished and occupied before the close of November. Having been thus comfortably housed, and having received from Franklin, on the Missouri, a supply of suitable medicine, the sick soon began to recover their health; and, in the course of December, the whole family, through the blessing of God, were enabled again to engage in their respective duties. They had indeed been cast down, but not destroyed. They were again called to sing of mercy, as well as of judgment; and the 25th of December was set apart as a day of special thanksgiving and prayer.

With the returning health and cheerfulness of the family, their various improvements were pushed forward with activity and diligence. A

spacious kitchen and dining-hall, 28 feet by 24, were finished on the 22d, and a large blacksmith's shop on the 29th of December. Four other buildings—a smoke-house, a slaughter-house, a boiling-house, and an Indian-house—were commenced, and an extensive garden was ploughed, in January. In February, a well was dug about thirty-five feet in depth, and preparations were made for fencing a corn-field of forty acres.

On the 18th of February, the date of our latest intelligence, the stock of the mission consisted of three horses, two yoke of oxen, six cows, four or five young cattle, and upwards of fifty swine. At that date, the Rev. Mr. Pixley and Mr. Newton had gone to the settlements on the Missouri, for the purpose of purchasing additional stock.

Early in the month of January, a school was opened for Indian children of both sexes, under the tuition of the Rev. Mr. Montgomery and Miss Compstock. They commenced with two; and, in the course of a few days, fifteen others were formally surrendered to their government and instruction. Of this number, eleven, at our latest dates, remained in the school. Six had been taken home by their mothers, who, yielding to that parental fondness for which the Osage Tribe is distinguished, could not, at once, endure the separation. The children, who continued in school, were sprightly, obedient, and easily managed. They had made surprising proficiency in speaking English, and in understanding it when spoken. They had learned the Alphabet with facility, and were spelling in words of three or four letters. They were fond of the school, and exceedingly attached to the family. Those who were taken away by their parents, left the station with reluctance; and it was expected that several, if not all, would soon be permitted to return.

One of the youth is eighteen or twenty years of age. He has a wife and a mother, who have exerted their influence to withdraw him from the school. In opposition, however, to their urgent entreaties, he has determined to continue his studies until he shall have acquired a respectable English education, and a competent knowledge of the Medical profession.

Two of the children were brought to the school by *Sans Nerf*, and one by *Moneypushee*, two of the Chiefs who were at Washington in the summer of 1820, and who signed the Covenant under which the establishment at Harmony has been formed. The two brought by Sans Nerf are the children of his daughter. The one is about thirteen, and the other about seven years of age. The elder of these lads is the legitimate heir to the throne of the Osage nation. His father is dead, and, during his minority, the office of principal Chief is held by his uncle. These lads are grandchildren, in the male line, of White Hair, the venerable Osage Chief, who, with ten or twelve of his Counsellors and Warriors, visited this city eighteen or twenty years ago, and who, while here, received from the New-York Missionary Society the present of a Bible. This aged Chief has long since descended to the tomb of his fathers. The Bible, to him, was probably a sealed book. Still, he preserved it, while he lived, as a highly valued treasure; and when he died, his Bible and his tomahawk accompanied his body into the grave.

Soon after these children were left at the Mission-house, the mother, in company with her second husband, made them a visit, and requested permission to take the youngest home, alleging that he was yet too young to learn, and promising to return him when his age would admit. She was heedless of the opinion and advice of the family; and the boy was accordingly stript of his comfortable suit, wrapped in a tattered blanket, and taken from the school. The older brother remained a few days, when he left the family without permission, and returned to his mother. Sans Nerf, the grandfather, was much displeased with the conduct of the boy, and immediately disrobed him of his school clothes, and sent them

back to the Station. Both of the children were apparently contented and happy, until they were visited by their mother, and, it is probable, that, through the influence of the grandfather, one or both will soon return to the school.

White Hair, the present reigning Chief, and Sans Nerf, have both frequently visited the school, and expressed much satisfaction at seeing so many of the children of the Tribe already there. They state, that their people have determined to abandon their old, and to form new Villages, and are much divided as to the ground they shall occupy. When that point shall have been settled, as many children, they have no doubt, will be offered for the school, as the mission can accommodate. They have also manifested a strong desire, that their people may learn to make wagons and ploughs, cultivate the soil, raise cattle, and live like the white men.

The success which has thus early attended the efforts of the missionaries to gather an Indian School, and the extent to which they have already acquired the confidence and friendship of the principal men of the Tribe, exceed their most sanguine anticipations. These circumstances, for which they feel themselves indebted to a superintending Providence, appear to have heightened their missionary ardour, and to have afforded a satisfactory reward for the privations and sufferings which they have been called to endure.

Since the School commenced, it has been thought expedient that Mr. Montgomery should retire from the office of Teacher, and unite with Mr. Pixley, in acquiring a knowledge of the Osage language. This measure was adopted in the hope that he might be the more useful to the adult Indians by preaching and conversing in their own tongue. Mr. Jones was appointed to supply the vacancy of the School, and entered upon his labours on the 30th of January.

In consequence of the lamented death of Mr. Seeley, Mrs. Newton, and Mrs. Montgomery, and the removal of Miss Howell, now Mrs. Fuller, to Union, the missionaries urgently request, that others, equally qualified for usefulness, may be sent to their assistance. They are particularly in want of females and Mechanics.

TUSCARORA MISSION.

It was mentioned in the last Report, that the managers had at this station a regularly organized Church, comprising *seventeen Indian members;* all of whom, with the exception of one female, were walking circumspectly, and adorning their Christian profession. We have now the happiness to record the goodness of God, as signally manifested, during the past year, to our Missionary and his little flock. In the months of April, May, and June, of the last year, a more than ordinary solicitude, in relation to their spiritual concerns, was evinced by many of the people, and especially of the youth. Their meetings for religious improvement became more frequent, and better attended; and at all their public exercises, whether stated or special, an unusual solemnity pervaded the assembly. Several of the youth were brought under a deep conviction of their sinful state, and of the necessity of a personal interest in the Redeemer. Of the number, two young women, having given satisfactory evidence of a work of Grace in their hearts, were baptized, and admitted to the communion of the Church on the 10th of June.—Three young men and one woman, sensible of their sinfulness, and anxious to obtain an interest in Christ, were also placed, at their own request, under the special care of the Church, that they might receive regular instruction, and be encouraged to persevere.

In the course of the summer, the general attention to religious subjects appeared in some measure to subside. In the month of November it was unexpectedly renewed. Four of the most thoughtless and dissolute young men in the Tribe were

suddenly arrested in their wayward course, and brought under deep and pungent conviction. The effect upon the Church and Congregation was instant and powerful. Prayer meetings and conferences were again thronged, and an aspect of thoughtfulness and solemnity was impressed upon almost every countenance in the village. Early in January, another youth, a companion of the former, yielded to the power of Divine Grace, and became an anxious inquirer after the truth. On the first Sabbath of February, four of these youth were admitted to the sealing ordinances of the Church. The fifth had been summoned to the eternal world; but he had left behind him satisfactory evidence of having been prepared for his great and last change.

On the same Sabbath, the suspended member, who had given strong and satisfactory manifestations of her penitence, was restored to the immunities of the Church.

While the managers were rejoicing in the blessings which had been bestowed upon their Indian Church, they received the unwelcome tidings that one of its aged members, the pious and venerable WILLIAM HENRY had been removed by death.

A letter, of the 6th of April, announces four additional deaths in the tribe, and a number of cases of dangerous sickness.

The appointment of MISS ELIZABETH L. BROWN, as an additional Teacher for the Tuscarora Station, was mentioned in the last Report.—Miss Brown arrived at the mission-house, and entered upon the duties of her office in the month of June. In addition to her daily School for children, she has occupied a part of two days in the week, in teaching the women in sewing, knitting, spinning, and other branches of household economy. A number have attended, and have already received benefit from her instruction.

In the course of the last year, Mr. Crane removed from the missionary farm to the centre of the Indian Village, where he had erected a comfortable frame building for the accommodation of his family, and of the School. The ground which he now occupies, comprising about four acres, was presented by the Tribe; and the expense of the house, exclusive of the labour which he bestowed upon it himself, was defrayed by the liberality of his personal friends, and of other friends of the mission, without drawing upon the funds of the Society. More than one hundred dollars were raised by a benevolent female, whose name and residence are not disclosed to the Board, and upwards of eighty dollars, by the Rev. J. Patterson, of Philadelphia. Mr. Crane's removal to the Village was an object which he had long been solicitous to accomplish, and which the Managers were induced to authorize, under the impression, that his residence there would greatly facilitate his labours, and promote his usefulness among the people of his charge. The correctness of this view of the subject, the result has already evinced.

Early in the last spring, preparations were made by the people of Tuscarora, for the erection of a new Church. In the course of the season, the building was raised, covered, glazed, and floored; and the plastering and permanent seats will probably be added, and the Church finished, in the ensuing summer. It affords much satisfaction to the Board, that this people, in addition to the moral and religious improvement already mentioned, are progressively acquiring the good order, industry, and thriftiness of civilized life. Should they continue to be united among themselves, and pay a suitable regard to the counsel of their present faithful pastor, there is no reason to doubt, that they will soon become, under the ordinary blessings of Providence, as prosperous and happy a Congregation, as can be found in any Village of white people; and furnish a noble example of the effect which civilization and christianity are calculated to produce upon the conduct, character, and destiny, of the red men of our country.

AUXILIARY SOCIETIES.

Sixty-eight auxiliary Societies were duly recognized in our last Report. To that number we have now the pleasure to add seventy-seven, making the total number one hundred and forty-five.

It was mentioned in the last Report, that the Rev. Burr Baldwin, who had been employed as an Agent of the Board to receive donations and organize auxiliary Societies, was instructed to proceed through Pennsylvania to Pittsburgh, and thence down the Ohio river, as far as time would permit, and any prospect of success should invite: He commenced this tour on the 30th of April, and returned on the 8th of July, having formed 38 Auxiliaries, and received collections and donations to the amount of 211 dollars. The Managers were gratified with the faithful services of Mr. Baldwin, and had only to regret that his immediate settlement in the ministry, deprived them of the continued labours of so important and successful an Agent.

In the month of January, a commission to receive donations and form Auxiliary Societies, was forwarded to the Rev. John Knox, of this city, who had been providentially called to visit his friends in Pennsylvania. On his return, Mr. Knox reported, that he had assisted in the formation of a large and respectable Auxiliary in Baltimore, and another in Philadelphia; that he had taken measures which he hoped would result in the establishment of Auxiliaries in Gettysburgh, Pennsylvania; and in Wilmington, Delaware; and had received collections and donations to the amount of seven hundred and forty-five dollars. His Report closes with the following remarks:—"The undersigned would express his belief, that, if Agents of discretion and industry are sent throughout the Churches pledged for the support of this Institution, abundant sources of revenue may be created, and the Society need not be trammelled in its operations for the want of funds. He would also inform the Board of the obligations under which they lie to several of the Clergy of Baltimore and Philadelphia, for the important services rendered to the Society, by their cheerful and efficient co-operation."

A similar commission was given in February, to the Rev. Stephen N. Rowan of this city, who was about to visit the city of Washington on private business. Mr. Rowan was instrumental in forming an Auxiliary in that city; and in the course of his journey he received for the Society about two hundred and fifty dollars.

With the view of facilitating their operations, the managers have appointed a new Standing Committee, denominated the *Auxiliary Society Committee*. It was made the special duty of this Committee "to devise and recommend, and, under the sanction of the Board, to adopt and execute, from time to time, such measures as might be calculated to increase the number of Auxiliaries, and to give vigour and efficiency to those already formed."

In the month of December, a Circular Letter was addressed by this Committee to all our Auxiliaries, presenting a concise view of our Missionary Establishments, and urging them to a vigorous co-operation in the cause of evangelizing the Pagans on our Western borders. Communications in reply, accompanied with remittances, have been received from many of the Auxiliaries; and we have no doubt that much benefit, so far as relates to an increase of zeal and of effort in the Missionary cause, will result to them and to the Parent Society, by this friendly interchange of intelligence and of sentiment.

The Committee have also recommended the appointment of an Agent, "to be employed permanently in forming new Auxiliaries, invigorating the efforts of those already formed, receiving donations, taking up collections, and exciting a general sentiment in favour of the missionary cause." The recommendation was at once approved by the Board; but no person, suitably qualified for their enterprise, and willing to undertake it, was found, until the present week,

On Monday last, Mr. PETER KANOUSE, a Licentiate of the Presbytery of New-Jersey, who has been educated especially for the missionary service, was appointed to the Agency; and it is expected, that he will commence his labours early in the ensuing month.

BOARDS OF AGENCY.

At the suggestion of some of our Brethren in the Western States, and on the recommendation of our Agent who visited that country during the last summer, the managers have appointed Boards of Agency at Pittsburgh, Cincinnati, and Louisville—the first embracing in its limits of operation, the Synod of Pittsburgh; the second, the Synod of Ohio; and the third, the Synod of Kentucky. It is expected that each Board of Agency will take a general superintendence of the Auxiliary Societies within its district; form new Auxiliaries; appoint places of deposit for those which present their contributions in provisions, clothing, or other useful articles; transmit to the Board a list of the articles contributed by each; provide accommodations for our mission families while in the town where the Agency is established; solicit contributions in money and in goods; assist in making purchases on the best terms, and thus facilitate the business and hasten the departure of the missionaries; transmit occasionally any information or advice that may be of use in directing the operations of the Parent Society; and execute any orders for the transportation of supplies to our missionary stations.

The managers have respectfully drawn the attention of the Board of Agency at Pittsburgh, to the expediency of forming Auxiliary Societies in the towns bordering on Lake Erie, on the plan of bestowing their contributions in various kinds of provisions and clothing necessary for our two missions on the margin of that Lake. They have also suggested, that the articles thus annually contributed be sent by water to the care of our Agent at Buffalo. They indulge the hope that their stations at Tuscarora, Seneca, and Cataraugus, may soon be wholly supplied by the contributions of Auxiliary Societies in the adjacent towns of Pennsylvania and New-York.

These Boards of Agency have been recently appointed. The system is, therefore, still to be viewed in the light of an experiment. Should it answer the expectation of your managers, similar Boards will probably be established in other parts of our country.

COMMISSIONERS FOR EXPLORING THE INDIAN COUNTRY.

The Society will recollect, that the Rev. JONATHAN LESSLIE, of the Ohio mission Church, and the Rev. SALMON GIDDINGS, of St. Louis, were appointed Commissioners, with instructions to explore the Indian country on both sides of the Missouri, as far as Council Bluffs. It was expected that the Commissioners would visit several Indian Tribes; ascertain their local position, population, habits, and character; form a covenant at least with one for the location of the Ohio Family; and collect and embody in their Report, information which would facilitate and extend the future operations of the Board. The Commissioners accepted their appointment, and agreed to commence their enterprise about the middle of September. Mr. Lesslie arrived at St. Louis on the 14th of that month. He was, however, much indisposed on his arrival, and was soon attacked with a fever, which confined him to his room for several weeks.

On the 7th of October, and before Mr. Lesslie had sufficiently recovered to proceed on his journey, Major O'Fallon, an Agent of Government, arrived at St. Louis, on his way to Washington, with a deputation of Chiefs and Warriors from several of the Tribes residing in the vicinity of Council Bluffs. On the 10th, our Commissioners had an interview with the Agent and his Companions, in which they stated the object of their appointment, and made inquiries on the various topics suggested in their

letter of instructions. They were informed by Major O'Fallon, that, after conducting the Indians to the seat of Government, he should probably accompany them, with the consent of the President, to the city of New-York; and that an opportunity to confer with them on the subject of receiving missionaries, should then be given to the Board of managers, or to any committee they might appoint.

The commission given to these gentlemen last year was renewed early in March. Although no advices have since reached us, yet there is reason to hope that they are now on their tour through the Indian country. It is expected that they will visit all the tribes mentioned in their letters of the 12th of October and the 3d of November; and the Board indulge the hope that a way will thus be prepared for the immediate extension of their operations in the west.

ARRIVAL OF THE INDIAN DEPUTATION.

Major O'Fallon arrived in this city, with the Indians under his care, on the 12th of December. The Deputation consisted of fourteen males and one female. Of this number, three belong to the Grand Pawnees, three to the Pawnees Republic, three to the Pawnees Loups, one to the Omahaws, two to the Kansas, and three to the Ottoes.

The three sections of the Pawnees speak one language. They have their villages situated near to each other. They comprise a population of ten thousand souls, and reside about one hundred and thirty miles south-west of Council Bluffs.

The *Omahaws* live about forty miles north of Council Bluffs, and have a population of about three thousand five hundred.

The *Kansas* live on the margin of the Kansas River, and are about equal to the Omahaws in population.

The *Ottoes* reside not far distant from the Kansas, and have about half their number of souls.

Soon after his arrival, Major O'Fallon presented to the Domestic Secretary a letter of introduction from our Commissioners at St. Louis.—Agreeably to an arrangement made at this interview, the Board of Managers held a Council with the Indians, at their lodgings in the City Hotel, on the 15th of December. They were introduced to the Chiefs, by the Agent of Government, as the men who had sent the missionaries to the Osages of the Arkansaw and the Missouri. "They have come," he added, "to deliver a Talk to you. I wish you to listen to it attentively; and when you have considered it, reply to it according to the honest feelings of your hearts." The following Talk was then delivered:

"*Brothers*—About four years ago, many good men in this city formed a Society for the purpose of teaching good things to their red brethren.

"*Brothers*—We belong to this good Society; and we are glad to see you, and shake your hands. We thank the Great Spirit for preserving your lives through your long journey, and for bringing you to this city in health; and we pray that the Great Spirit may carry you home in safety to your wives and children, and to your own council fires.

"*Brothers*—We have sent some of our good brothers and sisters to live among the Osages on Grand River, and others to live among the Osages on the Osage River. Our brothers will teach the Osage men how to cultivate the ground, and raise cattle and all kinds of grain for food, and how to build mills to grind their corn. They will also teach the Osage people the mind of the Great Spirit from the good book which he has given. Our sisters will teach the Osage women to make and mend clothes, and prepare food for their families. They will also teach the Osage children to read and write, and keep accounts, and live like white people.

"*Brothers*—We love you and your tribes as much as we do the Osages; and, if it is agreeable to your minds, we will send some of our good brothers and sisters to live among your people, and to teach them many

things which will make them comfortable and happy.

"*Brothers*—This is the Talk which we wished to make to you. We do not want your lands. We hope you will believe that we are your friends, and that all we wish to do for your people is for their good: Your Great Father, the President of the United States, and the great War Chief, and your Father, Major O'Fallon, who conducted you here, all know us, and love all that we do for the good of our red brethren."

After a consultation among the Chiefs, *White Plume*, the principal Chief of the Kansas tribe, came forward, and having taken the Secretary by the hand in token of friendship, delivered the following answer:—

"*Brothers*—'We are Chiefs and Warriors of different tribes. I will speak for the whole.

"*Brothers*—We have long since been told that the red men would one day live like white men, and have houses and food like them.

"*Brothers*—These things are long coming to pass. I wish it was so. I am now growing old, and have not seen it.

"*Brothers*—We like your Talk. We must consult our Chiefs and Brothers at home. We cannot now act for them. We will tell them your Talk, and send you word.

"*Brothers*—We came to Washington to see our Grand Father, the President, and he told us to come on to this place. We thank you for praying that the Great Spirit may preserve us on our long journey home."

The Secretary, in behalf of the Board, replied—

"*Brothers*—We are satisfied with your Talk. We wish you to consult your Chiefs and Brothers at home."

White Plume again came forward, and said—

"*Brothers*—We thank you once more for praying to the Great Spirit that we may be preserved and carried home in safety to our wives and children."

The Committee and the other members of the Board shook hands with all the Chiefs and Warriors, and then retired.

When the Chiefs returned to Washington, Col. M'KENNEY invited them to a Council, in behalf of the Board. He conducted them to the Lancaster School and to the Orphan Asylum, where the process of male and female instruction was exhibited and explained. He then addressed them on the importance of schools for their children, and of instruction in the arts and habits of civilized life for themselves and their people.—He told them that the Commissioners who conversed with them at St. Louis would soon visit their country, and offer to send good men and women to instruct them and their children; and advised them to receive the Commissioners as their friends, and to listen to their talk.

A reply was given by a representative of each of the 6 tribes. They appeared to be gratified with what they had seen and heard; and the Grand Pawnee and Kansas Chiefs expressed a strong desire that a company of Teachers might be sent to their respective nations, and that their people might learn to build houses, raise cattle, and cultivate the soil.

What will be the precise effect of these interviews with the Indian deputation, upon the future operations of the Board, your managers will not undertake to predict. They will avail themselves, however, of this opportunity to acknowledge the obligations they are under to the Superintendent of Indian Trade, for the services he has rendered on this and on former occasions; and to express the sense they entertain of the deep and lively interest which he has at all times manifested in the extension and success of their efforts.

The melancholy intelligence has been received of the death of the Rev. Levi Parsons. He died at Alexandria, in Egypt, the 10th of February last, where he had arrived with the Rev. Mr. Fisk, on their way to visit Jerusalem at the ensuing passover.

S is informed that his essay has been received, and is reserved for our next number.

THOUGHTS ON THE IMPORTANCE OF PUBLIC WORSHIP TO THE WELL-BEING OF SOCIETY.

WITHOUT social intercourse, men become sullen, morose, and unreasonably suspicious. The amiable traits of human character are principally formed, and confirmed by good society. Whatever, therefore, brings men together for innocent and friendly purposes, is useful, and promotes happiness and civilization. The difficulty of preserving a people in a civilized state, is much greater than is commonly imagined; and, therefore, the means necessary to secure this object are not duly appreciated, and often neglected.

But while it is admitted, that social intercourse has a beneficial effect, in softening the temper, and refining the manners of men, it must be confessed, that in most of those occasions, which bring them together in society, there is much to excite selfish, and sometimes malignant passions. The competitions of avarice and ambition—the indulgence of vanity and pride, and the unceasing operations of envy, detract much from the benefits which social intercourse is calculated to produce. There is need of something to draw men together, which will, in a great measure, exclude all those passions, which produce unpleasant collision, and which will tend to elevate the views, and give lively exercise to the best affections of the human heart. To accomplish this end nothing can be conceived better adapted than public worship. The greatness of the object, the solemnity of the exercise, and the nature of the impressions produced, all conspire, to improve the character, and ameliorate the disposition. Here, there is no place for sordid and selfish affections. No man feels, that in order to his rising, others must be depressed; or, that another's gain is his loss. Every thing is suited to conciliate mutual respect and good will. In the presence of the Majesty of heaven, all the little distinctions among men are lost. Nothing reduces the human family so much to a feeling of equality, as to bow together in the worship of Almighty God. In our common concerns and occupations, we are prone to lose sight of our end; the world occupies all our thoughts, and eternity is forgotten; but in the house of God, the attention is turned to a future state, the inordinate attachment to earth is weakened, and the too ardent pursuit of sublunary things, is checked. Here also, men learn to understand the duties incumbent on them in their various relations; and what is not less important, they have presented to their minds, motives

of the strongest kind, to induce them to perform the duties already known. Even, if there were no future state, what institution could be devised more wise, than once in the week to convene the people, to hear a serious exposition of their relative duties, and to listen to a solemn warning against those vices to which they are prone. Take away the instructions of the sanctuary, and what opportunity would the common people have of being enlightened, in regard to the correct course of moral conduct? What is it that renders christian nations so much superior in enlargement of mind, and in the knowledge of duty to the heathen, but their public institutions of religion. The advantages to society of having one day in seven consecrated to the duties of religion, and the worship of God, are incalculable. The circumstance of its affording rest to those who are obliged to labour, and to the beasts, is no despicable consideration. And here I must be permitted to remark, that the custom of appearing in clean and decent apparel, at the place of public worship, has a very beneficial influence. Cleanliness, in regard to the body, has a much closer affinity with sweetness of temper, and good moral sentiments than is commonly supposed. The Jewish lawgiver would have deserved commendation for his profound insight into the human character, on account of his manifold and precise regulations, to promote cleanliness, even if he had not acted under a divine commission. Look into those families however industrious, who live continually in filth, and never mingle in the congregations of worshipping people, and you will find an illustration of this remark; yea, what individual is not more morose and peevish, when encircled with all the roughness and filth of a squalid dress, than when he is neatly apparelled, and feels that every thing about his person is sweet and clean? How much more respectful and affectionate are the mutual salutations of the people when met at church, than on other occasions. The effect of seeing each other in these circumstances, and of uniting in the solemn adoration and praise of their common Creator, is, to remove a thousand dark suspicions which would otherwise arise in the mind; and to promote the exercise of those kind feelings, without which, a state of society is not a blessing, but a curse. In addition to these considerations, which may be considered of minor importance, the impression made on the minds of the young and the ignorant, of the existence, perfections and overruling providence of a Supreme Being; as a restraint upon unruly passions, and a guard against the power of temptation, cannot be too highly estimated. The full value of

many institutions is incapable of being known, because it consists in *preventing* evils of the most pernicious sort; the only way in which their efficacy can be ascertained, is, by the neglect or loss of them. This is the fact in regard to public worship; they who enjoy this privilege constantly, know not what they derive from it; or what they would be without it. But let the intelligent observer cast his eye over the face of society, and let him attentively consider the state of things in those places where the Sabbath is not observed, and public worship rarely celebrated; or let him look into those families, which, in the midst of these sacred institutions, treat them with habitual neglect, and he will find evidence enough of their importance.

The influence of public worship well conducted, is far greater than our politicians are willing to admit. They seem to have adopted the opinion, that the promotion of sound religion; and encouragement of the worship of God, is no part of patriotism. But time will correct this mistake. There is much reason to fear, however, that conviction will come too late; and that the evil of neglecting religious institutions will be irreparable, before they, who direct the affairs of the nation, will have their eyes opened to see the cause which is undermining the whole system of social order. I hope that I shall not be understood as intimating, that it is desirable for us, to resort to the expedient of an established religion. It would be madness to think of such a remedy, in the circumstances in which we are placed. It is infinitely better, that religion should be propagated, and supported by conviction and choice, than by civil penalties. Religious establishments almost necessarily generate corruption, and adulterate the genuine spirit of piety, by mingling with it secular interests and wordly motives. But, shall I be considered as uttering a paradox, when I say, that those who treat all religion with neglect or contempt, are taking the most effectual measures, for bringing about a religious establishment in our country? However this may appear to others, I believe it to be a fact; and on the other hand they who are most zealous and active in promoting sound principles of religion, and attention to public worship among the people, generally are the men who are opposing the most effectual obstacles to an alliance between church and state. Whatever theories modern philosophy has invented to the contrary, it remains a fact, confirmed by all history, that men cannot exist, in a comfortable, and orderly state of society, without the aid of religion; and the only question with us, is, shall religion be supported and cherished

by the voluntary exertions of all who have influence, or shall we suffer it to decline, until the corrupt and disordered state of society shall imperiously call for its establishment by law. I maintain, that there is no other alternative. A populous nation, without religious institutions may be the dream of visionary theorists, but if such a nation shall ever exist, it will demonstrate the truth of my position above all arguments. I might indeed derive an illustration from the state of France, while the Christian religion was proscribed in that country, but this would not be a case entirely in point; for although many of those who held the reins of government, or rather guided the car of anarchy were professed atheists, yet, the great body of the people retained unaltered, their attachment to that religion, with which their minds had been early imbued. But it may be remarked that if the temporary suspension of christianity produced a state of things so intolerable, even while the majority retained their religious sentiments, that atheists themselves felt the necessity of restoring the worship of God, what would be the condition of that people from whose minds every vestige of religion should be swept away?

In this country, we are now making a grand experiment, on the subject of religion. We are deciding the momentous question, can religion be supported, and the state derive from it those benefits necessary to her existence, without the interposition of civil power? No man can more sincerely wish a successful result of this experiment, than the writer of this paper. No man more truly deprecates the necessity of resorting to civil power for the support of religion; but at the same time, he is free to avow that it is better to have religion, however supported, than to be without it altogether; or rather, he would say, that in his judgment, we are utterly undone, if religion should so decline as to cease to have any general influence. This I say as a citizen, without taking into the account the absolute necessity of sincere piety, to prepare us for another world. I know, indeed, that there are some men of a philosophical, or shall I say, sceptical turn of mind, who entertain the opinion, that external institutions of religion are not needed—that silent contemplation, and the homage of a grateful heart, is all the worship which is reasonable, or which the Deity requires or that is necessary for the welfare of the state. Without stopping to discuss the solidity of this sentiment, I must be permitted to say, that its advocates appear to be but little acquainted with the character of man, as exhibited in the historic page, and as it appears before our eyes.

Whether there are among those who neglect religious institutions, any who spend much time in this silent contemplation of their Creator, and in grateful effusions of the heart for his unceasing munificence, I am not prepared to decide; but of one thing I am sure, this is not a religion adapted to the mass of the people. Take away all aid from the external senses, all the animation produced by seeing numbers united with them in worship, and all the salutary impressions and ideas, arising from the use of a solemn form of words, from sacred songs, and from the simple eloquence of one, who addresses his fellow-creatures on the infinitely momentous concerns of eternity; I say, remove all these excitements, and aids, for fixing the attention and impressing the heart, and you take away all religion from the bulk of the people. I do not say, indeed, that they would, or could remain, long, entirely free from religious impressions, but deprived of a sound and rational worship, they would be driven by every wind of doctrine, and be liable to be misled by impostures, as numerous as those, which introduced the multiform system of Pagan idolatry.

But some man will be ready to say, why is this lugubrious picture presented to our view? Why are we threatened with an evil which must be very distant? Have we not religious sects enough, in our land, and all very good? This, it will further be said, is the old cry, 'the church is in danger,' when every thing is going on as well as could be expected. In answer, I would say, that I disclaim, and disdain the idea of exciting a false alarm. I should most sincerely rejoice to be convinced, that the representation of the supposed objector was perfectly correct, and that we had as much religion among us, as is useful and necessary for the welfare of the country. I do, moreover, rejoice in the labours and success of all good christians, however denominated; and am ready to hail them all, with a *God speed*, and to give them the right hand of fellowship; but I cannot reject the evidence of my own senses. I cannot believe, that the institutions of religion are generally attended by all classes of people, in our own state. And without intending any invidious distinctions, I would ask, whether the people of wealth and influence, in Virginia, have as much religion as might be desirable? Do they attend as punctually on public worship, as would be useful to make their example beneficial to those in lower stations? Do our men of office throw the weight of their influence into the scale of religion? Perhaps I shall be told, that many have no religious worship near them; or, that it is

conducted by ignorant and enthusiastic men; so that disgust is produced, instead of pious edification. This very fact is in the place of a thousand arguments to prove that a reformation is needed.

If the people were wise, and sufficiently alive to the temporal and spiritual interests of themselves, and their posterity, there would be no place, in the populous parts of our country, without a decent house of worship, and a well qualified minister of the gospel to give instruction, and conduct the exercises of the sanctuary. There has, indeed, been, for a long time, a loud clamour, against *hireling priests;* and the opinion has been widely circulated, that there was no obligation on the people, to support spiritual guides. There has also been much fanatical raving, against a learned ministry; so that with many, the more illiterate the preacher, the better qualified he was thought to be for the office of instructing others. But this delusion seems to be rapidly passing away; and even those sects, whose leaders, some time since, decried learning, as useless, or pernicious in the ministry, are now using laudable exertions to establish seminaries, for training men for this office. And all sensible men are convinced, that, in the world, there is nothing more preposterous, than to set an ignorant person to teach his fellow-creatures. He may have zeal, and be truly pious, but without inspiration, no man can communicate that knowledge which he has never acquired by study. It is true many of these ignorant preachers pretend to something like inspiration, but the character of their discourses was sufficient, with every impartial observer, to discredit all such pretences. The effect of this usurpation of the sacred office, by men wholly unqualified, has been, to bring the ministry into contempt; to take away from the people the key of knowledge; and to substitute for the sound interpretation of the scriptures, a weak, fanciful, and allegorical explication; and for genuine, rational piety, gross enthusiasm. The evil thus produced is now severely felt among us, in almost every part of the country: but still there seems to be no just conception of the proper remedy. The idea is still entertained by many, that ministers of the gospel ought, in the main, to support themselves; and that they may fulfil the duties of their office very well, on the Sabbath, although they should be under the necessity of attending to secular concerns, all the week. Men of learning and talents are now in demand, but no adequate provision is made for their support. Such men, therefore, may visit our state, and spend a short time among us, but while they have opportunities of being sup-

ported in their ministerial work, in other parts of the country, it is unreasonable to expect them to remain with us in circumstances, which necessarily prevent them from devoting their whole time to their official duties. It is in vain to expect, that we shall be furnished with able, and respectable teachers of religion, unless we are willing to give them a subsistence. And if they would consent to settle among us, without a competent provision for their support, the people would be the losers. They might, indeed, by other occupations, provide sufficiently for their families, but the people lose more than one half the benefit which otherwise might be derived from their ministry. For my own part, I would rather pay a man, who comes to instruct me, liberally, for one discourse, replete with information, and well digested by study, than have twenty discourses, unpremeditated, and filled with mere common place matter, from the same person. A preacher whose life is devoted to reading and study, may, indeed, when occasion requires, bring forth in a purely extemporary way, a sermon which will be very excellent; but if he be all the week engaged in secular concerns, it is morally impossible that he should uniformly preach in that way, best suited to promote the edification of his hearers; therefore in every such case, the people are the great losers. They need and they ought to have, the whole advantage of their minister's talents and study; and in order to this, they must support him. I know that there is a sensitive dread, in many, lest ministers should grow rich, by the gospel; but the fact is, that the only ministers who do grow rich, are those who are occupied with secular concerns. The faithful servant of God, who devotes himself to his pastoral duties, and labours indefatigably, in his study, in the pulpit, and among the flock, never learns the art of money-getting; and there is no part of our country, where, the salary afforded, leaves much surplus to accumulate, after necessary expenses are subducted. The truth is, that many conscientious preachers, who have been poorly supported, unwilling to be remiss in their Master's work, have expended a considerable patrimony in labouring for the welfare of their people. But the greater part have nothing of this kind to expend, and if they had, it is very doubtful, whether they are doing justice to their families, in living upon their own private income, while they are serving those, who are well able to support them. By an ill judged parsimony, the people do, in fact, rob themselves: they deprive themselves of some of the most precious benefits, which they are capable of receiving, for the sake of a trifling

saving, which, in other matters, would be considered unworthy of attention.

There is, indeed, a serious difficulty in the way of supporting the gospel, arising from the variety of sects, existing in every part of the country. The population of almost every eight miles square is sufficient to support a clergyman, decently, if the people were all of one persuasion; but while a part are, Episcopalians, another part, Presbyterians, a third Baptists, and a fourth Methodists, how is it possible that any one of these sects should be able to give a minister a comfortable support? There are but two methods of obviating this difficulty, which occur to me, at present. The first is, that all parties, so far lay aside their sectarian spirit, as to unite in supporting a good preacher of either of these Denominations. Do they not all worship the same God? believe in the same Saviour? and hope for the same heaven? Are they not agreed in the plain fundamental doctrines of the Bible? Do they not all insist on the necessity of repentance towards God, and faith in our Lord Jesus Christ, and that without holiness no man can see the Lord? Why then may they not unite in public worship? What though their opinion, respecting external rites and forms, and concerning some abstruse points of doctrine, be somewhat different; if they were filled with the peaceful spirit of the gospel, and were fully purposed to 'keep the unity of the spirit in the bond of peace,' and 'to receive him who is weak in the faith, but not to doubtful disputation,' they might unite, in the support of any sound, able preacher, without compromitting any of their peculiar tenets. Surely, a Presbyterian might so far lay aside his prejudices, as to hear evangelical sermons from an Episcopal minister, and a Baptist retaining his opinions, might unite in supporting a Minister, who preaches the same doctrine as his own teachers; and so of all the rest. But although this is reasonable, and according to the spirit of the gospel, yet in the present state of sectarian zeal it is not much to be expected. The other expedient is, for those whom God has blessed with abundance, to contribute three or four times as much as is common, for the support of God's worship. Suppose thirty families have been in the habit of giving for this purpose, upon an average ten dollars, each; let them determine to give $30 or $40. Let none be startled at this proposal. All that is necessary to accomplish it, is, to set apart a few acres of land, and cultivate it for this express object, which may be done without interfering with the ordinary agricultural plans; or, let a mechanic determine, to devote two days' work in the

month to this object; or, let the master of a family look over the list of his expenditures and see, whether some articles of consumption may not, without inconvenience, be dispensed with; or, let him pay this contribution out of the first money which comes into his hands, not already appropriated, and trust to providence to bring him safely through the year; yea, let him examine, whether, in such a year, he is not more prospered in his affairs, than he was before. It is easy for HIM who directs all events, to lay upon us ten times as much expense as would be incurred by a liberal support of the gospel. Blasting may destroy the hopes of the harvest; disease may thin our flocks and herds; the lightning from heaven may consume our barns when full; sickness may enfeeble our labourers, and make the physician's bill the double of what we are called upon to pay for the support of public worship. There is an expostulation of the Lord by the prophet Haggai, so much to my purpose, that I must be permitted to transcribe it. "Since those days were, when one came to a heap of twenty measures there were but ten; when one came to the wine press to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and mildew, and with hail, in all the labours of your hands, yet ye turned not unto me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day *that the foundation of the Lord's temple was laid*, consider it. Is the seed yet in the barn? yea, as yet the vine and the fig tree, and the pomegranate, and the olive tree, hath not brought forth. *from this day will I bless you.*"

I wish the people could be brought to understand their own interest in this matter, I wish they could be convinced of the unspeakable loss which they are sustaining while they live without the institutions of religion among them. The evil is great and increasing; and it is likely to be entailed on their posterity. Of how little value are fair estates and fine houses, if there be no means of moral and spiritual improvement! Is there not in truth danger lest we revert to a state resembling paganism? But I will not express all my foreboding apprehensions on this subject, lest I should be considered as only a prophet of evil things. I will, however, lift up my prayer to the Father of lights, that thou, Virginia, the land of my nativity, may know before it is too late, the time of thy visitation! Be persuaded, O people, highly blessed with temporal advantages, not to provoke a righteous God to forsake you! Let every christian, let every patriot, let every one who desires the prosperity of his country, unite in seasonable exer-

tions to avert the evils with which we are threatened. Let party spirit, and party names be forgotten; and let all who love the Lord Jesus Christ in sincerity, unite as the soul of one man, and come to the help of the Lord—to the help of the Lord against the mighty.

said to be by Dr. Alexander of Princeton

For the Evang. and Lit. Mag.

ON THE SYSTEMS OF ASTRONOMERS.

A PURE air, a serene sky, and an extensive horizon, must display to the gaze of a wandering shepherd a scene too imposing to be looked upon without rapture. The glittering stars, and the glowing planets—their usefulness, their splendour and the magnificent harmony of their motions, might induce the suspicion that they were governed by celestial intelligence. Religion would rear altars and temples in devotion, and genius would embellish these seducing illusions. The warm visions of passion would describe in brilliant language, and the fond credality of enthusaism might idolize those stars to which the whispers of fancy and wishes of love, have so often compared that glory which the warrior pursues, or that beauty which its slaves admire. Cicero supposes that to prove his philosophic theism he has only to point to the golden fires of heaven. For who can look upon them without believing that those everlasting lights serve some purpose and obey some rule. And that power which they obey we must confess to be divine. But that which is often seen soon loses the charm of wonder. Since we rather choose to survey the ground we tread on than listen to those spheres whose melody we cannot hear. Our allusions and figures relate to our sentiments or our misfortunes—to those flowers which may have been the garlands of our pleasure, or those groves which have been the refuge of our sorrow.

The Chaldeans used the lunisolar period and could foretell an eclipse. The eclipses observed during a period of two hundred and twenty-three lunations showed when they would happen in the succeeding cycle. The Persians ascertained the real year of the sun. Their treatises state that there were formerly four bright stars to denote the four points of the heavens. This singular circumstance took place three thousand years before our era when two stars were placed in the equinoctial points, and two in the solstices. M. Bailly a writer of singular learning and an original style, compares the rules and systems of the eastern nations to those tall

columns which remain to shew how high the fallen edifice must have been. Having thus darkly traced the efforts of priests and sages, I rise or I descend to the theories and systems of the Grecian schools.

Thales learned geometry and astronomy under these same priests. He taught that the earth was divided into five zones, and that the line was cut obliquely by the ecliptic. His scholar Pythagoras taught the true system of the planetary motions, and believed that every star was a world! "A musical chord "gives the same notes as one double in length when the "force with which the latter is stretched is increased four "times. In general, that any musical chord may become in "unison to a lesser chord of the same kind, its tension must "be increased in the same proportion as the square of its "length is greater; and that the gravity of a planet may be- "come equal to that of a planet nearer the sun, it must be "increased as the square of its distance is greater. If then "we should suppose musical chords extended from the sun to "each planet, that all these chords might become in unison it "would be requisite to increase or diminish their tensions in "the same proportions as would be sufficient to render the "gravities of the planets equal. From the similitude of these "proportions the celebrated doctrine of the harmony of the "spheres is said to have been derived." I cannot refrain from contrasting the poetical delusions of the Greeks, the fanciful music of the spheres, with the unfruitful labour and barren industry of the Chinese. It has been thought from a passage of Laertius that Philolaus was the author of the system that goes by the name of his master. But it is manifest that it is the discovery of neither. A system so opposite to the most usual appearances would never have been conjectured even by a poet. It is the rational deduction of long and attentive observations. Pythagoras must have received his doctrine from the thoughtful sages of the East. In the gloomy cloisters of this religion, to its professors alone was disclosed that light which the incense of folly concealed from the profane novice. Those who presume to deceive others become sometimes the dupes of their own delusions. When the principles of learning became the sacred creed of religion, in the repose of fanaticism their slumbers were disturbed by no cavils, their dreams haunted by no doubts—like wizards they might forget the magical invocation and remember the mystic reply —like the Bramins they might no longer explain the reasons of their system and still retain the dogmas of their sect.— Warned by the fate of his rival, or affecting mystery that men

might be seduced to learn what seemed worth concealing, it may have been his misfortune or his choice to teach in secret that doctrine which his scholar in a freer age had the candor or the boldness to proclaim. I shall not detail the opinions of the other masters of this school—I only allude to the cycle of Meton and the problems of Eudoxus—but I shall be pardoned if I dwell for a while in the pleasing contemplation of a great mind. Aristotle was the favourite disciple of a philosopher and the idolized friend of a hero. His conceptions were brilliant, his mind free and liberal, his opinions bold and daring. The aspiring spirit of a boundless ambition burnt with as fierce a flame in the humble form of the solitary student of the Lycæum as in the warlike bosom of the youthful conqueror of Asia. From his very boyhood he essayed to sway with uncontrolled power, to elevate, to instruct,—but to lead mankind. His was not the base ambition to use by fraud or force the tyranny of power, but to assert, to maintain, and to extend the just dominion of genius. He explored with piercing eyes the dark recesses of science, he hoped to penetrate her last retreat, and though his failure may point a moral reflection, it may dignify the eulogium of the historic muse. His political reasonings were striking and original; his logic comprehensive and assuming. The syllogism was a keen weapon to pierce a shield or to ward a blow. But it was reserved for Bacon to pour resistless day on the wide wilderness of science, and to disclose that fair empire which the human mind was destined to subdue. His versatile learning descended from the discussion of moral science to the anatomy of an insect or the description of a plant. He was a diligent observer and a practical astronomer—while he denied the doctrines of Pythagoras—and his conclusions were just and rational. Newton proved its truth by his geometry. And yet the priests, even if you suppose their observations to have been as perfect as Tycho's were instructed by a stranger in one of its simplest problems. They could not explain their own creed, for doubt being heresy they soon forgot to reason. An acute logician might have thought it the offspring of fancy or of zeal; for he had neither the telescope of Herschel nor the calculus of Euler.

Appolonius seems to have been the first person who united geometry and astronomy. Hipparchus determined the latitude and longitude of a thousand stars.—After the decline of this school Ptolemy disposed these observations into a system. He placed the earth in the middle of the universe and supposed it to be the centre round which the planets move.

Engaged in the ardent pursuit of glory and of power, the Romans never thought of reaching the goal of ambition by gazing at the stars and watching the moon. The peaceful adorer of study, the lonely lover of nature might command the respect, but could seldom excite the emulation of a youthful soldier. But the warrior whose courage or whose wisdom secured victory and success—the graceful orator whose flowing diction and seducing eloquence rouzed the passions or calmed the rage of a licentious people—the poet whose noble strains could charm the gay and fascinate the young—these they observed with envy or admired with pride. And if some student might indulge for a while in solitude his natural feelings they would soon give place to more common and more tumultuous emotions. Amid the noice of the forum, and the tumult of the camp he would soon lose the desire to engage in any employments that did not conduce to his power or his interest.

The stern spirit of the first Saracens satiated by conquest and success, gradually subsided into the calm studies and occupations of peace. In the tranquil repose of age they might improve the spoils of rapine. But they preferred logic to eloquence, and astronomy to poetry—Aristotle to Demosthenes, and the Almagest to the Iliad.

Copernicus at first believed in the system of Ptolemy, but found it so wanting in order and symmetry that he determined to seek in ancient writers some more rational account of the motions of the heavens. The first hint he had was from Cicero, who tells us in his questions, that Nicetas supposed the earth to turn round on its axis which made the sun appear to us on the earth to turn round it daily. Afterwards he found that Philolaus had taught that the earth moved annually round the sun. These two motions explained all the appearances. It was soon after the year 1500 that he began to form this judgment, and was induced thirty years after to publish his account of the heavenly motions. In this treatise he maintains the ancient doctrine.

Tycho Brahe, lived in the island of Kuen a lovely domain that now illustrates the passage of the sound. It was at Uraniberg that he made his catalogue of 777 stars. "One of "his objections to the diurnal motion of the earth was, that, "according to that doctrine a stone dropped from the top of "the mast would strike the deck at the foot of it, though the "vessel was under sail and advanced at a great rate while "the stone was falling. Some who had negligently tried "this, having reported to Tycho that it did not succeed, the

"desire of being the author of a new system induced him to "propose a middle scheme. He admitted that the sun was "the centre of the planetary motions, but he supposed the "sun and all the planets to be carried annually round the "earth, while in the course of twenty-four hours the stars "were carried round the central body." If the Stagyrite had lived in the days of Tycho, he never would have rejected the system of Copernicus.

To Kepler we owe the discovery of the true figure of the orbits and the proportions of the motions of the solar system. He proved that the planets do not move in circular and uniform motions, but that each of them moved in an ellipsis which has one of its foci in the sun, and that the squares of their periodical times are as the cubes of their distances from the sun. Kepler was always trying to find analogies and harmonies in nature. The regular and ordinate solids are five only. He therefore imagined that certain mysteries in nature might correspond with this singular limitation. Accordingly he tried to find some relation between the dimensions of these solids and the intervals of the spheres. He supposed that a cube in the sphere of one of the planets would touch by its six plains the sphere of another, and that the other four solids in like manner filled the intervals between the other planets. He also fancied that he found a similitude between the other planets as they would appear from the sun, and the divisions of an octave in music. But all his theories were overthrown by the discovery of four new satellites by the Telescope of Galileo. He too believed and maintained the theory of the earth's motion. We have mentioned the outline of a system which its ancient believers could neither explain nor defend. Copernicus believed—it remained for Newton to demonstrate. His genius was only equalled by his virtue, his discourses by his modesty. It was his fortune to lift the veil from nature's form and unfold her beneficent greatness and her holy wisdom.

A JOURNEY IN NEW-ENGLAND.

Springfield, Mass. 25th June, 1822.

DEAR SIR—Circumstances, which I need not detail, have made it my duty to visit New-England. It is my first visit to this part of our country; the scenery of the place and all that is peculiar in the manners of the people are new to me. I am, indeed, obliged to travel with great rapidity, and have

comparatively few opportunities of observation; yet as I write under the lively influence of first and fresh impressions, perhaps the faint outlines which I may be able to sketch will be regarded with some interest by the readers of the Magazine.

Besides, from education and the habits of my whole past life, the local feelings of a southern man exist in all their force; yet I am conscious of no prejudice against our northern brethren. New-England is *my country* as well as Virginia. I prize her various useful institutions, have a heart to rejoice in her prosperity, and can mourn with fraternal tenderness, the faults which mar her beauty and lessen her happiness. The observations which, in this frame of mind, I may be able to make, perhaps may tend in some degree to remove local prejudices and draw more closely together the children of the same great family. Conscious of the feelings and designs expressed, I shall not stay to balance words and sentences through over caution to avoid offence; but throw myself freely and frankly on the good sense and good feelings of the reader whether he be a *Suthron*, or belong to the *North countrie*.

CONNECTICUT.

This state, which is not of greater extent than five of the larger counties in Virginia, contains nearly 280,000 inhabitants; that is about 55 persons on every square mile. Its surface is very beautifully diversified; in some places wild and rugged, but in general swelling gently into eminences with lovely intervals. Scarcely any thing can be more enchanting than the ride from Byram river, where Connecticut binds on the state of New-York, to New-Haven. The road leads through a country occasionally rocky and rugged, and always sufficiently varied to place the traveller frequently on an eminence, from which he has views of great richness and beauty, and often of real magnificence and grandeur. The objects continually presenting themselves, in various attitudes and shades of colouring, are neat villages with their churches and white steeples; their school-houses; their long rows of elm trees and maples; their snug little white houses with clusters of rose bushes and their flowering shrubs overshadowing the doors and windows; small farms enclosed by stone fences; now and then an extended view of Long-Island Sound often whitened by the sails of coasting vessels, and occasionally a long range of distant mountains. At this season of the year the country is in its greatest beauty; and I found this part of my journey a scene of pleasure perpetually new.

One of the first things that a Virginian asks himself on entering Connecticut is, what can be the use of the multitude

of *pens* and *enclosed patches* which are continually presenting themselves to his eye? And when he learns that these are the *fields* of their farmers, he wonders how enough can be derived from them for the support of the families that depend on their produce. One who has been accustomed to see a Virginia, farmer gathering from his extensive fields and storing away in Autumn from 1500 to 2500 bushels of corn, and putting up for *bacon* from 4000 to 8000lbs weight of pork, is ready to think it impossible that a family can obtain subsistence from the few acres which are under cultivation. I had no opportunity of seeing the domestic establishment of a Connecticut farmer, nor of observing his mode of living. I stated my impressions, however, on this subject to an intelligent gentleman, who assured me that while *there was no waste there was no want*; that the farmers live snugly and independently, without luxury and without penury. As I saw them at their places of public meeting, they appeared to be men of an active and laborious life, decently dressed, with intelligent countenances, strongly indicative of shrewdness and perseverance.

On the political affairs of this state it is not within my province or intention to offer many remarks. I cannot, however, avoid observing that Connecticut is one of the most perfect Democracies in the civilized world. Their executive officers and representatives are chosen by general election, and the doctrine of universal suffrage is established by their constitution. The state is divided into counties, and the counties into townships. In each of these subdivisions there is what may be called a local legislature elected by the freemen, for the purpose of managing all local concerns. In no country are elections so numerous, in none, perhaps, is so much of the business of government done immediately by the people. While they continue an enlightened, moral, homogeneous people, all will be well. But should their character be changed, and the majority become corrupt, I do not perceive any means by which utter confusion and disorder can be prevented. The constitution furnishes no checks, and universal suffrage gives the *mobile vulgus* complete control.

That some causes are in operation to deteriorate the Connecticut character is very manifest even to the passing traveller. For he cannot but see, or if he travels in the night he cannot but *smell*, large establishments for the distillation of ardent spirit. And at the taverns on the road, he cannot but observe persons, whose inflamed countenances show that they are devotees of the bottle. As to the extent to which this

demoralizing and ruinous practice prevails I am unable to speak, but I observed enough to give me painful apprehension.

Another observation which occurred in passing was, that, as the population of the state increases sufficient care has not perhaps been taken to increase the number or the size of places of worship. This is particularly true in regard to their large towns. Hence there are likely to be numbers, who will attend no religious worship; or, which perhaps is more probable, there will be a considerable increase of differing denominations of christians. This will break up the homogeneity of the Connecticut character, and may render their town police much more irregular and inefficient than formerly it was.

Another observation, thrown out in the way of conjecture is, that possibly there has been a decline in the domestic discipline of the people of this state. The uniform, firm, yet gentle restraint laid on children by well regulated parental love, affords the best training for children; who are destined to live under a government of laws, and who ought to make reverence for the laws a principle of action. In many parts of our country the want of this discipline is producing most disastrous effects. And a number of circumstances too minute to be detailed, induced the apprehension that a change for the worse was taking place in this state. I shall be greatly pleased to ascertain that herein my apprehensions are unfounded.

Another remark which has several times been suggested is, that something like a spirit of innovation seems to have crept into the *land of steady habits*. Political changes have been made, on the value of which I do not presume to decide.—They may be just and salutary, or the reverse. But admitting that the changes made, were called for and that they are characterized by wisdom; yet I am rather inclined to think that the notion, that *change is improvement* is to a considerable degree current among the people.

There is, however, one admirable regulation which is calculated to operate with great force as a redeeming power in the state of Connecticut—it is her system of parochial schools. The whole state is divided by law into what are called *school societies*. These societies are divided into *school districts*. The *school districts* are vested with power to purchase grounds, build and repair school houses, and lay taxes to defray the expense. Each district has its clerk, collector and treasurer. In every *school society* a committee, called the *School Committee*, is chosen annually to manage this important interest. The duties of this committee will be most easily stated after

observing that there is a public fund for the support of primary schools derived, first from a grant from the state of $2 on every $1000 in the list of taxable property in each school society; and secondly, from the interest on a *literary fund* amounting now to about $1,700,000, which is annually divided among the school societies in the state. Every school society is entitled to the first of these funds and to its share of the second, on producing a certificate from the school committee, that the schools in said society have been kept the preceding year according to the directions of the statute regulating schools; and that the monies which have been drawn from the public treasury have been faithfully applied in paying and boarding instructors. The school committees are also empowered to take care of all property belonging to their respective school societies, and dispose of it for the benefit of the schools, unless in cases of particular grants, in which the grantor has made special provision for the management of the monies bestowed.

If the school committee make a false certificate, they incur a fine of $60. If the monies of any school society are misapplied, they are forfeited to the state.

If any school district, within a society, expend less than its proportion of the public monies in supporting its school, the surplus is paid over to such districts as have, in their expense, exceeded the sums distributed to them.

Each school society is required to appoint a suitable number of visitors, not exceeding nine, whose duty it is to examine the schoolmasters; to displace such as are found deficient, or will not conform to their regulations; to superintend and direct the instruction of children in religion, morals, and manners; to appoint public exercises for them; to visit the schools; to direct the daily reading of the Bible by the children who can read, and their weekly instruction in some approved catechism, &c.

On this plan the whole state is divided into school societies, and these into convenient school districts. Every man contributes according to his property for the support of the school in his district. The poor man, who has no taxable property, contributes nothing. The children of all go to school precisely on the same terms. There are no charity scholars known in the schools, but all stand precisely on the same footing. The teachers are boarded, and receive from $15 to $20 per month. In this way, education is very cheap in Connecticut, and *all* are embued with the elements of learning. Substantial and comfortable school-houses abound

in the state, on every road the traveller meets, in the morning, children flocking to school; and let me add, it is delightful, if he has the common kindly feelings of man, to be saluted, as he passes every group of little ones, with a respectful bow from the boys, and a modest courtesy from the girls. I did not observe a single exception to this practice among the school-children, in passing through the whole length of the state. And I made it a point always in a hearty way to return their greetings.

According to the statement of Dr. Dwight in his travels, recently published, "Any School Society is empowered by a vote of two-thirds of the inhabitants, present in any legal meeting, warned for that purpose, to institute a school of a higher order for the common benefit of the society; in which all the children whose parents wish it, are to be advanced in branches, or degrees of learning, not attainable in the parochial schools." Such Schools, he afterwards tells us, *are called Academies.* These institutions, however, are generally established, I believe, by companies or individuals; and are managed entirely according to the judgment of the Trustees. Some are incorporated and others without a charter. There are about twenty in the whole state; generally full of students; of whom, some pass on to College and others enter on commercial or agricultural pursuits.

On this general subject we may remark, that the policy of Connecticut has been such, *as to make education cheap, and bring the elementary parts within the reach of every citizen in the state. At the same time, the pride of the rich is not flattered, and that of the poor is not offended.* The plan adopted in Virginia in relation to *primary schools* does not touch the higher and middling classes of society. It makes no reduction in the general expenses of education. It only applies to the poor, and either offends their pride or increases their servility. The plan of Connecticut ensures a regular supply of teachers, because they are sure of regular employment in a profession not only respectable but respected. The plan in Virginia, affords not a single facility in this way; because the School Commissioners instead of being authorised to aid in the establishment of regular schools, send the poor to just such as they can find: and if none exists in any neighbourhood, the poor are not taught. I do not by any means pretend that the system of Connecticut is perfect; yet it is more efficient than ours. And it is by comparing different plans, and noting their manner of operation, that we shall be enabled to make improvements.

Besides these, there are three literary institutions in this state which particularly deserve the attention of the traveller: Yale College at New-Haven, the American Asylum of the Deaf and Dumb at Hartford, and the Foreign Mission School at Cornwall. The last of these I have not seen. The two others I have visited with very lively interest.

New-Haven is, at this season of the year, a sweet and lovely place. The houses are principally wooden houses painted white, with green window-shutters. The streets are generally shaded with long rows of flourishing elms and maples. And while the population is sufficiently numerous and active to give animation to the scene; there is not that incessant bustle and perpetual roar, which annoy one in great commercial cities.

The College edifices are extended nearly the length of an entire square on about the highest ground within the city. The ground slopes in front; and on the opposite square stand all the Churches in town. An Episcopal and two Congregational Churches, all very handsome buildings, stand in a line. The Methodist place of worship, most unhappily, is placed on the corner of the square. Immediately below the Church-Square, there is a portion of ground of the same size entirely open, well set with grass and beautifully shaded. A spectator, standing in front of the college chapel on sabbath morning, as the church-bell is ringing, has one of the most delightfully animating prospects before him that is to be seen in the United States. The population of New-Haven is about 8,000 or 10,000; and they are a church-frequenting people. There is, too, a laudable punctuality in their attendance. One then, in the situation just mentioned, sees at one view the students repairing to chapel, and the whole church-going population of New-Haven, from the patriarch of three score and ten, to the children of six or eight years, moving on to their respective places of worship, and just about to join in supplications and solemn songs of praise to the Father of all. The sight of three or four thousand human beings, with all the ideas and feelings associated with this sight, is overpowering. Nothing in the scenes of inanimate nature can be compared with it. The sun will finally be darkened, the moon be turned into blood, and the heavens be rolled away as a scroll; the last fires will wither and consume every form of earthly beauty and grandeur; but all these beings are immortal, and every individual soul outvalues the material universe. To see them all hastening to the place where God has recorded his name, where the messages of mercy are delivered, and the sinner is

taught what he must do to be saved, awakens emotions of uncontrollable energy. I could scarcely help stretching out my hands and praying aloud that the Father of mercies might bless them.

But this spectacle has turned me aside from the college.—Of this institution it would require more room than you can spare to give a detailed account. I can only say that the buildings consist of four colleges four stories high; a chapel, lyceum, &c. &c.; that there is a valuable library of about 7000 volumes; an excellent philosophical apparatus; and certainly the richest and most extensive collection of minerals in the United States. Indeed, there are said to be but few superior to it in the world.

The college includes a Medical School: the faculty consists of a president and nine professors. Besides these there are six tutors and an assistant to the chemical professor. The students in college amount to about 325, who with the resident graduates and medical students make the whole number upwards of 400. The institution, although deprived of the valuable services of Dr. Dwight, has lost nothing in reputation. Perhaps it is excelled by some other colleges in all that regards *mere literature;* but in respect to *science*, it is probably superior to any other institution in our country.

The necessary expenses at Yale college amount to about $150 per annum, exclusive of clothing. The executive government of this college is in the hands of the faculty, with the right of appeal to the corporation. It partakes much of a *paternal* character; and if one may judge, from the order and decorum which prevail in the chapel, of the efficiency of the government, it may truly be said that in this quality it is remarkable. I have no where seen a congregation of three hundred worshippers behave with more propriety.—It is gratifying to add that there is a church in college consisting at present of at least one hundred members.

It would be unpardonable not to mention the very polite and assiduous attentions which, although entire strangers, I and my fellow travellers received from the president and several of the professors.

This college has been called to suffer a sore bereavement, and the country has sustained a heavy loss in the death of Professor Fisher. Although quite a young man, he was called to fill the chair of Mathematics and Natural Philosophy. He discharged the duties of this office with distinguished ability, and invested himself with a brilliancy of reputation acquired by no other merely literary and scientific man of his age in

the United States. But instead of attempting to draw his character, I send you a copy of an obituary drawn by one who loved him much, because he knew him well.

(To be Continued.)

OBITUARY.—"Through the medium of the public prints, our readers have been apprized of the loss of the packet ship Albion of New-York. We have seldom known an event of this kind, occasion a wider or deeper sorrow. The line has been celebrated for its regularity and success; and on the first of April, nearly sixty persons of various character and pursuits, presented themselves on the deck of the ship, and in the gaiety of their feelings, as she was getting under way, shouted forth the customary animating cheers for a prosperous voyage.—On the 22d they all, with the exception of nine, met with their common fate, as awful as it was unexpected, on the coast of Ireland, near Kinsale.

"No very distinct account of the particulars has been received. It appears that their passage had been pleasant until the 21st, when the ship encountered and weathered a severe gale, and the tempest-tossed mariners were cheering themselves with the hope, that in less than two days they should reach Liverpool, the port of their destination. Early in the evening she 'shipped a sea, which knocked her on her beam ends, swept her deck, and her mainmast went by the board.' From not being in possession of proper instruments, they were unable to clear the deck; and as she consequently became unmanageable, they drifted along at the mercy of the waves, and subject to all the agonizing agitations of mind, produced by the alternations of hope and fear, until about twelve o'clock, when the light of Old Head hove in sight—now the beacon of their danger, for it told them that they were drifting rapidly ashore.

"About four o'clock, as the day dawned, Capt. Williams, who had made every exertion to save the ship, communicated the dreadful certainty, that no efforts could possibly save her, and in about five minutes she struck, and shortly after went to pieces, within a few rods of land. The shore was rocky and precipitous, rising to the height of 150 feet, and prevented those who were collected on its brow from rendering much assistance; and amid the confusion and remaining darkness, which took from them the means of safety, or the presence of mind, to use these means, the billows, in t' eir fury, burst upon their victims, and bore down to destruction the brave and the beautiful, the man of business and the man of science!

"But the ways of Jehovah are mysterious. He hath his path in the deep waters—and in this awful calamity, involving the death of so many individuals endeared to their kindred and acquaintance, and sending mourning into other lands as well as our own, we would view the hand of the Almighty, though raised in anger; the blasted joys of friendship and love, and the withered hopes of science, we would invite the numerous and widely scattered bereaved friends to repair with us for consolation to that God who may hide his face for a moment, but whose loving kindness is everlasting. Yes, we would invite them to go with us to the mercy seat, and in the language of christian submission, to say, 'Father, thy will be done.'

"While we would mingle our sympathies with the sorrows that flow from so many hearts, we may be allowed to dwell more particularly on the fate of one, who contributed to adorn the pages of this work. It was the extinction of genius, and virtue, and bright hopes. We allude to ALEXANDER M. FISHER, Professor of Mathematics and Natural Philosophy in Yale College. He was a native of Franklin, (Mass.) where his parents now reside. Though in the sadness of bereavement, they may remember him with feelings of exultation, as a dutiful and affectionate son, who gave early indications of those talents, which were afterwards developed and matured. At the age of fifteen he entered Yale College, and was distinguished for his punctual performance of all College exercises, for the delicacy of his moral feelings, and for his success in the various departments of classical knowledge.—The activity of his mind, and his unwearied application joined to his success, attracted the notice of the faculty and his fellow students, and led those who best knew him, to form pleasing presages of his future distinction in society.

"After taking his degree in 1813, he spent one year in Franklin and one in Andover, in attending to the study of Theology in its direct and collateral branches.

"In 1815 he entered upon the office of Tutor; and he performed its duties with ability, and a spirit that shrunk from no self-denial, either of instruction or discipline.

"In 1817, he was appointed Adjunct Professor of Mathematics and Natural Philosophy; and in two years after he became sole professor in the same department.

"His course in science had been as rapid and successful as the fondest wishes of his early friends and instructors had presaged; and as he had gradually risen in his attainments, and could thus command a wider and wider field of vision,

with pleasure we beheld him casting his eyes to Europe, the native home of the sciences, and forming the design of going thither to promote his own improvement, and the benefit of the Institution, and the cause of learning generally in our country—by travel and study, and intercourse with the good and great of other lands. After making the necessary preparations to facilitate the attainment of the various objects proposed, and completing his arrangement in such a manner that the college would not materially suffer by his absence; we saw him, in all the excitement of departing, with buoyant spirits, and animated countenance, and active step—and followed him with our wishes and our hopes to the ship—little apprehensive that we 'should see his face no more.'

Multis ille bonis flebilis, occidit.

"The general sentiment of sorrow, expressed by his personal friends, and the larger circle of his acquaintance, and the sympathy of the public, bear ample testimony to his high ~~and~~ intellectual and moral endowments, and an accurate analysis of a character of so much worth and promise, would be useful in furnishing fresh motives and facilities to those who are aiming at the acquisition of learning and virtue. An exhibition of only a few traits must now suffice.

"A prominent trait in his character was a love of investigation. He valued truth, and he sought for it not in the current opinions of the day, or under the sanctions of illustrious names. He ascended to first principles in his researches, and having with cautious diligence ascertained the legitimate scope of the human intellect, and the proper objects of a rational inquiry, with independence of mind he advanced to his own conclusions, and with confidence in his perceptions, he trusted to these conclusions, even though they might clash with received opinions. He had a taste for whatever is beautiful or grand in science, and a spirit that was alive to every intellectual excellence, and a fondness for the exercise necessary for its attainment. In the career of learning it was not merely the applause of the spectators, or the bright prize at the goal; but it was likewise the effort and animation of the race itself that he loved. From his connexion with the college, it became his duty, as it was his inclination, to bestow peculiar attention upon the *exact sciences*, yet he never suffered them so to absorb his mind, as to become magnified beyond their relative importance: and instead of undervaluing other branches of knowledge, he urged, with a generous

warmth, their importance, and rejoiced in their advancement, and seconded this opinion, expressed to others, by giving variety to his own pursuits.

"In his application he was constant and assiduous. He neither changed his objects of pursuit, nor relaxed from the necessary efforts. We often see men of fine genius wasting their powers, and failing of success by a too frequent change of their studies. The ease with which they gain one victory after another, tempts them to press on to universal dominion, instead of staying to gain complete possession of a single region. They are diligent, but at the same time desultory.—We often see others failing, not from fickleness, but from a relaxation of effort. Under the influence of some strong but transient excitement, they make very rapid intellectual progress; and then the excitement being over, they yield to a natural love of ease, or to the languor of exhausted health. Both of these evils he avoided; and preserved an unshaken attachment to the same objects, and an unremitted exertion to gain them. Believing that there is no *royal road* to learning, and ambitious rather of the possession, than of the reputation, of excellence, and not finding it necessary to put himself under the influence of strong feeling, in order to render his perceptions vivid, and therefore not lead to any imprudent expenditure of spirits and health; he continued a series of untired efforts, making every day contribute to his stock of knowledge: and not suffering himself to be led away by the influence of surrounding objects, or to sink down from indolence, he went on from one conquest to another, gaining fresh strength from every new acquisition. His mind, which was highly gifted by nature, by being trained in this course of habitual application, received a high degree of improvement, and acquired great facility in its operations.

"One of its most striking attributes was logical acuteness. At the same time that he possessed sufficient comprehension in his views, and was able to examine great subjects in their extensive relations, he was more distinguished for that acute discrimination which enabled him to perceive and adopt proper distinctions of thought; to detect a fallacy though brought forward with all the parade of argument; and to trace with the rapidity of intuition a succession of premise and conclusion, through a long train of subtile disquisition.

"He used sometimes to complain that his memory was treacherous, and failed him in his need. This however was the case only with respect to some insulated fact, which was not connected by some scientific association. But with re-

spect to facts or truths ranged under a Philosophical classification, or founded on the relations of cause and effect, premise or conclusion, his memory was retentive, and prompt in assembling the stores thus arranged.

"His imagination, if we consider it as that faculty that is conversant with the lovely or the grand in the world of nature or of fiction, and graphic skill in describing the objects of conception, was neither very active nor vivid. But if it be considered as that faculty which discovers analogies and relations, though remote, and the power of summoning with judgment and taste, the materials of knowledge—furnished not so much by the senses as by reflection—and of arranging them with beauty and harmony, for the elucidation of truth—he was distinguished for the possession of a vigorous and fertile imagination.

"Though accustomed to abstraction and retirement, he still was remarkable for his talent for philosophical observation.—His mind was habitually attentive to external objects, and from his own inspection of men and things, he was constantly collecting useful facts, and connecting the speculations of the closet with the common business of life, and thus he dignified the pursuits of philosophy by the high moral aim of rendering them subservient to the happiness and virtue of our race.

"Without remarking upon the variety and extent of his acquisitions in his peculiar province, or in the several departments of natural science, or in metaphysics and ethical philosophy; it may here be mentioned that, in addition to his regular instruction in the recitations, and his course of experimental lectures, he likewise prepared a course of written lectures that evince great ability. Averse to hypothesis, and adopting the severity of inductive reasoning, his philosophy consisted of a just comprehension of facts; and without departing from the dignity of true science, he demanded all the vigour of attention from his audience; and as he delivered his lectures, though somewhat rapidly, in a clear medium of thought, perspicuous language and lucid arrangement;—though the listless and the ignorant found little to interest their feelings, those who were prepared by previous study, and who were willing to bestow the necessary attention, always carried from the lecture-room clear and distinct views of the subject.

"He was very much in the habit of using his pen as an instrument of thought; and though he died at the early age of twenty-seven, has left behind him a large collection of writings on various subjects, as a monument of his industry and

talents. He contributed to several periodical publications.—It does not come within the compass of our design to enumerate his productions. This, it is hoped, will be done by the hand of another. As a specimen of his writings we would refer our readers to the Review of Dr. Brown's Essay.*

"His manners in his intercourse with others were unaffected and pleasing, and while he was not very attentive to the courtly accomplishments and etiquette of fashionable life, which result from extensive commerce with the world, he at the same time showed himself possessed of genuine politeness,—in his regard for the feelings of others, in his attention to the wants and wishes of his friends, not occasional, but constant, and in the ready surrender of his own convenience.—He had that good will towards those around him, which is manifested, not so much by a compliance with the mere forms and ceremonies of the world, as by a continuance of generous, and kindly acts, intended to make them happy.

"He was social in his feelings, though his habits did not lead him extensively into promiscuous society. Possessing neither those overflowing spirits, nor that desire for display, which are so favourable to copious conversation, and at the same time, well acquainted with all the usual topics of elevated discussion, he knew both how to talk, and how to listen. He was observed very seldom to introduce the topics of his own profession; his language however, and his illustrations, and his arrangement of ideas, showed the influence of his habitual studies upon his mind.

"In his intercourse with his intimate friends, he was companionable and interesting. He was animated and sprightly in his communication, and in his interchange of thought and feeling, he manifested great purity of purpose, and freedom from those evil passions that are often repressed in the presence of the public, while in the private circle they are uncontrolled. He indeed appeared to be habitually under the influence of conscience. His daily business or the common avocations of life, he performed, not as the task of a hireling, but as a labour of love, springing from a high-minded and generous sense of duty. He took a lively interest in whatever concerned the welfare of the College, and cheerfully and unceasingly did his part towards its advancement; and produced on those around him a strong impression of his singleness of purpose, and integrity of motive, in all his actions.

"His constitution was delicate, but by a regular exercise and rigid temperance, he preserved his health and mental vi-

* Christian Spectator, Vol. I. page 414.

gour and cheerfulness of temper. In addition to his other modes of relaxation, he attended habitually to music, which he cultivated, both as an art and as a science. He found pleasure in it, not merely from the agreeable associations it awakens, but from a nice perception of the relations of sound. He entered deeply into the principles of the science, and contributed to its advancement, by an essay on *Musical Temperament*, which appeared in the American Journal of Science, and called forth expressions of admiration, from such as were able to appreciate its merit, both in this and foreign countries.

"He bestowed great and systematic care in the formation of his religious opinions, and was very watchful that his conduct should correspond with his principles. He was accustomed to ascend to first truths in the formation of his opinions, and it would therefore sometimes happen that even when he came to the same result with others, he would not always adopt the same arguments, or pursue the same course of reasoning. He was not however of that class who find reason in all opinions, and truth in none: for though he was apprehensive of danger in believing too much, as well as in believing too little, he held with a firm grasp the fundamental doctrines of christianity. Nor did he consider christianity as a mere system of speculative doctrines, which is to be admired for its symmetry, and for the grandeur of its subjects, and to be defended with animated zeal against the open attacks of its enemies, and the insiduous designs of its professed friends; but as a collection of practical truths, that should be present to the mind and influence the conduct in all the common hours of life, that should shed a sanctifying influence over the whole character, send the glow of holy and constant love into the heart, direct the imagination in its wanderings, curb the violence of the animal propensities, and ascending to the intellect, should repress its proud aspirings, and thus elevate and improve the whole nature by enlisting all its powers in the service of the Redeemer. Forming this high standard of christian character, and accustomed in every thing to look rather at his defects, than at his good qualities, he was not in the habit of expressing a strong confidence in his personal piety. Yet his friends may console themselves in their affliction with the hope, that he has gone to a brighter world, where his delight in duty will be consummated, and his aspirations after moral excellence will be gratified. We will believe that though the surges of the ocean may continue to sweep over his remains, that 'He who rides in the whirlwind,' took his spirit to himself, as it rose from the billow, and conducted

it to the abodes of the blessed. He reposes far from his kindred and friends, and his grave cannot be dressed by the hand of affection; yet 'remembrance oft shall haunt the shore' to weep over his early fate, and gather fresh motives to virtue."

[*Christian Spectator.*]

ORIGINAL LETTER FROM PRESIDENT EDWARDS.

To the Publisher of the Ev. and Lit. Mag.

SIR,

All who have read the Life of President Edwards, have a lively and painful recollection of his dismission from Northampton. The following papers, in his own hand writing, will throw some light on the subject, and will, at the same time, let many understand better than they do, the mode of doing business in the New-England churches. It is by no means insinuated that the spirit manifested in this case is a *fair sample* of the New-England spirit—by no means; but the case affords an example of the manner in which the pastoral relation between a minister and his people is dissolved.

This case affords an opportunity of instituting a comparison between the Constitutions of Presbyterian and Congregational Churches. But I leave it to others to pursue this subject, and make suitable reflections for themselves. I think indeed that the advantage is on the side of Presbyterianism. But while I am decided in this opinion, I hesitate not to say that many brethren mistake the true state of the case. In this country all submission to ecclesiastical authority is *purely voluntary* on the part both of people and ministers. And if any choose to throw off allegiance, there is no power to restrain them. They may sin by doing so; but that is between themselves and their God. The church can do nothing but declare their sin, and refuse to commune with them. I have dropped these hints purely for the sake of setting others to thinking on the true state of the case, and preventing them from indulging in a fancied security. The real strength of Presbyterianism consists in the power which it has to keep out error, and not in its power to crush it when it has come in and spread widely. This shows the necessity of vigilance and care. No matter to what society any people belong, whether Episcopal, Presbyterian, Congregational, Baptist or Methodist, if they choose to break or change their ecclesiastical connexions, they can do so and none can prevent them—that is, the Church has none but moral or declarative power. In this respect, it is, in this country, precisely in the state of the primitive Church; with this most important advantage on behalf of the latter, that it was not divided into various separate and independent denominations, as is the case with us, but was considered as ONE; so that all parts respected the discipline, of any particular church judicatory, and thus rendered discipline efficient. *There ought to be such unity now.* This indeed cannot exist among those who regard the Church as a separate society, and those who hold that there is no difference between the church and the world. But these last are comparatively few; and can, in cases of this sort, by no means be taken into the account.

But this is a digression. The antagonists of President Edwards were the *liberal men* of 1750. Their spirit is the same with that of the *liberales* of the present day. The following documents afford a fine specimen of the fierce, intriguing, uncompromising temper of that sort of liberality which obtrudes itself on the world's notice, trumpets its own praises, and anathematizes all that will not walk according to its course.

I have no doubt but that many of your readers will thank me for enabling you to publish the following letter with its appendages.

Respectfully, &c. H.

Northampton June 25, 1750.

DEAR SIR,—I here send you an account of the doings of the council that sat here last week.

The council consisted of 19 members, which came to pass through one of the churches that I chose, refusing to send a delegate; viz. the church of Cold-Spring, which there is reason to think was through the practices of some of the Northampton people, privately with the people of Cold-Spring. So that I had one less of those that I chose in the council than the people, and the event was accordingly. The vote for my separation from the people was passed by the majority of one voice. When the question was put, the ministers were equally divided upon it, 5 on the one side and 5 on the other; but of the messengers (among whom I had the least interest) 5 were on the one side and 4 on the other, so that thus the vote was carried. Of the five ministers, and four delegates that dissented, four ministers and three messengers entered their protestation against the result. Mr. Reynolds being a very timorous, cautious man, he and his delegate, though they dissented, yet did not join in the protest.—I have here enclosed a copy of the result of the council, and also of the protestation against it.—There were about 23 of the church that voted for my continuing their minister. Some staid away from the meeting, because they would not appear to act either way, but most of the rest voted for my being dismissed with great alacrity.—Sir, I desire to hear from you at all opportunities; we are now thrown upon the ocean of the wide world, and have nothing to depend upon but God who is all sufficient; I desire your prayers for us in our present circumstances.

I am, sir, your peculiarly obliged loving brother,

JONATHAN EDWARDS.

The Rev. Mr. Bellamy.

THE RESULT OF THE COUNCIL.

AT a Council of Nine Churches, viz:—

The Church of Enfield, Rev. Mr. Peter Reynolds, *Pastor;* Mr. Edwards Collings, *Delegate.*

Sheffield, Jonathan Hubbard, *Pastor;* Mr. David Kellog, *Delegate.*

Sutton, David Hall, *Pastor;* Mr. Jonathan Hale, *Delegate.*

Reading, William Hobby, *Pastor;* Mr. Sam'l Bancroft, *Delegate.*

First Church in Springfield, Robert Breck, *Pastor;* Mr. Thos. Stebbins, *Delegate.*

First Church in Sunderland, Joseph Ashley, *Pastor;* Mr. Sam'l Montague, *Delegate.*
Hatfield, Timothy Woodbridge, *Pastor;* O. Partridge, Esq. *Delegate.*
First Church in Hadley, Chester Williams, *Pastor;* Mr. Enos Nash, *Delegate.*
Pelham, Robert Abercrombie, *Pastor;* Mr. Matthew Graw, *Delegate.*

Convened at the call of the first Church in Northampton, together with the Elder of the Church in Cold-Spring, added by the consent of both the Pastor and Church in Northampton; in order to advise to a remedy from the calamities arising from the unsettled, broken state of the first Church in Northampton, by reason of a controversy subsisting about the qualifications for full Communion in the Church.

The Rev. Mr. Hubbard was chosen *Moderator,* and the Rev. Mr. Williams, *Scribe.*

The Council, after seeking the divine presence and direction, had the matter in controversy laid before them: and finding the sentiments of the Pastor and Church, concerning the qualifications necessary for full Communion, to be diametrically opposite to each other; the Pastor insisting upon it as necessary to the admission of Members to full Communion, that they should make a profession of sanctifying Grace; whereas the brethren are of opinion that the Lord's Supper is a converting ordinance; and consequently, that persons, if they have a competency of knowledge, and are of a blameless life, may be admitted to the Lord's Table, although they make no such profession; and also finding that, by reason of this diversity of sentiments, the doors of the Church have been shut for some years, so that there has been no admission; and not being able to find out any method, wherein the pastor and brethren can unite, consistent with their own sentiments, in admitting members to full communion. The council did then, according to the desire of the church, expressed in their letters missive, proceed to consider of the expediency of dissolving the relation between pastor and people, and after hearing the church upon it, and mature deliberation of the case, the questions were put to the members of the council severally;

1. Whether it be the opinion of this council, that the Rev. Mr. Edwards persisting in his principles, and the church in theirs in opposition to his, and insisting on a separation, it is necessary that the relation between pastor and people be dissolved? Resolved in the affirmative.

2. Whether it be expedient that this relation be immediately dissolved? Passed in the affirmative.

However we take notice, that notwithstanding the unhappy dispute which has arisen and so long subsisted between the pastor and church of Northampton, upon the point before mentioned, that we had no other objection against him, but what relates to his sentiments upon the point aforesaid, laid before us; and although we have heard of some stories spread abroad, reflecting upon Mr. Edwards's sincerity, with regard to the change of his sentiments about the qualifications for full communion; yet we have received full satisfaction that they are false and groundless. And although we don't all of us agree with Mr. Edwards in our sentiments upon the point, yet have abundant reason to believe that he took much pains to get light in that matter, and that he is uprightly following the dictates of his own conscience; and with great pleasure reflect upon the christian spirit and temper he has discovered in the unhappy controversy subsisting among them; and think ourselves bound to testify our full charity towards him, and recommend him to any church or people agreeing with him in sentiments, as a person eminently qualified for the work of the gospel ministry. And we would recommend it to the Rev. Mr. Edwards and the first Church in Northampton, to take proper notice of the heavy frown of divine Providence in suffering them to be reduced to such a state, as to render a separation necessary, after they have lived so long and amicably together, and been mutual blessings and comforts to each other. And now rocommending the Rev. Mr. Edwards and the Church in Northampton to the Grace of God,

We subscribe, JONA. HUBBARD, *Moderator, in the name of the Council.*

Northampton, June 22d, 1750.

PROTESTATION AGAINST THE COUNCIL'S RESULT, BY SOME OF THE MEMBERS.

We cannot agree to a dismission of the Rev. Mr. Edwards, at least for the present, for the following reasons; previous to which we observe, that though we presume not to infringe the rights of other consciences, yet we beg leave to enjoy our own, and being sought to offer advice and counsel at Northampton, are constrained to say to this church,

1. That we disapprove of the separation of the Rev. Mr. Edwards from his people, because that in the nature of the thing there is no just cause therefor, his sentiments being, as we apprehend, perfectly harmonious with the mind of the Lord Jesus Christ, and strictly conformable to the practice of the apostles, and that of the reformed churches in general.

2. Upon supposition that Mr. Edwards were in the wrong in the present controversy, yet there is, as we apprehend, no proportion between the importance of the controversy, and that of his dismission.

3. It appears that there have been no proper essays, in the way of fair reasoning, with or before the parties, to convince either of them of the truth or falseness of their principles, which love to the truth itself, and their souls requires.

4. Because the Church, or at least its committee, while they offer to us reasons for separating them from their pastor, yet will not suffer us so to enter into the grounds of those reasons, as to offer to them that light which the word of God affords; which we esteem an imposition on our consciences, and does but tend to keep them in the dark.

These, brethren, are some of the reasons, for which we can by no means approve a separation, at least at present, but if such separation should eventually come on, we bear a free and cheerful testimony in favour of our dearly beloved brother, and your once dearly beloved Pastor; though now esteemed your enemy, because (as we apprehend) he has told you the truth. He needs not indeed any recommendation of ours, which is more properly commendation of ourselves than of him, nor need we say much to others, for that his praise is in most of our churches through the land. Yet we are constrained to say to the world, that God has furnished him with those ministerial gifts and graces, by which he has hitherto shone as a burning and shining light, and though his people in general cease to rejoice in his light, yet we hope and trust others may rejoice in it for a long season. So wishing that the dear people of God in this place may take the point in controversy into a meek, calm, serious and prayerful consideration; and that so truth with holiness may greatly prevail in this place, we subscribe,

Yours in the bond of the Gospel,

DAVID HALL,
WILLIAM HOBBY,
EDWARD BILLING,
ROBERT ABERCROMBIE,
JONATHAN HALE,
MATTHEW GRAY,
SAMUEL BANCROFT.

Northampton, June 22, 1750.

BRIEF HISTORICAL REMARKS ON PSALMODY.

The permanence of traditional prejudices is a matter well deserving serious consideration. Our forefathers differed, many years ago, on the subject of psalmody; and in some parts of the country, these differences seriously affect us. The versions employed by two different bodies of christians, are almost the only thing which prevents their coming together in one, and uniting their efforts to promote the kingdom of the great Redeemer.

Some of our readers, where disputes of this sort are unknown, will be utterly amazed to learn this fact. It is nevertheless, as unquestionable, as it is lamentable.

My mind has been turned to this subject by accidentally meeting, in a curious collection of old books, with a great number of Psalm Books, set forth by different persons in different ages; all of which, in their day, were thought and maintained to be the very best in the whole church of Christ. Now it occurred to me that a copy of the title pages, with one or two extracts from each might have a happy effect, by setting in a strong light, the unreasonableness of a pertinacious adherence to any particular mode of bringing the truths, contained in the word of God, into such measures as to admit of being sung. For this purpose, I have copied the following; which while they serve for the purpose just mentioned, will probably appear not a little curious to many readers, who have never turned their attention to this subject.

THE WHOLE BOOKE OF PSALMES *faithfully* TRANSLATED *into* ENGLISH *Metre.* Whereunto is prefixed a discourse declaring not only the lawfulness, but also the necessity of the heavenly ordinance of singing scripture psalms in the churches of God. *By those of New-England.* Coll. iii. *Let the word of God dwell plenteously in you, in all wisdom, teaching and exhorting one another in Psalmes, Himnes, and Spiritual songs, singing to the Lord with grace in your hearts. James* v. *If any be afflicted let him pray, and if any be merry let him sing psalmes. Imprinted* 1640.

The preface of this curious book begins thus. "The singing of Psalmes, though it breath forth nothing but holy harmony, and melody; yet such is the subtility of the enemie, and the enmity of our nature against the Lord and his wayes, that our hearts can finde matter of discord in this harmony, and crotchets of division in this holy melody.—for—There have been three questions especially stirring concerning singing. First, what psalmes are to be sung in churches? whether David's and other scripture psalms, or the psalmes in-

vented by the gifts of godly men in evey age of the church. Secondly, if scripture psalmes, whether in their own words, or in such meter as English poetry is wont to run in? Thirdly, by whom are they to be sung? whether by the whole churches together with their voices? or by one man singing alone and the rest joining in silence, and in the close saying amen!"

In answering these questions the writer of the preface proves that it is lawful and right to sing the psalms of David; attempts to show that it is best to sing no others; and insists that the whole congregation should join in this part of worship.

We also learn that in *those days* there were strong doubts in the minds of many, whether it was right to translate the book of psalms into "meeter." And it is not a little amusing to observe how, with their scruples about singing any thing but the psalms of David, they were embarrassed with the objection that to change the psalms into metre, was to alter the scripture. The writer's conclusion on this subject is right curious. He says,

"But the truth is, as the Lord hath hid from us the Hebrew tunes, lest we should think ourselves bound to imitate them; so also the course and frame (for the most part) of their Hebrew poetry, that we might not think ourselves bound to imitate that, but that every nation without scruple might follow as the graver sort of tunes of their owne country songs, soe the graver sort of verses of their owne country poetry."

The writer then professes that the sense of the text is closely followed in this translation; but after all he is obliged to make an apology for some changes which the tyranny of metre compelled him to make, such as "*God's fearers*" instead of "those that stand in awe of God:" "humbly blesse" for "blesse;" "rejoyce" instead of "shout for joye," &c.

The next Work of this kind which I shall notice has the following curious title:

PSALTERIUM AMERICANUM.

The Book of PSALMS, in a Translation exactly conformed unto the ORIGINAL; BUT ALL IN BLANK VERSE, fitted unto the TUNES commonly used in our CHURCHES. Which *pure offering* is accompanied with ILLUSTRATIONS digging for *Hidden Treasures* in it; And RULES to Employ it upon the Glorious and Various intentions of it.

Whereto are added,

Some other Portions of the SACRED SCRIPTURES, to Enrich the CANTIONAL.

Boston: in N. E.

Printed by S. KNEELAND, for B. ELIOT, S. GERRISH, D. HENCHMAN, and J. EDWARDS, and sold at their Shops, 1718.

Whether this book was ever brought into use I cannot learn. It is anonymous; and has a very learned and pious preface. The writer in justifying his undertaking says, "Our Poetry has attempted many versions of the Psalms, in such numbers and measures, as might render them capable of being sung, in those grave tunes, which have been prepared and received for our Christian Psalmody. But of all the more than twice seven versions which I have seen, it must be affirmed, that they *leave out* a vast heap of those rich things, which the Holy Spirit of God speaks in the original Hebrew; and that they put in as large a heap of poor things, which are entirely their own. All this has been merely for the sake of preserving the clink of the *Rhime:* which after all, is of small consequence unto a generous Poem; and of none at all unto the melody of singing; But of how little then in singing unto the Lord!"

The author after going on to vindicate his blank verse, says "For the new translation of the Psalms, which is here endeavoured, an appeal may with much assurance be made, unto all who are masters of the *Hebrew Tongue*, whether it be not much more agreeable to the original, than the *old* one; or than any that has yet been offered to the world."

And yet when he comes to give his "Admonition concerning the Tunes," he tells us that "the version is fitted to all the tunes, the notes whereof are eight and six"—that is *common metre;* and the expedient adopted to procure variety is to add in *black letter* words enough to every other line to make *long metre*, or to take away a suitable number to make *short metre.* Thus in the 103d Psalm, we have long or common metre by retaining or excluding the words printed in brackets:

O my awakened soul, do thou
Bless [always] the Eternal God;
And all my inward powers the name
Of his pure [spotless] holiness.

There are in this version, hundreds of interpolations of this sort.

These are the only complete versions of which we have any knowledge, made in this country. A revision of Watts' paraphrase was made, some thirty years ago by Joel Barlow, author of the Columbiad, and subsequently, by the late Dr. Dwight, who versified the Psalms omitted by Watts.

In England there have been many translations of the Psalms into metre. The first, as far as my knowledge ex-

tends, goes under the name of Sternhold and Hopkins. They were assisted by three other persons. Sternhold was Groom of the Robes to King Henry the VIII., and afterwards of the Privy Chamber (or bed chamber) to Edward VI. He had a legacy given him by Henry. He translated 37 Psalms; Hopkins 65; the rest were done by William Whittingham, William Kothe, and Robert Wisedom. This version was appointed by authority to be used in the English Church, and was for a long time the only one in use. Bishop Horsley preferred it to all others.

In the year 1682, a version prepared by William Barton, was published by the company of stationers in London. The title of the work is "The Book of Psalms in metre. Close and proper to the Hebrew: smooth and pleasant for the metre. To be sung in usual and known tunes." This however, is the second edition, with amendments and the addition of fresh metres.

It was not long before this that Rous prepared his version, which, with some alterations, is the one printed at the end of the Scotch Bibles.

In the year 1686, Simon Ford, D. D. published another version, which he entitles a "New version of the Psalms of David into metre, smooth, plain and easie to the most ordinary capacities; and yet as close to the original languages, and the last and best English translation, as the nature of such a work will well permit."

The use of all these, however, in the English church was superseded, by the versification of Tate and Brady, which is that now found in all the Episcopal prayer-books.

About 75 or 80 years ago, Dr. Watts published his poetical paraphrase of the Psalms with three Books of Hymns and Spiritual Songs. These are in general use among the dissenters in England, and in most of the churches in the United States.

Having given this brief and imperfect historical sketch, I shall subjoin specimens of the rare versions mentioned, that the reader may compare them. I shall for this purpose take two verses of the 18th Psalm, simply because, I have no copy of Sternhold and Hopkins before me, and this is the only part of that version which I now retain in memory. But first the passage in the common translation may properly be transcribed. Psalm xviii, 9, 10—"He bowed the heavens also and came down, and darkness was under his feet. And he rode upon a cherub and did fly; yea he did fly upon the wings of the wind."

STERNHOLD AND HOPKINS.

9. The Lord descended from above,
And bowed the heavens most high;
And underneath his feet he cast
The darkness of the sky.
10. On cherubs and on cherubim
Full royally he rode
And on the wings of mighty winds
Came flying all abroad.

ROUS'S VERSION.

9. He also bowed down the heavens,
And thence he did descend;
And thickest clouds of darkness did
Under his feet attend.
10. And he upon a cherub rode,
And thereon he did fly;
Yea on the swift wings of the wind
His flight was from on high.

BARTON'S VERSION.

9. The Almighty Lord the Heavens bow'd,
And downward did descend:
Beneath his feet a sable cloud
Of darkness did extend:
10. A cherub-chariot did him bear,
Whose plumes he made his sail,
The winds his winged coursers were,
And darkness was his vail.

FORD'S VERSION.

9. The Heavens, when their Lord came down,
Did in an humble posture bend:
And for the footcloth of his throne,
Vast darkness did itself extend.
10. His steed a glorious cherub was,
Whose wings did swiftly him convey;
As swiftly as the winds do pass,
When through the air they force their way.

BOOK OF PSALMS, BY THOSE OF NEW-ENGLAND.

9. Likewise the heavens he downe bowed,
And he descended, and there was
Under his feet a gloomy cloud;
10. And he on cherub rode and flew,
Yea he flew on the wings of winde.

PSALTERIUM AMERICANUM.

9. The Heavens also he bowed down,
And he made his descent;
A cloudy darkness then there was
Under his feet displayed;
10. Upon a cherub then he rode,
And flew with wondrous wings,
Yea he flew swiftly on the wings
Of the spirituous wind.

The reader may compare these several versions with the common translation, and judge for himself in which the sense is given with the greatest precision. The conclusion, if I am not greatly mistaken will be this, that to turn the Psalms into metre however bald and limping, it is unavoidable to add words to which there is nothing correspondent in the original. And surely he that can adopt, for his own use, one of these versifications, ought not to cry out against those who prefer the others, as corrupters of the word of God in this part of his worship. Let every man be fully persuaded in his own mind; and let no one judge his brother, nor throw an occasion of stumbling in his brother's way.

The history of Church Psalmody, if it would be fully and fairly given, would at once cure all the prejudices which are entertained on this subject. God has been worshipped acceptably in Hebrew Psalms, the rhythm and tunes of which are now utterly unknown; in Greek and Latin Hymns; in Psalms turned into the metres of English, Dutch, French, Indian, Hindoosthanee, and a hundred other languages; and in the various versions which we have seen that our ancestors used in other ages. How utterly improper is it then to break the communion of the Churches, on account of differences as to the version to be used in public worship! HOLEM.

Intelligence.

A NARRATIVE OF

The state of Religion, within the bounds of the General Assembly *of the Presbyterian Church; and of the General Associations of Connecticut and Massachussetts, and the General Convention of Vermont, during the last year.*

The General Assembly in sending to the churches the annual narrative of the state of religion within their bounds, wish them *grace, mercy, and peace from God our Father and Jesus Christ our Lord.*

We have much reason to offer our thanksgivings to the Great Head of the church for the many tokens of his love, with which he has visited that portion of it, which is in our land, during the past year. He has given many convincing proofs, that he has been present with the assemblies of his people to bless them, by bestowing upon them the sanctifying influences of his Holy Spirit. Him we acknowledge and adore as our Redeemer and head, as the foundation of our hopes and the source of all grace, and we ascribe *glory and dominion to Him that loved us, and washed us from our sins in his own blood.*

But while there are many reasons for thankfulness and rejoicing, there is much also to be deplored.

It is with deep sorrow, that the Assembly have heard numerous complaints of lukewarmness and conformity to the world, among professing Christians. The neglect of family prayer, the want of zeal for extending the interest of the Redeemer's kingdom, attachment to the world, conformity to its sinful customs and pleasures, and in some few instances, dissensions and backslidings prove that these complaints are but too well founded. Such professors seem to have forgotten the deep obligations which they are under, from their own voluntary engagements of obedience to God, and from the dying love of Him who gave himself for them, to redeem them from all iniquity; that the God whom we serve is "a jealous God;" and that the sins of his professing people are peculiarly hateful to him. We affectionately, and yet solemnly call upon them *to remember from whence they are fallen, and to repent and do their first works; to be watchful and strengthen the things which remain, that are ready to die.*

In some parts of our land, attempts are made to propagate the most pernicious errors. With a zeal worthy of a better cause, and under lofty pretentions to superior rationality and to deeper discoveries in religion, some are endeavouring to take away the crown from the Redeemer's head; to degrade *Him* who is the mighty God and the prince of life, to a level with mere men, and to rob us of all our hopes of redemption through his blood. Pretending too, a more expanded benevolence to man, and more ennobled ideas of the goodness and mercy of God, they assiduously propagate the sentiment, that all men will ultimately obtain eternal happiness, however sinful their present temper and conduct may be, without any regard to the cleansing of the blood of atonement, or the sanctifying influences of the Spirit of God. Believing that these sentiments are utterly subversive of gospel truth and holiness; that they are alike dishonouring to God, and destructive to the present and eternal welfare of men, we cannot but affectionately warn you against them. *Beware brethren, lest you also being led away with the error of the wicked, fall from your own steadfastness.* Cherish an ardent attachment to the truth *which is according to godliness:* and seek to experience in your own souls its sanctifying influence.

The gross vices of intemperance, profane swearing, Sabbath breaking, and gambling, still extensively exist. The excessive use of spirituous liquors continues to produce the most

deplorable effects, and threatens still greater injury. That such crimes should any where exist, is matter of astonishment and sorrow. They prove that man has deeply apostatized from God; and that our nature is both degraded and depraved.

But there is one subject to which the Assembly advert with the most painful feelings. Vast sections of our country, particularly our frontiers, are destitute of the stated means of grace, and are loudly calling upon us in the words of the man of Macedonia, *come over and help us.*

In the Presbytery of Niagara, which consists of twenty-six congregations, there are but four which have pastors. In the Presbytery of Genessee, which consists of nineteen congregations, two only have pastors, and of these two, but one enjoys the stated preaching of the gospel more than half the time. In the Presbytery of Bath, the churches are few, and most of them feeble and destitute of the ministry of the word. There are but six ministers in nearly as many counties. Multitudes are evidently living without God in the world, and paying not even an outward respect to the institutions of the gospel. In many families the scriptures are not to be found, and in too many instances, little or no desire is shown to possess them. In many places no meetings for the public worship of God are held; and in many others, such meetings are thinly attended. In the Presbytery of Champlain, many towns are destitute of a preached gospel and church privileges; and in the Presbytery of Susquehanna, which spreads over an extensive country, among twenty-six congregations, which are widely scattered, there are but ten ministers. Of twenty-nine congregations, which belong to the Presbytery of Erie, twenty-one are destitute of a stated ministry; and of thirty-three congregations, which belong to the Presbytery of Louisville, more than half are in the same destitute condition. In the Presbytery of Union, two or three times the present number of ministers are needed, to supply the spiritual wants of that portion of our church. In the Presbytery of Grand River, which consists of twenty-nine congregations, there are but twelve ministers. The Presbytery of West Tennessee, which spreads over a large tract of country, and embraces within its bounds a population of 310,000 inhabitants, has only fourteen ministers belonging to it; and there is not a single licentiate within their bounds. The few missionaries who have passed through this region, have been well received, and much solicitude is manifested by the people to obtain the labours of a zealous and enlightened ministry.—That section of our church which is contained within the bounds of the Presbyteries of Missouri and Mississippi, loudly calls for the attention of the Christian public. The Presbytery of Missouri extends over a country nearly 300 miles square, and contains upwards of 120,000 inhabitants: and much of it is still a moral waste. Thousands are crying for the bread of life; and there is reason to believe that many new churches might be formed, if there were a sufficient number of faithful and devoted ministers. The Presbytery of Mississippi too, covers a vast extent of country, embracing the two states of Mississippi and Louisiana, the population of which, must considerably exceed 200,000 souls. Though covering such a vast extent of country and embracing so large a population, only eight ministers belong to it, and only four licentiates are under its care.—Several towns of importance which are rapidly increasing in population and wealth, present most interesting stations for missionary labours.—Among these, New-Orleans deserves to be particularly mentioned, as presenting a field for exertions truly astonishing for magnitude, interest, and difficulty. It contains 46,000 inhabitants, and is annually growing in resources of all kinds. The short ministry of Mr. Larned we have reason to believe was very useful, and while we affectionately sympathize with the congregation in that city, on the loss of their late esteemed pastor, we offer our prayers to God, that he

would speedily bestow on them another faithful pastor to supply his place. The Presbytery of Georgia, which extends over more than half the state of Georgia, and consists of but eight ministers; and the Presbytery of Concord, contain within their bounds, extensive tracts of country, where the ordinances and institutions of religion are hardly known.

In most of these destitute parts of our country, pernicious errors are assiduously and successfully propagated; and in all of them gross immoralities abound. Removed from the benign influences of the gospel of Jesus, without its powerful restraints, destitute of Sabbaths and Sanctuaries, unchecked by the solemn admonitions, uncheered by the glorious hopes, of the gospel, multitudes there, live in sin, and die in impenitence.—Seldom does the herald of salvation raise his inviting voice among them, and seldom do the sounds of prayer and praise ascend as grateful offerings to heaven. And these are our brethren; bone of our bones, and flesh of our flesh; many of their fathers worshipped with our fathers in the same Sanctuary, and with many of them we have gone up to the house of God. Surely their claims upon our christian liberality are peculiarly strong: and we cannot suffer their earnest requests that we would send them the word of life, to be refused.

It is truly gratifying to learn, that a very earnest desire is felt, and a laudable zeal shown, to obtain the gospel ministry in these destitute parts of our land. Many of the followers of Jesus offer up to him their fervent prayers, that he would send among them faithful labourers; and Sabbath day schools, and Missionary, and Education Societies, have been in some places established. In some instances, the destitute congregations persevere in maintaining public worship; and there is an increasing attention to the means of grace. We have heard, too, with pleasure, that in many of these destitute parts of our land, ministers have frequently gone forth in company, two or three at a time, and preached, and visited, and God has greatly blessed ther labours.

But, we turn to contemplate more pleasing subjects. It cannot but be gratifying to the friends of the Redeemer's kingdom, to learn, that with few exceptions, the statements which we have received from the different Presbyteries, represent the interests of religion to be on the increase.

Infidelity is scarcely any where openly professed. The churches are generally walking in peace. There is generally an increased attention to the public ordinances of worship; and many new congregations have been organized, and new churches erected throughout our country.—Several of these have been built in regions, where but a short time since was nothing but a waste wilderness, uninhabited by civilized man.

The monthly concert for prayer is generally observed. Bible classes and the catechetical instruction of youth, are still continued with the most beneficial effects. Baptized children with their parents, have in many instances been convened, and reminded of the solemn obligations imposed upon them, by the baptismal covenant. Praying societies are very generally established. Sabbath day schools are numerous and flourishing, and thousands of youth who probably would otherwise have grown up ignorant and vicious, have by means of these institutions been instructed, and fitted to make useful members of society.

Liberal patronage has generally been extended to the various benevolent and pious institutions, which are established within our bounds, and many Missionary, and Education, and Bible Societies are flourishing. It has given the Assembly unfeigned joy, to hear of the very flourishing condition, and the increasing prosperity of the American Bible Society. During the past year a considerable addition has been made, both to its funds, and to the number of auxiliary societies connected with it. We offer our fervent prayers that the blessing

of the God of heaven may rest upon it. Several societies for the education of poor and pious youth, who have the gospel ministry in view, have been established during the past year; and the churches appear in some degree to be awaking to a sense of the importance of this subject.

It is with pleasure that we notice the formation of several Missionary Associations of young men. The Young Men's Missionary Society at Richmond, is entitled to particular notice. During the last year they have employed eight missionaries, and have expended in their support about one thousand dollars.

The students in the University of North-Carolina, who are members of the Dialectic Society, have generously engaged to contribute $250, payable in five years, towards endowing a professorship in the Theological Seminary at Princeton. It deserves also to be mentioned, that several children in the Island of Ceylon and in other places, are clothed, and fed, and instructed, by the contributions of pious females, residing within our bounds.

From the report of the Board of Missions, the Assembly are gratified to learn, that the missionary concerns of our church, appear to be crowned with the blessing of God. The number of missionaries is increasing, though by no means sufficiently to meet the growing demands of a rapidly increasing population. Our Seminary at Princeton, is yearly furnishing valuable missionaries, whose labours are received with gratitude, and accompanied with a blessing. Under these circumstances it is hoped that the churches will not fail to take up annual contributions for the missionary fund, to the application of which the Presbyterian interest is so much indebted.

It is also gratifying to learn that God still blesses with the influences of his Spirit several of our colleges. Hamilton College has about 100 students, a majority of whom are pious. Union College has about 240 students, and of these about 70 are hopefully pious.

But we have not only to rejoice in the general increase of the interests of religion, there are also special reasons for thankfulness. On many of our congregations God has been pleased to pour out his spirit, and to grant them times of revival and refreshing. The congregations of West Bloomfield, Lima, Avon, Groveland, Nunda, Richmond, Livonia, and especially Mount Morris in the Presbytery of Ontario—of Phelps, Lyons, and Junius 2d in the Presbytery of Geneva—of Otisco, Onondaga 1st and 2d, Pompey 2d and 3d, and Camillus in the Presbytery of Onondaga—of Winfield, Whitesborough, Mexico and New-Haven, in the Presbytery of Oneida—of Cooperstown and Springfield, in the Presbytery of Otsego, while in Cherry Valley there has been a constant ingathering of the fruits of the late revival—of Sacketts Harbour, Watertown, 1st and 2d society in Adams, Lorrain, and Rodman in the Presbytery of St. Lawrence, have been visited with the special influences of the Holy Spirit. At the military post at Sacketts Harbour, several of the private soldiery have been subjects of the work.—In the Presbytery of Champlain, revivals have been experienced in the congregations of Plattsburg, Chazy, Champlain and Constable, and also in the congregation of Windham, in the Presbytery of Londonderry. Though the late powerful revivals do not continue in the Presbytery of Albany, yet their precious fruits remain.—With very few exceptions the subjects of these revivals, continue stedfast in the faith, and attentive to the duties of religion.

In the Presbytery of Troy, the congregation of North Pittstown; in the Presbytery of North River, the congregation of Smithfield; and in the Presbytery of Long Island, the congregations of Union Parish, Sagharbour, Easthampton, Bridgehampton, and Southampton have also been blessed with revivals.

In the Presbytery of New-York the blessings of divine grace have extended to many congregations, and seem to be extending to others.

The congregations of the Brick Church, the Orange-street Church, the Spring-street Church, and the Church at Corlaer's Hook, have largely partaken of the blessed influences of the Holy Spirit.

In the congregations of Ramapo, Roxbury, Chatham, and Morristown in the Presbytery of Jersey, and Gibson, and Silver Lake in the Presbytery of Susquehanna, the Lord is making glorious displays of the power of his grace; while in the last Presbytery, Westmoreland, Wilkesbarre, Wyalusing, Kingston, Bridgewater, and Great Bend, have been favoured with less powerful, but very encouraging operations of divine grace.

Several of the Presbyteries in the Synod of Pittsburg, have been engaged in special efforts for the revival of religion, and in several of the congregations of the Presbytery of Redstone, and some others, considerable religious excitements have prevailed, and very encouraging additions have been made to the churches.

In the Presbytery of Philadelphia, a revival has been mercifully granted to the congregation of the first Presbyterian church, in the Northern Liberties, and revivals have also been experienced in the congregations of St. Georges, Charlestown and Newcastle, and especially in the second church of Wilmington, in the Presbytery of Newcastle.

A number of the congregations in the Presbytery of Portage, among which, Talmadge, Windham, and Brownhelm are particularly named; and the first Presbyterian church of Richmond, in the Presbytery of Hanover, have also shared in the blessings of these revivals.

In the Presbytery of Abingdon, though there has been no special revival, yet, there have been, within the last year, larger additions than usual to the communion of the church, especially in the united congregations of Mount Bethel and Providence.

The congregations of Eno and Little River, the church of Cross Roads, of Buffaloe, and Allemance, of Oxford, and other churches of Granville county, and of Hillsborough in the Presbytery of Orange, of Buffalo in the Presbytery of Fayetteville; of Bethany, Back Creek, and Unity, in the Presbytery of Concord, have also been blessed with the reviving influences of the Holy Spirit. In the congregations of the last named Presbytery, it is believed that nearly two hundred persons, have experienced the renewing influences of the Spirit of God, and a large proportion of these are the children of pious parents, a number of whom are training up for the ministry of the gospel.

The same benign effects which have attended past revivals, have attended these. Professing Christians have been awakened to zeal and devotedness to the cause of Christ. And though the operations of the Holy Spirit, on the minds of sinners, have been deversified, yet, generally they have felt deep and pungent convictions of sin, accompanied with a sense of their undone condition as transgressors of the divine law, and a discovery that salvation can be found only in Christ. Deep silence has prevailed in the religious assemblies.

This blessed work has been confined to no particular age or sex, or class of society. Blooming youth and hoary age; the child seven years old, and the sinner weighed down with the sins of three score years and ten, the infidel, the profane, and the mere moralist, have all been brought to a sense of their lost condition; have been made to bow to the sceptre of the prince of Life; have sought salvation from his hands, as his free gift, and, we trust have found deliverance to their souls, through his peace speaking blood.

Among the means which God, in his sovereign good pleasure, has blessed, to the producing of these blessed effects, special prayer, on the part of his people deserves first to be mentioned. In many congregations, particular days have been set apart for fasting and prayer. Concerts for prayer have been held by private Christians, and they have fre-

quently met in religious societies at the rising of the sun.

Pastoral visitations from house to house, and, also, visitations by private Christians, with personal conversation on the concerns of eternity, have been greatly blessed.

In the preaching of the word, the spirituality of God's law, and its tremendous curse denounced on sin, have been explained and pressed on the consciences of sinners; they have been warned of their inability to work out a justifying righteousness of their own, and have been solemnly exhorted to immediate repentance and faith in Christ.

The fruits of these revivals have been exhibited in the moral reformation produced in the lives of those who have been their subjects; and in an increase of the spirit of prayer, and of liberality, in the support of the gospel.

From the General Association of Connecticut, we learn, that the churches in that state, are not only gathering the fruits of the late extensive revivals, but, that the Lord is mercifully extending his work of grace to many other congregations. A large proportion of the members of the mission school, at Cornwall, give good evidence of piety, and the establishment answers the most sanguine expectations of its founders and friends. Arrangements are making for the extension of the Theological department of Yale College, with hopeful prospects of success.

From the General Association of Masachussetts, we learn, that there is much reason for thankfulness on account of the manifestations of the divine presence and blessing. There have been, in that part of our country, great revivals of religion in the county of Berkshire. More than 300 young men have been assisted in obtaining an education, by the American Education Society, since its commencement. A missionary spirit is much increased, and in Plymouth and Norfolk counties, a Palestine Missionary Society is established, which supports a missionary to the Holy Land. The Andover Institution still flourishes, and contains 132 students.

From the General Convention of Vermont, we learn, that the interests of the Redeemer's kingdom are greatly on the increase in that State. It is true, the want of faithful pastors is felt. Of 171 churches, connected with the Convention, near half are vacant. Still the cause of religion is advancing. Through the past year there have been great and powerful revivals, in 50 towns, in each of which from 15 to 200 persons have been received into the churches.—These revivals still continue in many places. It is supposed that about 2500 persons have joined the churches during the past year. In Middlebury College, there has been a revival among the students, and two-thirds of their number are hopefully pious. The spirit of missions is increasing in the state. Education societies, are also formed, and one of these societies, in two years, afforded assistance to 40 young men.

We have heard, with pleasure, of the exertions which are made in many of our cities, to promote the Spiritual welfare of Seamen, and of the success which has attended these exertions. Places of worship for mariners, are opened in several of our sea-port towns, and both mariners themselves, and their families have received great benefit from attending the public ordinances of the gospel. The Assembly recommends to the ministers & members of our churches to encourage and promote these useful institutions.

The Theological Seminary at Princeton, continues to enjoy the smiles of the great head of the church. A missionary spirit is diffused among the students, and a few have already devoted themselves to the labours and privations of a foreign mission.—The churches are already enjoying the fruits of this most important institution. The Theological Seminary at Auburn, under the care of the Synod of Geneva, is flourishing; and efforts are also making, with encouraging prospects, to establish Theological Seminaries in other parts of our country.

The Assembly sincerely congratulates the churches under its care, on

the recent union which has been completed between the Presbyterian and Associate Reformed Churches. We cannot but cherish the hope that this union will be productive of the most beneficial effects, and that the great head of the church will bless it to the promotion of the interests of his kingdom.

On the whole, the review of the past year is calculated to awaken the most lively sensations of gratitude, to the great head of the church, for the blessings which he has bestowed upon it, and excite us to more zeal and devotedness in his service. We rejoice in the spread of his gospel.—*He shall have dominion from sea to sea, and from the river unto the ends of the earth.* Reviewing his mercies to his church in our land, we are constrained to offer to him devout praises.—*Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever; and let the whole earth be filled with his glory.*—AMEN AND AMEN.

Published by order of the General Assembly. *Attest,*

WM. NEILL, *Stated Clerk.*

Philadelphia, May 1822.

Extracts from the Minutes of the General Assembly of the Presbyterian Church, held, May 1822.

[It is generally known that there are various bodies of Presbyterians in the United States. This happened thus.—The intellectual ascendency of Calvin, the illustrious reformer of Geneva, was such, that when he established his Theological Seminary, pupils flocked to it from all of the reformed churches. The doctrines which Calvin taught had great currency, and the system of ecclesiastical polity which he derived from the Scriptures was adopted by many churches. The Church of Scotland is Presbyterian, so is that of Holland. The case is the same with the Protestant Churches of Switzerland; and in Germany a numerous body adopted the Presbyterian platform. To distinguish them from the Lutherans, they are called *Germam Reformed.*—In Scotland there has been a secession, of long standing, from the established church. Now emigrants from different parts of Europe bring their national feelings and ecclesiastical prejudices with them. Hence, we have among Presbyterians, *German Reformed, Dutch Reformed, Associate, and Associate Reformed, &c. &c.* These different societies have too long kept asunder. We rejoice however, to learn, that they are approximating, and we anticipate the time, when the whole body will be united, as far as union is desirable.—A proposal was made last year for the union of the Associate Reformed Synod and the General Assembly of the Presbyterian Church, which we are happy to see consummated. The following is authentic.]

The following communication from the General Synod of the Associate Reformed Church, was received and read, viz:

"Resolved, That this Synod approve and hereby do ratify the plan of Union between the General Assembly of the Presbyterian Church and the Associate Reformed Church, proposed by Commissioners from said Churches.

Extract from the minutes of the General Synod of the Associate Reformed Church of Philadelphia, 21st May, 1822."

JAMES LAURIE, *Moderator,*
J. ARBUCKLE, *Clerk.*

"Resolved, That a copy of the above resolution, authenticated by the Moderator and the Clerk, be immediately sent to the General Assembly of the Presbyterian Church, and that Rev. Ebenezer Dickey, and Dr. Robert Patterson be a committee to wait upon the Assembly with said resolution. J. ARBUCKLE, *Clerk:*"

The committee from the Synod of the Associate Reformed Church appeared in the Assembly, and the resolution was read.

WHEREUPON, Resolved, That the Assembly receive this communication with great pleasure; and the Rev. Jonas Coe, D.D. the Rev. Thomas M'Auley, LL. D.; the Rev. William Gray, of the Presbytery of New-York, and Mr. Divie Bethune were

appointed a committee to wait upon said Synod, and, inasmuch as the different Presbyteries under the care of the Synod, cannot appoint Delegates to attend the present General Assembly, cordially to invite all the Delegates to the Synod, to take their seats in this House, as members of the Assembly.

Resolved, moreover, that the committee aforesaid be directed to request the members of said Synod, to attend this Assembly on to-morrow, at 4 o'clock, P.M. that we may, unitedly, return thanks to Almighty God, for the consummation of this union.

The committee appointed to wait on the Synod of the Associate Reformed Church, to inform them that the Assembly had received their communication with great pleasure, and cordially to invite all the Delegates to the Synod to take their seats in this house as members of the Assembly, and to request the members of said Synod to attend this Assembly this afternoon, at 4 o'clock, that we may, unitedly, return thanks to Almighty God for the consummation of this union, reported, that they had fulfilled the duty assigned them.

The members of the Synod attended, and an appropriate Psalm and Hymn were sung, and two appropriate prayers were addressed to the throne of Grace, one by a member of the Assembly, and the other by a member of the Synod, and the scene was deeply interesting and affecting, and exhibited a union of heart as well as a union in form.

Agreeably to the invitation given by the committee of the Assembly to the Synod of the Associate Reformed Church, the following members of the Synod appeared in the Assembly, and took their seats, viz: The Rev. Robert B. E. M'Leod, Rev. John M. Duncan, and Messrs. Joseph Nourse and Robert Patterson, ruling elders. The rest of the members having made arrangements to return home were unable to attend the Assembly.

THE following presents an imperfect view of the Statistics of the Presbyterian Church in the United States:

The committee to which had been referred the Synodical and Presbyterial Reports, reported, and their report being read, it was directed that the stated clerk transcribe it into the Compendious View. It was also ordered by the Assembly, that the following part be printed, viz:

"From the foregoing Compendious View it appears, that there are at this time 66 Presbyteries under the care of this Assembly. From 62 of these, reports have been received during the last year; 62 have reported on the number of communicants added last year; 61 have reported on the whole number of communicants; 61 have reported on the baptisms, both of adults and infants for the last year; 10 have reported on collections for Presbytery; 36 have reported on the Education fund; 37 have reported on the Missionary fund; 53 on the Commissioners fund; and 16 on the Theological Seminary. Of 1411 Congregations, the whole number under the care of the General Assembly, 627 have reported on the number of communicants, added during the last year and 721 have reported on the total number of communicants; 450 have reported on the number of adult baptisms; and 645 on the number of infants baptized. Your committee further observe, that the above Compendious View, is by no means an adequate exhibition of the Churches under the care of the General Assembly, either as to the number of ministers, the number of Churches, the number of communicants, or the number of baptisms. It will be seen at first sight, that 4 Presbyteries have made no reports on any of these items; 4 have not reported on the number of communicants added last year; 5 have not reported on the whole number of communicants; 5 have not reported on baptisms, either of adults or infants; it will also appear that only 627 congregations, not quite half the whole number, have reported the communicants added during the last year, and only 721 have reported on the whole number of communicants; that only 450 have reported on the number of adult baptisms, and that only 645 have re-

ported on the number of infants baptized."

DEATH OF MR. PARSONS.

[Our readers know that the American Board of Commissioners for Foreign Missions, about two years ago sent Messrs. Parsons and Fisk on a mission to Jerusalem. We have had the interesting Journal kept by Mr. Parsons during his visit to Jerusalem, of which some notice will be taken hereafter. Our readers are here presented with some reflections, on the importance of a missionary journey to that city, and on the means of usefulness which a faithful man has it in his power to employ. To which is subjoined a letter from Mr. Fisk detailing the particulars of the death of Mr. Parsons.]

Important Reflections.

A voyage to and from Jerusalem, in company with pilgrims, is attended with many things unpleasant; but, without doubt, affords the best advantages for giving instruction, and for gaining an extensive influence. For more than two months, I have resided with pilgrims on their passage to and from Jerusalem. I have been with them, as one of their number, read to them the holy scriptures, conversed with them upon the nature and importance of renewing grace, and of constant preparation for the coming of Christ. Not in one instance have I been interrupted by improper conduct. During the whole passage, I perceived not a smile of contempt towards the Word of God. Generally there was a pleasing attention. The effect of reading the Scriptures upon several of the pilgrims was very apparent, and very salutary. They understood what they read, and repeated to me the substance, with great correctness. These impressions may soon be effaced, and they may, by the blessing of God, result in a saving conversion to the truth. Of this I am sure, that wherever they wander as pilgrims on earth, they will be commended to God by many, who wait for the redemption of Israel.

The reading of the Scriptures is, perhaps, the most effectual method of doing good at Jerusalem. In this respect, the time from Christmas to the Passover, is invaluable. Multitudes, and among them men of influence and literature, from almost every part of the world, are literally assembled in one place; and the information they receive will be communicated to thousands of souls. This station I view as one of the most important that can be selected, and one which cannot be relinquished without great criminality on the part of the Christian community.

Letter from Mr. Fisk, respecting the Sickness and Death of Mr. Parsons.

ALEXANDRIA, FEB. 10, 1822.

Very dear Sir,—I have written to you twice since we arrived at this place. In my last I stated the opinion of the physician, that brother Parsons would probably never enjoy perfect health in this climate; though he said, without hesitation, that he would recover from his present weakness. So we all hoped and believed, though I apprehend brother Parsons had less hope of it, than any one who knew him.

His symptoms continued favourable, till day before yesterday; and our hopes were rather brightened. Then his diarrhœa returned, though not severely; and the physician said it would be easy to cure it. Yesterday it was worse, and he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been accustomed to do. Last evening we spent a most precious hour in reading the Scriptures, prayer, and conversation. We read John 14th, and conversed some time about the 27th verse.—"Peace I leave with you," &c. After conversing about an hour, I told him that it was necessary that he should stop and take some rest. He replied, "I feel as though I could converse two hours longer. You don't know

how refreshing these seasons are to me." He then fell asleep, and I sat down to write. I soon heard him saying in his sleep,—"the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth."—After sleeping a while, he awoke, and seemed about as usual at that hour; I proposed sitting by his side through the night; but he insisted on my going to bed; said he felt as though he should have a very quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o'clock I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, "The angel of the Lord encampeth round about them that fear him."

These, my dear Sir, were the last words that I ever heard that beloved brother speak,—the last, that I shall hear him, until I hear him speak in the language of immortality. Twice, while I slept, he awoke, and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past three Antonio heard him speak, or groan, and started up. He saw something was the matter, and called me. I was by the bed side in a moment. O what a heart-rending moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side and attempted to revive him, but in vain. I sent in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It was evident, that he was dying. I attempted to commend his departing spirit to that Redeemer, on whom he had believed. I pressed his hand, and kissed his quivering lips, and spoke to him; but he gave me no answer,—not even a look, or a motion. He took no notice of me, or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. —His features then became placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories!

I turned my thoughts to myself, and found my heart sink and faint.—But I have not room here to describe the emotions, that agitated my breast.

A little while after, as there was no person with me who understood English, I read a chapter, and prayed in Greek with Antonio, and then we dressed the body for the grave.

Early in the forenoon, Mr. Lee, the Consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The consul walked with me next to the coffin, and the others, 60 or 70 in number, followed in procession to the Greek convent, where the few English who reside here, bury their dead. At the grave, I read some verses from Job xiv. Ps. xxxix. 1 Cor. xv. and Rev. xxi. xxii., and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet.

To me the stroke seems almost insupportable. Sometimes my heart rebels; and sometimes I hope it acquiesces in the will of God. I desire your prayers, that I may not faint when the Lord rebukes me.

With a heart overflowing with grief, I subscribe, yours affectionately,

PLINY FISK.

[It has been said by some that this mission was unnecessary, and we have seen a violent philippic on the folly of wasting money and life in sending missionaries among those who profess the Greek religion. As a brief answer to this we annex the following from Mr. Parsons' Journal.]

Conversation with a Greek Priest.

Had some profitable conversation with the Greek priest who accompanied us. I requested him to prove, from the Scriptures, the articles of his creed; such as the duty of offering prayers to the Virgin Mary, praying for the dead, &c. He declined, and appealed to the Fathers. He added, "The Bible is not capable of affording instruction without the aid of the holy Fathers." But in what a deplorable situation, I replied, does this place the greater part of Christians! They must search a thousand folio volumes to learn their duty. Where is there one out of ten thousand, that would not die in deplorable ignorance of the will of God?

With regard to confessions, the Greek priest said, "If a man commit a great offence, he must go to the bishop, tell his fault, and then supply the church with candles and oil, and give of his substance to feed the poor." Not a word said about repentance towards God, and faith in the Lord Jesus Christ.

Report of the state of Religion within the bounds of the Missouri Presbytery, presented to the General Assembly in May, 1822.

The prosperity of Zion, is intimately connected with the happiness of men and angels. To promote this, good men have laboured, in every age, with unwearied diligence. As combining in it the glory of God, we may consider it the centre of the Divine operations—an object over which the Most High watches with peculiar care. We have confidence that the church, enjoying the Divine protection, will be extended over the whole earth, and all flesh "see the salvation of God." We have many indications that the day of her final triumph is at hand; and that her God hath begun to assert his power.

That section of the church, in which the Holy Ghost hath cast our lot, as labourers in the vineyard, calls loudly on the attention of the Christian public. It is scattered over a country nearly three hundred miles square, and contains upwards of 120,000 inhabitants. But a few years since it was a wilderness, in which the voice of prayer and praise was not heard, and on which the sun of righteousness had never shone. Much of it is still a moral waste, yet God has not left his servants destitute of tokens of his approbation and love.—From the reports of churches to the Presbytery, it appears that there is in many parts of our country, an increasing attention to the means of grace and a desire to enjoy the stated ministrations of the gospel.

And although we have not enjoyed a general effusion of the Holy Spirit, as has been the case in some parts of the American churches, yet additions have been made to many of them by the special influences of the Spirit of God upon the minds of sinners. No disorder which called for discipline and the censure of the church has occurred; and the members have walked in the faith and order of the gospel. Though erroneous sentiments prevail through the country, they have not infected our infant churches. Five new churches have been formed within our bounds, and many others might be formed if there were sufficient labourers in the vineyard. But thousands are crying to us for the bread of life, and we are unable to break it unto them.

As our churches are small and poor, we cannot do in charity what we would wish, yet we shall endeavour, to the utmost of our abilities, to aid the benevolent exertions of our brethren.

This Presbytery formed an education society during the last year, and in March we took two young men of hopeful talents and piety under our care; one of whom has been called away from us by the great Head of

the church. Thus the early prospect of our infant institution has been overcast with a cloud, yet we hope it will lead us more to trust in God and not discourage us. The other is still pursuing his studies.

The particular state of the churches will be seen from the enclosed report.

We conclude by supplicating the blessing of the Great Head of the Church upon you and us, cementing our hearts in love, and exciting us to renewed zeal and diligence in our labour of love.

Letter from Jeremiah Evarts, Esq. corresponding secretary of the American Board of Commissioners for Foreign Missions.

[The following letter details some facts respecting the Indians, which may serve to place before *some* of our readers, new views respecting the plans for civilizing and christianizing these long neglected people.]

Knoxville, Ten. May 29, 1822.

My Beloved Associates,

In the numerous communications, which I have addressed to the Missionary Rooms, you have been apprised of the principal circumstances of my voyage and journey; and of the benefit, which my health has derived from both. Since the commencement of the present month, I have visited Brainerd, and spent more than a fortnight there, in attending to the concerns of that establishment; and, in conjunction with Mr. Kingsbury, to the concerns of the Choctaw mission.

I deem it unnecessary to communicate by letter, a detailed account of the church, the schools, the agricultural labours, the mills, the shops, and the state of the mission family.—Such an account must contain many things similar to those, which were described in my letter written from the same place, just four years ago; many notices of the same things having appeared also, in our annual reports, the missionary journals, and other published documents. I hope to lay before the committee in person, the information collected on the spot, the measures already adopted, or proposed for adoption hereafter, and every thing, so far as I shall be able, which is likely to have any material bearing upon the success of the mission.

When I arrived in the upper counties of Georgia, I endeavoured to obtain a suitable companion, before entering upon the Indian territory; partly because my health was not robust, but more, because my friends, both at the north and south, had urged the measure upon me. Several clergymen and others, to whom I proposed the subject, were desirous of visiting Brainerd, and expressed a strong wish to accompany me; but their engagements would not permit. Thinking it unnecessary to delay my journey for the sake of company, I proceeded alone. Leaving the hospitable dwelling of Mr. Montgomery, in Jackson county, on Monday, the 29th April, I rode to the Chatahoochy, which is the boundary of lands still retained by the Cherokees. Early the next day, crossing the ferry, I had a pleasant ride in the wilderness; the fields of the few inhabitants on the road occupying but a small part of the way. Before noon, on the first of May, I reached Taloney, and found Mr. Hall, Mr. Parker, and their families, in comfortable circumstances.—This station is 46 miles from the Chatahoochy, and 62 from Brainerd, on what is called the Federal Road. It is near a small river, called Talking Rock creek, and five miles from the Cherokee town of Taloney, which lies off from the road, in a northeasterly direction. I rested here till after breakfast on the 3d, and then set out with Mr. Hall for Brainerd. The intervening time was spent in examining into the affairs of the station.—I cannot enter into details here; but would say, in general, that most gratifying evidence of the beneficial tendency and good effects of local schools, was very apparent.

At evening we reached Springplace, and were kindly received by Mr. Smith, the Moravian missionary, and by his family. The venerable Mr. Gambold removed some time since to a new station, called *Ooghgee-lo-gy;* near which place the

greater part of the converts under his ministry reside. I regretted very much, that I was not able to see this faithful missionary, in whose company, while on my former journey, I spent one of the happiest days of my life, and for whom the friends of missions, universally, so far as they know his character, feel a sincere respect and a cordial affection.

On Saturday evening, at half-past nine, we arrived at Brainerd, having been delayed partly by the heat, and partly by other causes. All was still. As we passed the burying ground,on our way to the mission-house, we stopped and looked awhile upon the grave of Dr. Worcester. The light of the full moon, though obscured by clouds, enabled us to distinguish the place. The reflections, which would naturally arise in the mind, at such a time, you, who knew the man, and the circumstances of his death, and the nature of the union which had subsisted between us, can easily conceive.

We found the mission family in usual health. But few Cherokee children were there, the spring vacation not having expired till the following Tuesday. Mr. Kingsbury had arrived to meet me, by direction of the Committee, the day before. He was accompanied by Mr. Goodell,who had visited Elliot and Mayhew, having made an excursion from the route of his agency, for that purpose. During my stay at Brainerd, my time was much occupied, as you may well suppose, by a great variety of subjects, which demanded attention. Mr. Kingsbury set out on his return, the 20th inst. and Mr. Goodell and myself came away the next morning. We travelled through the wilderness 36 miles, to the Cherokee agency, which is on the south side of the Hiwassee, about E. N. E. from Brainerd. A large tract of land, on the north of the Hiwassee, has been ceded to the United States by the Cherokees, since my former visit. The town of Calhoun, directly opposite to the Cherokee agency, is on a part of this cession.

As the present limits of the lands, occupied by Indians, in the southwestern states, are not laid down on any map that I have seen; and as mistakes of considerable importance are often made, in regard to the situation of Brainerd; you will excuse me for giving the outlines of the country still reserved to the Cherokees. Though repeated cessions of land have taken place, within a few years past; and though the limits of this tribe are much contracted; yet the remaining territory is supposed to contain at least, 10,000,000 acres, which, if laid out in a regular form, would fill a space 156 miles long, and 100 broad, a space larger than the area of Massachusetts, Connecticut and Rhode Island united. As the form is irregular, however, the greatest length and the greatest breadth are more extensive than the numbers just mentioned. From the missionary school in the Valley Towns, under the superintendence of the Rev. Mr. Posey, which is in the southwest corner of North-Carolina, to the station at Creekpath, on the south side of the Tennessee, in Alabama, is full 200 miles. The latter of these places lies about W. S. W. from the former. This does not give the full length of the Cherokee country, which, I apprehend, can hardly be less than 250 miles. The greatest breadth is not far from 130, from the mouth of the Hiwassee, in a S. S. E. direction, to the boundary line between the Cherokees and Creeks. From what has been said it will be seen, on looking upon the map, that the Cherokee country embraces the S. W. corner of North-Carolina, the N. W. part of Georgia, the N. E. part of Alabama, and that portion of Tennessee, which lies south of the Hiwassee and Tennesse rivers. Brainerd is about 30 miles from the N. W. corner of Georgia, in an easterly direction, 2 miles within the chartered limits of Tennessee, on the western side of Chickamaugah creek. It is nearly equi-distant from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 miles from the northern limit, which is the mouth of the Hiwassee. Augusta, is 250

miles S. E.;—Nashville, 150 N. W.; Knoxville, 110. N. E.

At this season of the year it was very pleasant travelling. The waters had subsided, so that there was no serious difficulty in fording them; though, a few days before, the more rapid streams were impassable, and others could only be crossed by swimming. Several travellers, whom I met, had been detained by high water. The forest, though generally the trees are not thick, afforded a grateful shelter from the rays of the sun. The herbage and flowers were in their most beautiful state, having all the freshness of spring, and beginning to show the luxuriance of summer. I am told, however, that flowers in variety and abundance are to be seen in the woods here, from the first of March to the first of December. The long solitudes were peculiarly agreeable; in one instance it being 14 miles from one house to another; and, in three other instances, ten, eleven, and twelve miles. The road from Augusta to Nashville has been a good deal travelled, since it was opened through the Cherokee nation, eighteen years ago, though in former years much more than at present. It has been quite an object, therefore, with several white men, who were settled here, and several natives of the country, to furnish food and shelter to travellers. I observed that these establishments were improving, in regard to buildings, furniture, and other things. In two of these houses of entertainment, I found young females, (that is one in each,) who had been members of the school at Brainerd. Their appearance was neat, becoming, and such as would be thought respectable, at the house of an innkeeper among ourselves. One of them I remembered having seen in the mission family; and Mr. Hall was of course well known to her. Supposing that we should need refreshment, she provided tea unasked, and waited upon us in a manner creditable to her hospitality and her education. Several useful books stood upon a shelf, and she said, in answer to my inquiry, that she was fond of reading.

It is very evident, that the Cherokees are improving more rapidly at present, than at any previous time. There are more instances of laborious industry among them every returning year. There are more instances of serious inquiry after moral and religious truth. There is an increasing conviction, that many of the whites sincerely wish to promote the welfare of the Indians. The best informed and more intelligent Cherokees are very favorably disposed toward the mission and school at Brainerd. At several places in the nation, is found an earnest desire to have village schools, with regular preaching; and there is nothing to prevent the establishment of these, except what results from the want of pecuniary means, and of interpreters. It is hoped that the deficiency, in both these respects, will be removed to such an extent, that the present generation may have lights kindled in all their borders; and that generations to come may be saved from the darkness and wretchedness of their fathers.

It used to be said, a few years since, with the greatest confidence, and is sometimes repeated even now, that Indians can never acquire the habit of labor. Facts abundantly disprove this opinion. There are numerous instances, among the Cherokees, of very laborious and long continued industry; and, in some of these instances, the habit has commenced and become established, after the individuals had grown up in hereditary freedom from any thing like regular labor. In more instances, the habit commenced in youth, and is confirmed by practice. Some Indians not only provide an abundant supply of food for their families, by the labor of their hands, but have a surplus of several hundred bushels of corn, with which they procure clothing, furniture, and foreign articles of luxury, particularly sugar and coffee, of which they are immoderately fond. Others manufacture their own clothes from cotton produced in their own fields. —The current is now setting very strongly in favor of agriculture, and other laborious pursuits. All are convinced, that the very existence of

the community must be preserved in this way, if preserved at all.

Notwithstanding these encouraging appearances, however, it is not to be disguised, that many things, still remaining among the Cherokees, are greatly to be deplored. Much poverty and wretchedness, several gross vices, particularly drunkenness, and an almost total ignorance of God, his law, and the plan of salvation, need to be chased away, before the people generally can reach the proper standard of rational and immortal beings. What has been already done, in the way of communicating evangelical instruction, though of inestimable value to such individuals as have received spiritual benefit, and as an experiment of what may be done, is yet a mere specimen of that benevolent agency, which needs to be extended, not only to every part of the Cherokee country, but to all the Indian tribes in North America, and to all the heathen on the globe.

The attempts of the Cherokees to institute civil government for themselves, adapted to their improving condition, succeed quite as well as could be expected. Their incipient jurisprudence appears to secure the respect of the people. The distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment. I have in my possession the details of the system; but cannot conveniently transcribe them here. While I was at Brainerd, a court was held for Chickamaugah district; and a member of it reported to me two of the cases which were then decided.

During my stay, I visited Mr. Hicks, who lives 17 miles from Brainerd. The Christian and public character of this man is well known. Though he has been confined for a long time by ill health, his mind is active and vigorous. He appears to be influenced in his labours for the good of his countrymen, by patriotism under the control of Christian principle. He became a member of the Moravian church about 13 years ago; and his wife lately joined the same communion.

It deserves to be mentioned with gratitude, that there has been no instance hitherto, among the Cherokee converts at Brainerd and Creekpath, of any such departure from Christian conduct, as to bring scandal upon the cause, or call for censure from the Church. On the contrary, all these converts discover a great desire to ascertain their duty; and, when they have learned what their duty is, an uncommon willingness to perform it. The same is true, so far as I have been informed, of the members of the Moravian church.

It is obvious to every reflecting person, that now is the time to benefit these southwestern tribes, by the communication of the Gospel. If this time should pass away without being employed to the best advantage; if the present attempts should fail, either from the want of pecuniary means, or a deficiency of wisdom in planning and directing the business, or of fidelity and perseverance in the missionaries, or in consequence of the divine blessing not being granted; it is impossible to see how a remedy can ever be applied hereafter. The present state of things cannot continue long. The Cherokees, the Choctaws, and the other tribes, must either rise to the rank of intelligent men, and well instructed Christians, or they must melt away, destroyed by vices copied from unprincipled whites; having sold their birthright for *a mess of pottage*, and being left, in the land of their fathers, without property, without a home, and without a friend. Who would not be pained at so lamentable an issue? How can any disciple of Christ hesitate, whether he shall do all in his power to impart the blessings of civilization and Christianity, at this critical period? A favorable impulse may now be given, which, with the continued smiles of Providence, shall perpetuate the privileges and the hopes of the Gospel among a people, whose ancestors, from time immemorial, were enveloped in all the darkness of heathenism. Is not such an object worthy of continued labors and persevering efforts?

Whatever may be the issue of any plans now in operation, there is no doubt that the cause of missions is a good cause, and will ultimately succeed. No friend of humanity, who should witness the present state of the Indians, and the efforts to improve their temporal condition, could fail to give these efforts his decided approbation. But if he were also the friend of his Redeemer; if his heart were filled with an anxious desire that the souls of men may be saved; if he considered the melancholy state of those, who have never heard of a Saviour, and whose minds are utterly destitute of religious truth, while their depraved dispositions lead them far from righteousness; if, in short, he had a just apprehension of the equal and urgent need of the Gospel for all men, of every country and kindred;—he would count the exertions hitherto made as nothing, compared with the value of the object; and would set himself most industriously at work to bring new resources into action, and to hasten the progress of a cause, which he would wish above all things to see immediately successful.

Such feelings, beyond a question, would be prompted by a survey of the present missionary attempts, in behalf of the Indians within our borders. May it please the great Benefactor of nations, speedily to rescue these tribes from their present state, and to make use of such instruments, in communicating his mercy, as to his unerring wisdom shall seem best.

With affectionate salutations, I am, dear brethren, yours in the Gospel,

JEREMIAH EVARTS.

To the Prudential Committee, &.

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REMARKS.

The subject of Indian missions is continually acquiring additional interest. What was once regarded by many as problematical, is now reduced to a certainty; and no doubt remains as to the practicability of organizing regular governments and introducing the arts of civilized life, among the Indians. They can be brought, too, to act under the influences and rejoice in the hopes of Christianity.

We have lately heard from unquestionable sources, some anecdotes of a very striking character, which it is worth while here to detail.

There is now in Huntsville, Alabama, an Indian youth, who after receiving a good English education at one of the mission stations, has been sent by his relations to Huntsville to learn a trade. He spends the week in this pursuit, and on the Sabbath is diligently employed as a teacher in a Sabbath school. Our informant told us, that he himself, saw him engaged in affording the elements of education and religious instruction to a number of white boys, whom he taught as carefully and tenderly as any instructor of any nation would have done.

Our readers have all heard of Catharine Brown. She and her associates have recently formed a Society, to aid in promoting religion; the members of which pay fifty cents per annum. After the first annual collection, it was made a question to which of the various objects of christian benevolence assistance should be afforded. Catharine Brown proposed that their money should be appropriated towards the support of the mission among the Osages, *with whom her nation was then at war!*— But the majority determined that as many missionaries were wanted, and as much money had already been expended in educating pious young men for the ministry, it would be best on the whole, to give what they had to the *Education Society*, so that more missionaries might be raised up and sent out to preach the gospel among the heathen.

We are further informed, that men of influence among the Cherokees and Choctaws, who are able to read, subscribe for religious magazines and newspapers; peruse them with lively interest, and actually know more of the various plans of christian benevolence than almost any private christians do in most parts of our country. One chief was mentioned to us, who enquired with very great interest,

how the people of a number of states, named by him, thought, and what they were disposed to do, respecting the design of affording instruction to the Indians. He expressed great pleasure and gratitude, on learning what contributions had been made for supporting Indian missions and schools; and on learning that some of the people in the state of —— had contributed liberally, he said "I am very glad to hear *that they are becoming more civilized.*" Indeed, the worthy and intelligent gentleman, who gave us this information, assured us, that the Indians of any reflection, were just as glad to witness the kindly intentions of the whites towards them, as any of us were to see them adopting our religion and imitating our institutions.

We have observed the progress of the Indian Mission for some years; we are fully persuaded that the true plan has been adopted, and that success will finally crown these efforts of Christian love., It is not without indignation and pity that we witness attempts to discredit them, to throw reproach on the labourers, and extinguish this truly benignant spirit.

It would be well for those who declaim on these topics, first to take a little pains to inform themselves as to the plans adopted, the manner in which they have been pursued, the success which has attended them, and the prospects which encourage the missionaries to go on in their work. The time, probably, is not very remote when missionaries will be sent by Cherokee and Choctaw societies to assist in evangelizing those white people, who are content to live from generation to generation without the regular ministrations of the gospel.

Expectation of a National change among the Jews.

The following is an extract from the Report of the London Jews Society.

Mr. Friedenberg mentions it as the opinion of some intelligent Jews, who affect themselves to be neutral, that the next generation of the Jews will all enter the Christian Church, and that the new synagogue is the gradual transition to it. A learned Jew confessed to Mr. Diedrichs, of Elberfeld, that he conceived the time when the Messiah should appear to be elapsed, and that many others are of the same opinion. The first of these opinions it will be observed, is that of a modern, free-thinking Jew, who does not care much about the matter: the latter is that of a more serious inquirer, but who is still under the power of Judaical prejudices.

The following is the view taken of the same important subject by a converted Jew, a man well qualified to form an estimate of the fact—the Joseph Bergmann mentioned in this Report. He thus expresses himself: "A general conversion of the Jews appears really to be very near at hand." And what is the ground on which this learned Jew professes to rest his opinion? It is one which the members of this Society will not hear without emotion:—"For," says he, "the Lord has raised a spirit of compassion and love toward this so-long-time-neglected and oppressed people." "It is not in one city," he proceeds, "or one country only, that active care is taken for their temporal and eternal happiness; but in many countries, nay, in different parts of the world." And then he specifies *this* Society, and the auxiliary Societies of England and Scotland, and what is doing in the East-Indies and in America.

ERRATA.

Page 338 line 6 from bottom. for considered read regarded as
ib. " 3 do. after supreme Being insert a comma instead of a semicolon
342 " 26 for pretend, read pretended
349 " 8 from top, for rouzed read roused
351 " 9 do. for iustitutions read institutions
ib. " 9 from bottom, for their read other
359 " 5 after anger: insert "and even while we are looking upon"
360 " 18 erase and, before intellectual
365 " 15 & 16 of the communication to the publisher, for minsiters read ministers
375 " 11 from bottom for would, read could

REMARKS ON ROMANS viii. 16.

The Spirit itself beareth witness with our spirits, that we are the children of God.

It is, on many accounts, highly important that all should understand this passage of Scripture. The right use of it is so salutary, and the abuse so injurious, that all due care ought certainly to be taken in ascertaining the true meaning of the Holy Spirit. In the brief remarks which I have to offer, I shall consider

I. *The subject of the Spirit's testimony.*

II. *The manner in which this testimony is given.*

I. The subject of the testimony is the adoption of God's people—the Spirit bears witness *that we are the children of God.* Natural things and relations are often used in Scripture for the illustration of spiritual. By our apostacy we have been made aliens from the household of God; we have become prodigals, and have gone far from our father's house; from children we have become strangers, and have no title to the divine favour or to a father's blessing. Now God in his infinite mercy has opened a way wherein we may return to him, be restored to his favour, and made to rejoice in his love. This, in a certain view of it, has been called adoption, and has been thus succinctly and scripturally explained. "Adoption is an act of the free grace of God, in and for his only son Jesus Christ, whereby all those that are justified are received into the number of his children, have his name put upon them, the spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory." [Let the reader take his Bible and consult the following passages, 1 John iii. 1. Ephes. i. 5. John i. 12. Rev. iii. 12. Gal. iv. 6. Ps. ciii. 13. Rom. viii. 17.]

Now certainly here is one of the highest privileges, here is the greatest blessedness of man on this side of heaven. And all ought to inquire, how shall it be ascertained that this all important change of spiritual condition has taken place? No ambiguous testimony, no equivocal evidence ought to be admitted; but here surely, if any where, we ought to see that every step is on solid ground.—The apostle gives us a plain rule to judge by; "The Spirit," saith he, "beareth witness with our spirits, that we are the children of God." But in what way does the Spirit give this testimony?

In answering this question, I observe that *the manner of the Spirit's agency is utterly unknown to us, and inconceivable by us.* This is true, indeed, as to the production of every effect. The manner in which causes operate, in every process of nature, is beyond the reach of our minds. In regard to the particular case under consideration, the declaration of our Lord is remarkable, and his illustration well deserves attention. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth—so is every one that is born of the Spirit." As then we cannot understand the manner of the Spirit's operation, we have nothing to do but to look to the effect produced by him. But in inquiring for this we must look to that part of our nature, which is the subject of this operation, to our minds. We know the various exercises of our own minds by *consciousness.* But in the case under consideration we are conscious of nothing but these exercises in their various modifications. For instance, if I am joyous or sorrowful, elated or desponding, I am conscious of this; but consciousness tells me nothing beyond the fact. The cause, and the nature of the cause, which produces this effect must be learned in some other way. Let it be supposed that I am conscious of certain emotions and affections of a religious character;—now the question is, are these movements of mind of which I am conscious, the effect of the previous influences of the Holy Spirit? I can conceive of no way by which this inquiry can be satisfied, but that of revelation. And this revelation must be a particular communication made to me, or a common revelation for the benefit of all. Have I evidence that it is a particular revelation made to me? Most assuredly not; for I am conscious of nothing but my own feelings or emotions. I must resort then to the common revelation, to the written word. But that word does not tell me directly and individually, that what I now am conscious of is genuine religious affection. It only tells me how I ought to feel. Hence the necessity of looking into my own heart, honestly examining what I find there, and comparing it with the scriptures.

But here it deserves notice that in scripture we find no naked definitions of gracious affections, no subtile metaphysical speculations concerning their nature. They are described by their effects: Repentance towards God, and faith in our Lord Jesus Christ are required; and the course of conduct produced by faith and repentance is clearly delineated. This is done in condescension to human infirmity. When one is

earnestly desirous to find evidence that he is a christian, he experiences no great difficulty in persuading himself that he is one, if allowed to compare his exercises with abstract definitions of christian affections. But when the rule by which he is to judge, uniformly directs to the conduct, as a criterion of the genuineness of his religious feelings or emotions, then the facilities of avoiding deception and learning the truth are greatly increased.

Again, it may be observed that genuine religious affections are never solitary; accordingly the apostle Paul often presents them in delightful groupes, as in this beautiful example (Gal. v. 22, 23.) "But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance." When, then, according to the scriptures, we are inquiring whether we are christians or not, we ought to proceed thus.

1. Have we those religious affections, which prove that they are the fruits of the Spirit by producing a course of active obedience?

2. Are the gracious affections which the Spirit excites, associated together in our minds, as we know that they are associated in scripture. Does our christian joy make us humble? Does our zeal make us benevolent and forbearing? Does our faith make us long suffering and patient?

In this way by examining our hearts in connexion with our conduct, and the various affections of which we are conscious in their various associations, and by comparing all with the word of God, we may know whether we are under the influences of the Holy Spirit.

Here perhaps some readers, disliking what they may think a roundabout and tedious process, may object and say, what when we love God, are we not conscious that we love him; and does not this put the matter at once beyond all doubt?—To this it is answered, that when we love, we cannot possibly doubt the fact that we do love, for we are conscious of it: but then the question is, do we love God *according to his real character*, or do we love *a being whom we imagine to be God.* But how can we learn the real character of God, except from his own account of himself? Hence in this case, as in every other, the necessity of looking into the scriptures and comparing our religious affections with the word of eternal truth, that we may form a correct judgment concerning ourselves.

Now if I do not mistake most grievously, the whole of this reasoning is most amply confirmed by the apostle in the part of the chapter preceding the 16th verse. He begins by saying that there is no condemnation to them that are in Christ

Jesus, *who walk not after the flesh but after the Spirit;* and in the following verses, he characterizes them again as persons who walk not after the flesh but after the Spirit—who mind the things of the Spirit—who do not live after the flesh, but through the Spirit mortify the deeds of the body—who are led by the Spirit of God;—and it is concerning these that he says "The Spirit itself beareth witness with our spirits, that we are the children of God." "The Divine Spirit himself, by working these gracious dispositions in us, and by shining upon his own work with a clear and distinguishing light, to show us that he is indeed the author of it, *by means of and according to his word,* bears an evident testimony, and gives our own souls a satisfactory assurance, and so concurs or joins with our own spirits in witnessing, that we are really brought into a covenant relation to God as his children, by adopting and regenerating grace."

Or in other terms; every good thing in us, is wrought by the Holy Spirit; the scriptures are the dictates of the same Spirit; they clearly delineate the characters of the sons of God; we with a consciousness of our own exercises of heart, compare our characters with the delineations of scripture, and find a coincidence between them; and hence we are assured, (*the Spirit testifies by means of and according to the word,*) that we are the children of God.

This, I doubt not, is the correct and the safe view of the subject. For in the first place, it preserves us from the delusions to which we are always exposed, while depending on strong emotions or mere feelings of rapture, as the Spirit's testimony; and prevents those grievous discomforts which, on this plan, must always ensue, when the excitement gives way, and there is a sinking of the feelings—an event that always happens after powerful emotions of some continuance.

And secondly, this interpretation is adapted to produce holiness of living. It gives us to understand that the Spirit of adoption and the joy which it affords, are afforded to him, who is lead by the spirit of Christ, who mortifies the deeds of the body, who walks after the Spirit and not after the flesh; and thus fixes the truth in our hearts, that if we would enjoy this highest privilege of the christian, we must live lives of exemplary holiness.

If professors of religion will conform to the world, if they rest in low attainments, they must expect to be harassed with many doubts and fears, and often to apprehend, and with good reason, that they have never known the power of the gospel. But if they walk worthy of their high calling,

and adorn the doctrine of God their Saviour, they are warranted to look for that witnessing of the Spirit, which assures them of the divine favour, that spirit of adoption whereby they cry, Abba Father. I.

LEISURE MOMENTS.

Ubi quid datur oti, Illudo chartis.—Hor.

ADRIAN TO HIS SOUL.

Animula! vagula, blandula,
Hospes, comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec, ut soles, dabis joca.

My little soul, sweet, wandering sprite;
Now whither wilt thou take thy flight?
So long the body's friend and guest,
Ah! whither wilt thou go for rest?
So naked, wavering, and wan;
And all thy wonted jests are gone!

I have always been much pleased with this charming trifle, the farewell of Adrian to his soul, when he was dying. How sweet indeed is that air of tender and playful melancholy which it breathes in every word and syllable of it! And how exquisite are those little diminutives, (inimitable in our tongue,) which he so fondly applies to his parting spirit, as if it were a dove that was just leaving his bosom! But I like particularly the title he gives it, *Hospes, comesque corporis*, the guest and companion of the body. There is indeed, we know, a very strict union between these two parts of our nature, which the Author of our being has joined together by the strangest and strongest ties. But in this world, you may say, the soul is properly but a guest with the body which is quite at home as it were, (comparatively at least) while she herself is far away from her father's house in Heaven. But perhaps this is making Adrian out a little wiser than he was. For how gloomy is the line that follows! *Quæ nunc abibis in loca?* To what places, to what world wilt thou now be going away from me? How mournful this question is! And what a dark uncertainty, about a future state does it imply! And yet it was asked by a philosopher, and no mean one too; but he was a heathen. The light of Christianity had never beamed

upon him; for although the day star had risen in his time, it had not shed its rays in his heart. But how much better now is the hope of the christian—if he is truly one. How cheerful his farewell to his soul! He has no doubting question to ask—for the gospel has *brought life and immortality to light;* and when the angel comes to call him, he has even *a desire to depart, and be with Christ, which is far better.* Pope, you see, has caught a glimpse of this idea in his "Vital Spark," or "The dying Christian to his Soul," which, by the way, was hinted from this little ode.

"The world recedes, it disappears!
Heaven opens on my eyes, my ears
With sounds seraphic ring.
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?"

There is nothing dark and gloomy about this—but all is light, and joy, and ecstacy itself!

But after all, I am afraid there is a little taint of animalism in this classical bagatelle. For who is it, or what is it that takes leave of the soul but the body?—for the soul, I suppose would hardly take leave of itself, any more than you would think of bidding yourself good bye. Adrian then you see, identified himself with his body, instead of his soul, as he ought to have done—for as Hierocles says, Συ γαρ ει ψυχη, το δε σωμα σου, thy soul is thyself and thy body thine—and so makes himself out a mere clod of the valley. At least I should certainly think it more rational and proper to say farewell to my body, than to my soul, when I am dying. And accordingly, if I should happen to be in a poetical mood at the time, (though I hope to be in a state above all poetry then) I may possibly sing something like this hymn on the occasion—and so die like a swan indeed!

THE DYING CHRISTIAN TO HIS BODY.

Farewell, my body, for a while!
I leave thee to the care of friends;
And think, my sorrow to beguile,
Not ev'n in death our union ends.

Go, rest beneath the grassy sod,
Go, slumber with the peaceful dead;
But when thou hears't the trump of God,
Awake, and raise thy joyful head.

And see from yon celestial throne,
I come at my Redeemer's side;
I come to claim thee for my own,
And death no longer shall divide.

Then O! what beauty in thy face!
What light shall sparkle in thine eye!
When ransom'd by restoring grace,
We mount together through the sky!

But farewell now—this parting tear
I leave upon thy mortal clay;
My Saviour's voice is in my ear,
And now—ev'n thus—I soar away.

A JOURNEY IN NEW-ENGLAND.

(*Continued from* p. 358.)

At New-Haven we had an opportunity of seeing a painting of the Hall of the House of Representatives, by Mr. S. F. B. Morse. The size of the picture is eleven feet by six and a half. It shows the floor and one half of the interior walls of the house. The time is evening, just when the members are collecting for an evening sitting. There are between ninety and a hundred figures in the picture, almost the whole of which are portraits, drawn with great exactness; that is if the likenesses of our acquaintances may stand as samples of the *verisimilitude* of the rest. We distinguished them in a moment, and it was pleasant *there* to recognize the faces of several Virginia acquaintances. Among them we marked the striking physiognomy of the Chief Justice of the United States, of whose intellectual character, although it is perfectly well known throughout the country, I could not forbear giving my opinion. Perhaps this was nothing else than an exhibition of the pride which Virginians are ready enough to cherish on account of the pre-eminent talents of their countrymen. Although the figures in the picture interested us so highly, they are not the principal objects. The legislative hall, which by the way is said to be one of the most splendid in the world, is the chief thing with the painter. His design seems to be, to let his fellow citizens *see congress*, without the expense of going to Washington, or the odium of being suspected to be an office hunter. The painting will be exhibited, it is understood, in the Southern cities during the ensuing winter.

There are some fine portraits in the Lyceum of Yale College. That of, *Bishop Berkely, dictating to his Amanuensis,* struck me most forcibly. It is difficult to conceive a finer face than that of the Bishop. The form is truly beautiful, and in the expression there is a delightful combination of intelligence and benevolence. Dr. Berkely was a benefactor of Yale College. In the year 1732 he came to America, for the purpose of establishing a literary institution in Bermuda. Pursuing this favourite object, he spent much time and sacrificed much money, but was after all disappointed because the British ministry failed to fulfil their promises. On leaving this country, he presented to the college at New-Haven, the farm which he owned near Newport; and on his return to Europe, sent to the library an admirable collection of books.

From New-Haven we pursued our journey, through a very pleasant country, to Hartford. This is quite a handsome little city on the Connecticut river, containing about eight thousand inhabitants. It is the seat of government, is a place of considerable trade, and has a number of well built houses. Among the public buildings are four churches, two belonging to the Congregational order, one to the Episcopalians, and one to the Baptists. The manners of no people impressed us more agreeably than those of the citizens of Hartford. They are frank, easy and graceful. There is a freedom and friendliness in their intercourse combined with a general intelligence, which compensated for the pain of leaving so pleasant a place as New-Haven, and the delightful society found there.

But the most interesting object which we found at Hartford is, the *American Asylum for the instruction of the Deaf and Dumb.* It is a large brick building, standing on a beautiful eminence, and in every way well fitted for its purpose.—This institution, under the name of the *Connecticut Asylum,* was opened in the year 1817. In consequence of the patronage extended to it by Congress, and perhaps for other reasons, the style of the institution has been changed. *The Rev. Thomas H. Gallaudet* has been *principal,* from the foundation. He is ably assisted in his arduous labours by Mr. Laurent Clerc, a *Deaf-mute* from the school of the celebrated Abbe Sicard, and three or four others. The general superintendance of the pupils, when out of school, is committed to the Rev. Samuel Whittelsey and his lady, than whom persons better qualified for the office could scarcely be found. There are about seventy pupils now in the Asylum, in various stages of a course of education.

The branches of knowledge are the same that are taught in other schools, as Reading, Writing, Arithmetic, Grammar, Geography, &c. &c. and the progress of the scholars, considering all that they have to learn, may be regarded as equal to that of any others: for others go to school after they have learned, to a very considerable extent, their native tongue; but *Deaf-mutes* have to learn language and all.

The manner in which instruction is afforded in this institution will best be explained by an official statement. With this view I present the following extract from the third Report of the Directors of the Institution.

'Four different modes of communication, are employed in conducting the business of instruction. The *first*, on which all the rest are founded, and without which every attempt to teach the deaf and dumb would be utterly vain and fruitless,—is the natural language of signs, originally employed by the deaf and dumb in all their intercourse with their friends and each other, singularly adapted to their necessities, and so significant and copious in its various expressions, that it furnishes them with a medium of conversation on all common topics the very moment that they meet, although, before, entire strangers to each other, and it is even used by themselves, in a vast variety of instances, to denote the invisible operations of their minds and emotions of their hearts.

'The *second* mode of communication is the *same* natural language of signs, divested of certain peculiarities of dialect which have grown out of the various circumstances of life under which different individuals have been placed, reduced to one general standard, and methodized and enlarged by the admirable genius of the Abbe de L'Epee and the still more ingenious improvements of his venerable successor, the Abbe Sicard, so as to accommodate it to the structure and idioms of written language, and thus to render it in itself a perspicuous, complete and copious medium of thought, bearing so strong an affinity to the Chinese language of hieroglyphical symbols, that what the profound Mr. Morrison, in the preface to his very elaborate dictionary of the language of that singular people, says of the one, may with exact truth be applied to the other. "To convey ideas to the mind by the eye, the Chinese language answers all the purposes of a written medium, as well as the alphabetic system of the west, and perhaps in some respects better. As sight is quicker than hearing, so ideas reaching the mind by the eye, are quicker, more striking and vivid, than those which reach the mind by the slow progress of sound. The character forms a picture, which really is, or by early associations is considered, beautiful and impressive. The Chinese fine writing darts upon the mind with a vivid flash, a force and a beauty of which alphabetic language is incapable. Chinese writing is also

more permanent than the alphabetic system, which is ever varying its spelling with the continually changing pronunciation of the living voice. Perhaps the Chinese written language has contributed in some degree to the unity of the Chinese nation." All this, without exaggeration, is equally true of the language of the deaf and dumb when reduced to a regular system, so that it differs from the Chinese language, only, or principally, in this respect, that the latter forms its symbols with the pencil, while the other pourtrays them by gesture, the attitudes of the body and the variations of the countenance.

'The *third* mode of communication, is by means of the manual alphabet, by which the different letters of our English language are distinctly formed by one hand.—This enables the deaf and dumb, after they have been taught the meaning and use of words, to converse with their friends with all the precision and accuracy of written language, and with four times the rapidity with which ideas can be expressed by writing. A person of common understanding can very soon learn this alphabet, and it affords to all who will bestow the trifling pains which are necessary to acquire it, a ready, easy, sure and expeditious mode of conversing on all subjects with the deaf and dumb.

'The *fourth* mode of communication, is by means of writing. This is habitually employed in the school rooms, and by it the pupils are taught the correct orthography of our language, to correspond by letters with their friends, and to derive from books the vast treasures of knowledge which they contain.'

It has been objected to this method, that no attempt is made to teach Deaf-mutes to speak. I cannot say that I have examined this subject so fully as to undertake to decide between the comparative value of the system adopted by Braidwood, Dr. Watson and others, and that matured by Sicard. It is reasonable, however, to hear what the Directors say on this subject.

'*Articulation* is not taught. It would require more time than the present occasion furnishes, to state the reasons which have induced the Principal of the Asylum and his associates not to waste their labour and that of their pupils upon this comparatively useless branch of the education of the deaf and dumb. In no case is it the source of any original knowledge to the mind of the pupil. In few cases does it succeed so as to answer any valuable end. But its real value may well be estimated from the opinions of one of the most distinguished philosophers of the age, who for many years resided in Edinburgh, where Mr. Braidwood, perhaps the most accomplished teacher of articulation to the deaf and dumb which the world ever saw, lived and kept his school. The mere mention of the name of Dugald Stewart, is sufficient to give force

to any sentiments which so profound an observer of the human mind may have expressed on this interesting subject. In his account of James Mitchell, a boy born blind and deaf, published in the transactions of the Royal Society of Edinburgh, Part First of Vol. VII. page 39, he says,—"But Sicard's aim was of a different, and of a higher nature; not to astonish the vulgar by the sudden conversion of a dumb child into a speaking *automaton*; but, by affording scope to those means which nature herself has provided for the gradual evolution of our intellectual powers, to convert his pupil into a rational and moral being."—And again, page 46. "I have been led to insist at some length on the philosophical merits of Sicard's plan of instruction for the Dumb, not only because his fundamental principles admit of an obvious application (mutatis mutandis) to the case of Mitchell; but because his book does not seem to have attracted so much notice in this country as might have been expected, among those who have devoted themselves to the same profession. Of this no stronger proof can be produced, than the stress which has been laid, by most of our teachers, on the power of articulation, which can rarely, if ever, repay to a person born deaf, the time and pains necessary for the acquisition. This error was, no doubt, owing, in the first instance, to a very natural, though very gross mistake, which confounds the gift of speech with the gift of reason; but I believe it has been prolonged and confirmed in England, not a little, by the common union of this branch of *trade* with the more lucrative one, of professing to cure organical impediments. To teach the dumb to speak, besides, (although, in fact, entitled to rank only a little higher than the art of training starlings and parrots,) will always appear to the multitude a far more wonderful feat of ingenuity, than to unfold silently the latent capacities of the understanding; an effect which is not, like the other, palpable to sense, and of which but a few are able either to ascertain the existence, or to appreciate the value.—It is not surprising, therefore, that even those teachers who are perfectly aware of the truth of what I have now stated, should persevere in the difficult, but comparatively useless attempt, of imparting to their pupils that species of accomplishment which is to furnish the only scale upon which the success of their labours is ever likely to be measured by the public."

'Abandoning, then, the comparatively useless attempt to teach their pupils articulation, the instructors in the Asylum, have laboured rather to convey important intellectual and religious knowledge to their minds by means of the four modes of communication which have been already mentioned. With what success these labours have been crowned can be best appreciated by those who have had an opportunity of witnessing the very satisfactory progress of the pupils; by the inspection of their own original composition; and from the testimony of their parents and friends, who, it is

confidently believed, have in all cases expressed the most unqualified approbation of the attainments which they have made in a comparatively short space of time.'

The subject of *natural signs* presents some topics of very curious and interesting speculation. There lives or has lived a very respectable *Deaf-mute* in the County of Cumberland, Va., named Philip Flippen; an inquisitive and communicative man; but who, never having enjoyed the benefit of education, has no means whatsoever of communicating his ideas but that of natural signs. It has been my fortune frequently to see this man; and observe his manner. When at Hartford, I was so struck with the resemblance between the signs employed by him and those in constant use by the deaf-mutes there, that I could not but mention it. This led to a very interesting conversation, in which the following facts were adduced to support the opinion that deaf-mutes, throughout the world, adopt fundamentally the same signs to express their ideas.

Thomas Hopoo, while a Member of the Foreign Mission School at Cornwall, visited Hartford. The principal of the Institution, having observed that Savages, whose language is very poor and imperfect, make up its deficiencies by signs; and supposing that Thomas would of course be acquainted in some degree with the language of signs, requested him, in the way of experiment, to endeavour to converse with his pupils. Thomas complied, and in less than an hour, they became quite familiar. As a proof that they understood each other perfectly, I was told that Thomas undertook to describe the idolatrous rites and wretched superstitions of his countrymen. The deaf-mutes looked on with intense interest, and at length a large number burst into tears of compassion for their fellow-creatures involved in such deplorable ignorance.

A teacher in the Asylum, visited the Foreign Mission School, and after an hour's intercourse conversed by signs without difficulty, on any ordinary topic, with the young heathen there.

A gentleman, who had for some time been a teacher in the Asylum, met with the Indians who visited New-York last winter, and with very little difficulty conversed with them by the natural signs employed in the Asylum.

The same gentleman, being obliged to take a voyage for his health, on some occasion passed over from Gibraltar to the opposite Coast of Africa, and there found his knowledge of signs of most important use.

The principal of the Asylum, supposing that the knowledge of natural signs might greatly facilitate intercourse between the Missionaries and the heathen to whom they are sent, proposed to Mr. Bingham, Missionary to the Sandwich Islands, to examine this subject. Mr. B. found an admirable opportunity for the proposed investigation in a deaf-mute among the Sandwich Islanders. With him, for some time, he had frequent intercourse, and states under his own hand, that the signs employed by that *deaf-mute Sandwich Islander, were substantially the same with those employed by teachers and pupils in the American Asylum.*

And finally, it is perfectly known by all the teachers in the institution, that a new scholar, from whatever part of the country he may be brought, finds no difficulty in communicating on his arrival with those who have been at the institution before him.

These particulars go to support the fact that there is a language of signs common to deaf-mutes throughout the world. Now this natural language is taken by the instructor as the foundation of his whole system; by applying to it all his knowledge of nature, he enlarges it and renders it more definite and precise. Thus furnished he takes the deaf-mute, and by a mode of communication as certain and definite as articulate language, he instructs him in all that is learned in the ordinary way. Two deaf-mutes thus taught can converse together on ordinary topics with as much facility, as they who can speak and hear. Indeed, with the exception of what relates to the sense of hearing, of which they are destitute, their conversation takes as wide a range as that of other children, and they enjoy it as highly.

It was truly delightful to witness their lively intercourse with each other, their tricks and jokes, and glee, their frequent arch smiles, and occasional hearty, side-shaking, laughter. Indeed I never saw a happier school. Through the politeness of the superintendent, I was permitted to go into the large room, where the girls during a part of every day are instructed in sewing, knitting, and other branches of household industry. Their fingers and arms while at work are exceedingly nimble, and their motions very rapid. But it was very amusing to observe their disposition to talk—every moment one might observe first one and then another drop her work into her lap, for the purpose of saying something by signs to her companion—It was generally some good natured joke, which created a laugh, and called forth a reply—Often four or five would converse at once; and some-

times the spirit of talking would be called up in such a way, that all would let go their work at once, and one might see a most wonderful movement of heads, fingers and arms tossing in every direction. Just as I have observed, in a large party of fashionable females, the "sweet music of speech" to proceed in quicker and still quicker time and louder tone, until all became performers, and none listeners. Now this fact completely confutes the philosophy of the honest fellow, who, in accounting for the superior talkativeness of the ladies, long before the days of Gall and Spurzheim, attributes it to the structure of the organs of speech—

Quoth Thomas, women's tongues
Of Aspen leaves are made.

I am not cranioscopist enough to know where the *bump* is situated on the head, which makes us talkative beings; what connexion it has in ordinary persons with the tongue; or what is the difference between this organ in gentlemen, and the same in ladies. I would propose it, however, as a curious problem to the Phrenological Society, what connexion the organ of *talkativeness* has with the arms and fingers of deaf-mutes?

But however this may turn out, it is certain that the deaf-mutes talk by the use of their natural signs, with great facility, and enjoy conversation very highly. It is important, however, in order to their holding communication with others and receiving information from books, that they should learn written language, that is, the correspondence of words, as signs of ideas, with their own signs. This is a very important part of their education; hence, much of their time is employed in translating natural signs into written language.—And it is surprising with what facility and accuracy they may be taught to do this. We attended, several times, the lessons of a class who are going through a course of history. The instructor read to us a sentence, which he immediately, by signs dictated to his pupils; and they, with a quickness and accuracy which I have never seen equalled, wrote the very sentence which the teacher had read. In one or two instances, indeed, there was some variation in the language—As for instance, in a sentence which contained the word *Fleet*, one of the pupils wrote *the ships*, while all the rest wrote *the Fleet:* for the word *Industriously*, used in another sentence, two of them wrote *diligently;* the others, the right word. By exercises such as these, the skill and precision of the pupils in the use of natural signs is greatly increased, a connexion between them and written words is fully established, a medium of in-

tercourse with the rest of the world is prepared, and a respectable degree of useful knowledge is acquired. The whole system seems to be in beautiful accordance with sound philosophy, and experience has fully proved its utility. They who have received a complete education at the Asylum, seem to be deficient in nothing that renders others really interesting or useful.

Some specimens of the compositions of the pupils is annexed. But it ought to be observed that the *order* and what may be called the *idiom* of the language of natural signs is different from that of written language, and when the education of the deaf-mute is not complete, there is a striking peculiarity in all that he writes. Just as when a Frenchman, who has not perfectly learned our language, attempts to speak or write in English, his style is full of *Gallicisms;* so when a deaf-mute not thoroughly instructed, composes in written language, his style will be full of the idioms of his language of signs. With these remarks, I send you the following specimens:

A young lady describing an elegant woman, and a reserved awkward man, wrote thus,

"Her graceful manners are like the flowers waving by the wind. His awkward manners are as the oak tree, because it is not easily waving."

The following was written by one who had been in the Asylum about three years:

A DIALOGUE BETWEEN TWO FRIENDS.

Miss B. I recollect that you were my old friend, I am very much delighted to meet you again. Have you usually enjoyed good health since I have seen you?

Miss C. I have usually been well, I thank you, and we should be very thankful to God for his many blessings to us during we have lived.

Miss B. Is it healthy in the town?

Miss C. There have been several persons, who have been very sick with the malignant fever, and many persons died in very sudden minutes, but now it is very healthy there.

Miss C. Have you visited your friends often and walked out of the house and have you taken a long journey during the autumn?

Miss B. No; I have not often visited, but I always staid at home.

Miss C. Why have you not wished to visit your friends?

Miss B. Because my dear mother, she was always unwell, I should take care of her.

Miss C. You have a few sisters who could take care of her, and you look very pale.

Miss B. I prefer to stay at home, because I am very busy in learning music, painting pictures and braiding straw bonnets.

Miss B. Will you please to walk with me in the garden, and we shall pick flowers?

Miss C. Yes; with pleasure, and we will go there. What very pretty and beautiful flowers. How kind God is to take good care of them, which display their heads humbly and prettily.

Miss B. Yes; I wonder at the works of God, but I especially wonder that he condescends to us, although we have been very ungrateful to him. We are sitting on the bench under the arbour, which embraces the beautiful vine grapes in a garden. God is very good to take good care of us and of the flowers and of all the animals.

Miss C. Do you think that you have been wicked?

Miss B. Yes; I have greatly sinned against the commandments of God, who would punish me, and I should submit to him, but I hope to trust in Christ alone.

Miss C. Do you love God more than your friends and any thing?

Miss B. I do hope so, but I fear my heart is very hard and deceitful.

Miss C. I hope God will give you much of his Holy spirit, and we must pray for each other, because we are poor sinners and are very weak, but Christ can alone save us, if we truly repent of all our sins and sincerely trust in him.

Miss B. Do you partake of the Lord's supper?

Miss C. Yes; and do you eat the Lord's supper?

Miss B. Yes; I very much rejoice with you, and we must love each other very much, because we are Christians and hope we are the friends of Christ.

Miss C. We have been talking for a long time, I think the sun will almost set, and I fear we shall take cold, then we will go home, and I will talk with you more about religion in future.

HARTFORD, APRIL 21st, 1820.

To Thomas Hopoo, (a native of Owhyhee, who had gone on the Sandwich Mission.)

'I write to you about your sailing to Owhyhee. I believe when you have arrived there in safety you were very glad to see your friends again. I thank God that he has preserved you. I believe that you have been tired in sailing on the ocean, because it was several months. I am very happy that you have learned much about religion and the bible. I hope God will always be with you for your future life. I do hope he will enable you to teach the poor heathen Owhyheans about religion. I hope they will become Christians and trust in Christ. You must tell them that they must abandon all the idols. If some of them will mock at you, you should try to endeavour to good to them, and pray for them with a strong faith in Christ, who can take good care of you. When some of the Owhyheans mock at you I think you will be very much troubled as much as Christ did when he was in this world. You should be a constant friend of God. Perhaps some persons in

Owhyhee will become true Christians and love God you will be very happy to see them look humble, because you first have taught them about religion. I hope you will meet them in heaven, and they will thank you for doing good to them. I think you will explain the history of God and Jesus Christ to the Owhyheans. The spirit of God is invisible and mysterious, but he is near to us every day and night. You will say that some persons in Owhyhee should fear the ten commandments of God, and avoid all sins. I believe that they will wonder at the powerful works of God. I am sorry that they are in a very unhappy case, and they do not know the history of the bible and religion. I hope some persons in the United States will send many printed bibles to the heathen Owhyheans, who will be very much interested. I hope that the Lord will bless them with the Holy Spirit, which will give them new hearts. I pray God to give you strength to teach them. I hope to pray for them. I hope we shall meet in heaven, where will be no sin or sickness or anxiety or trouble.' — Yours respectfully,

The following is from the pen of a boy 12 years and 6 months old, who had been in the Asylum 3 years. It is his own composition, and without correction.

Hartford, September 9th, 1820.

General Bonaparte,

'You are the poor prisoner in the island, even you do not govern France. Is your condition comfortable in the island during your confinement? I wonder at your son who grows very fast and he lives in Austria. You never saw your son and he lives very far from you and I suppose you are confined in the island for your life. I think you are very strong and industrious in reading. I pity you who are encompassed by the English soldiers, and I believe you are patient. I hope you are pious and obey God who will deliver you from ambition and anger and insincerity &c.—you will exceedingly be blissful in heaven and you will see many rich things in heaven, but you were in France and your pleasures were all destroyed and perished. Have you ever seen the deaf and dumb in Paris, while you were settled in it? The climate of Italy is very delightful and Rome is the beautiful city and they have many ingenuities and the things are very curious. You were born in Italy and you were poor in it, and your parents took care of you. Italy is a very delightful climate, but St. Helena is not delightful, and I pity you will never live there. The things are very delicious to eat in Italy, but the food is pretty good in this new world. I like the Italian food very much. To whom does the island St. Helena belong? Are you contented with the island St. Helena? Did you ever see the United States? There are several states in the United States. Some of them are fertile and some of them are very capricious. The inhabitants of the United States are inde-

pendent of the English and our soldiers conquered the English, and they are grateful to general George Washington; because he was very kind and delivered the United States from the English. There is sometimes a famine of the fruits and grains and vegetables. The South America is very fruitful and the things from that America are often come to this America. Is there any missionary in the island of St. Helena? I think there are many inhabitants who do not know God and Christ. Did you ever see General George Washington? He was the first General of the United States and he delivered the United States from the English. He was very brave and wise and good and the United States loved him very much. I write a very long letter during the day and I fear I shall tire you. I think you would be glad to receive my letter and I try to compose this letter very much. I give my best respects to you.

GEORGE H. LORING.

These are not the best specimens which I have seen, but the best I can send.—And doubtless they will be read with lively interest.

But some of the most delightful feelings associated with this whole establishment will not be enjoyed, unless its connexion with the eternal interests of the pupils be taken to view.—The Institution is a work of Christian charity, and is conducted on Christian principles. The doctrines in which all churches agree are there taught, and in few seminaries more successfully. The gospel is the basis of their system of morality, and there is reason to believe that the minds of a goodly number of the pupils are imbued with true and fervent piety. It may surprise some readers to learn that worship is kept up in the institution morning, evening, and on sabbath days, with as much regularity as in any college in the United States. A passage of scripture is written in large characters, so that all the pupils can read it, and is explained by the language of signs. In the same language the officiating teacher prays. We were permitted to be present at their devotions. I have never seen in any school, so general a solemnity, such deep and fixed attention. Out of about seventy young people, I did not observe more than six or seven, whose eyes wandered, or whose countenances betrayed indifference; and many gave tokens of intense interest and warm devotion.

Now these are persons, of whom some, previous to instruction, declared that they had no idea of a soul; who were ignorant of God, and of the way of salvation through the Lord Jesus Christ. But received into this truly benevolent institution, their minds have been enlightened, knowledge useful

for the present life has been acquired, and they have been taught the precious truths of the gospel. New sources of enjoyment have been opened to them, and new prospects presented. They have been prepared for the duties of this life, and are in a course of preparation for happiness to come. I do not know that I ever felt a thrill of more delicious enjoyment than when, in the American Asylum, I saw the deaf-mutes at prayer.

Similar institutions have been recently established in New-York and Philadelphia, and are understood to be in successful operation. But the supply of this sort of instruction is by no means adequate. It is said that there are at least four hundred deaf-mutes in the State of Pennsylvania, and probably four thousand in the United States! Provision has not been made for the teaching of one tenth part of this number. Would it not be well, if some of the resources of Virginia were employed for this important object? There are many deaf-mutes in this, and the other Southern States. Shall they be left to live and die in all their ignorance? Shall the treasures of knowledge never be laid open to them? Shall they be shut out from the precious hopes and strong consolations of the gospel?

This appeal is made to the generosity and compassion of the Southern people. An Asylum for the Deaf and Dumb is a costly institution. It cannot be set up and conducted by the resources of a neighbourhood, as a common Academy. More apparatus is necessary; a greater number of teachers is needful than are required to instruct ordinary schools.—Hence the necessity of bringing the resources of a State into requisition. The American Asylum has received aid from the Congress of the United States, and from Massachusetts, as well as from Connecticut. The States of New-York and Pennsylvania, it is believed, have aided in the erection of the similar institutions, which have recently been opened in their chief cities; and will nothing be done for the deaf-mutes in other parts of our country?

Until this object of charity shall claim the attention which it merits, I cannot hesitate to recommend the American Asylum as a place of education for the deaf and dumb; fully believing that while there they will be treated with parental tenderness, that their minds will be furnished with much useful knowledge, and that an effort will be made to embue their hearts with religion untinctured by bigotry or party spirit.

(To be continued.)

For the Evan. and Lit. Magazine.

OBSERVATIONS ON THE MANNER OF EDUCATING YOUNG MEN FOR THE MINISTRY OF THE GOSPEL.

THE whole of my experience and observation convinces me of the importance of the clerical office. The religious character of a people is very intimately connected with the character of the ministers of religion among them. This is less the case, indeed, with Protestants than with others, because "the Bible is their religion," and they are constantly directed to make that sacred volume the standard of truth and the test of opinions. But while this is so, involved as people commonly are in the business of life and the cares of the world, their opinions are, in a great degree, regulated by the expositions of divine truth heard from their teachers, and their thoughts and feelings are moulded by those to whom they look for instruction.

But while this is unquestionable, it is equally true, that the great mass of people will have nothing to do with any religious system, which does not deeply interest their feelings. Abstract reasonings and general theorems will produce no effect; and men will turn from them as cold and unprofitable speculations. The majority in every age will more readily embrace all the absurdities of idolatry with a splendid ritual, than that simple theism which makes 'a man's own mind his church,' and employs itself in silent contemplation.

It is, moreover, undeniable that the truths and ordinances of Christianity, whether in the simplicity in which they were delivered by Christ and his apostles, or as they have been embellished by men, are calculated to take strong hold of the human heart, and powerfully to excite the affections. Indeed religion is the most mighty of all moral causes; and often produces, in a very short time, effects wide in their range and all-important in their influence. These effects are beneficial or injurious, according to the characters of truth or falsehood belonging to the religion which produces them. Fervent, enlightened piety is always salutary; while a perversion of the religious principle is always more or less hurtful.

These remarks have been made for the purpose of showing that the character of the ministers of religion is a subject of great importance, and that it may well excite a deep and general interest. This truth is acknowledged by many in our country, and unusual efforts are making to establish and support seminaries for Theological education. Several writers for the Magazine have expressed the high gratification de-

rived from this fact, and cordial wishes for the success of these efforts, by whatsoever body of Christians they may be made. In these sentiments and wishes I heartily concur; and as an evidence of my sincerity, offer the following remarks on some particulars in the conduct of a theological education.

The first thing which I shall notice is an instance of inattention, scarcely excusable, to a matter of real importance to a preacher of the gospel—I mean, *the manner of reading.*—Psalms or Hymns, and portions of Holy Scripture are to be read by the minister almost every time he officiates; and surely it is desirable that he should read in such a way as clearly to express the sense to all his hearers, and not to offend persons of delicate ears by any gross improprieties. I know that these are trite remarks; but they are not made without being called for. The general truth, however, is too obvious to be insisted on: I shall therefore mention a few particulars which lately have been forced on my attention.

In giving out the Psalm or Hymn, many preachers seem to govern their voice, and regulate their pauses altogether by the measure, without regard to the sense. And in addition to this, the long syllables are generally uttered with a strong percussion of the voice, and the shorts are scarcely audible: a full pause too, is made at the end of every line; so that the march of the voice is like that of a man with a long leg and a short one hurrying on his way, but at every four or five steps brought to a dead stand. Thus I have often heard the noble Hymn of Watts, entitled the *The power of the Gospel,* read thus.—The italics mark the syllables made emphatical.

This *is* the *word* of *truth* and *love.*
Sent *to* the *nations from above.*
Jehovah *here* resolves to *show.*
What *his* almighty *grace* can *do.*
This *remedy* did *wisdom find.*
To *heal* diseases *of* the *mind.*
This *sovereign balm* whose *virtues can.*
Restore the *ruined creature man.* &c.

To this I will add, that strange mistakes are often made by preachers and other readers, respecting emphatical words. Reference is had here, to the too common practice of laying the emphasis on substantives instead of adjectives. I do not design to pursue this subject far, and my meaning may at once be illustrated by an example. Let any one read the following passages in Milton, first laying the *stress of his voice on the substantives* which occur in the several sentences,

and *then on the adjectives;* and let him mark the difference in the effect. Nothing more will be necessary to show him the mistake alluded to.

——————— On a sudden open fly
With impetuous recoil and jarring sound
Th' infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus.

No sooner had th' Almighty ceas'd, but all
The multitude of Angels, with a shout
Loud as from numbers without number, sweet
As from blest voices, uttering joy. Heaven rung
With jubilee, and loud hosannas filled
Th' eternal regions.

Heaven opened wide
Her ever during gates, harmonious sound,
On golden hinges moving, to let forth
The King of glory in his powerful Word
And Spirit coming to create new worlds.

Meaning here only to drop hints for the improvement of others, I observe, in the next place, that many preachers, who converse in an easy and natural manner, as soon as they begin to read or speak in the pulpit, change all their tones, and, if I may use a *cant term* which I apprehend is about to be forced into general use among religious people, *solemnize* their voices, as though religious services were utterly at war with all that is graceful and natural in articulation. The process of *solemnization* is thus—A deep, somewhat guttural, or half guttural and half nasal tone is adopted, and the articulation of the leading vowels in most words is prolonged, for the purpose, no doubt, of exhibiting the appearance of due solemnity in the service of the Majesty of heaven. They who have always been accustomed to this management, witness it without offence perhaps; but it is odious to such as are used to hear voices modified by genuine and powerful feelings, and conformed to nature in every tone. Students and teachers too, may rely on it that art here is often worse than useless. Let a man of correct taste thoroughly understand, and feel the truths which he utters, and he will employ more natural tones, than can possibly be acquired by all the frigid lessons of art.

These remarks are made, under the conviction that this subject has not been attended to as its importance deserves; and with the hope, that they may be useful to those for whom they are intended.

To these observations on the manner of reading, I wish to add a few hints relative to gesture. The fashion of standing like a stock in the pulpit is growing obsolete. Even where sermons are *read*, the reader not unfrequently shows vigorous determinations to be an orator. Unhappily, however, he is often obliged to look one way and stretch his arms another—his hands are raised to heaven, and his eyes are on his paper. Some preachers that I have seen, struck with this incongruity, make their gesture first and read the sentence afterwards; and others read first, and then throw out their arms or smite on their breasts as occasion seems to require. Which is the preferable method, I do not pretend to determine. Let reading preachers settle this question for themselves—As for myself, I am most fully convinced that graceful and powerful oratory is out of the question when sermons are read. They may be learned, they may be instructive; the composition may be elegant, and even eloquent; but there will be no genuine lofty oratory in the delivery. The preacher when he reads, had better not aim at this, but at *reading well.*

To set my views of this subject in a strong point of light, let us suppose a deaf and dumb man, whose thoughts are expressed entirely by looks and gestures, to be a spectator of one of these reading orators, and endeavouring to catch something of the preacher's meaning by observing his movements in the pulpit; how utterly confounded would he be by the incongruous motions of arms and eyes every moment presented to his observation! Now that which would entirely confuse and perplex the *sourd-muet*, offends every person of correct taste.

But the old fashion of *stock-still* reading, as was said, is passing away, and very laudable efforts are making to cultivate pulpit eloquence. There is danger, however, lest students should be trained to an artificial manner of delivery, altogether inconsistent with high excellence. I have many times lately seen the arm extended, and the hand waved, when I could perceive no reason for it except that the speaker thought that he ought not to stand still. This has induced me to offer the following observations—and they may pass for just what they are worth.

The use of gesture in speaking is founded in nature. But all that prompts to this use and recommends it may be included in the two following observations:

1. All articulate language is imperfect; that is, as a vehicle of thought it does not completely convey our meaning.

Where language is very poor, as is the case generally with savages, various movements of the body are employed as signs of ideas to relieve this poverty. Among the deaf and dumb, these signs are the only means of interchanging thoughts and feelings. Very nearly similar movements of the limbs or muscles are adopted by the deaf and dumb generally for this purpose. This remark may be extended to all who use poor languages, or languages where the same articulate sound is employed to express a number of ideas. There is something in nature which leads to all this. Gesture then may, very naturally and with great force, be used to explain an ambiguous term, or to express an idea with more precision than can be given to it by articulate sounds.

2. Our bodies, in their several parts are at the control of the will, and move in obedience to our volitions. But there is an intimate connexion between our volitions and the various affections and passions that are awakened in our bosoms. Hence, besides the changes produced in the colour of the face and the expression of the whole countenance, strong feelings of any sort are generally accompanied with corresponding movements of the limbs—and this spontaneously, without effort and without thought. Now these movements are perfectly understood by the spectator, without explanation; and they are known to be expressions of some deep emotion or powerful feeling. But such is human nature, that man sympathises with his fellow when he exhibits strong passions. There is a contagion in them. Hence directly appropriate gestures, that is gestures which truly express ardent affection or high wrought passion, make a mighty impression. They bring before the eyes the things of which the orator speaks, and one does not so much hear of them as see them.

This subject might be pursued at great length; but these two observations, contain, in my judgment at least, the whole reason and philosophy of this part of oratory. And if I am not herein greatly mistaken, they show the inutility, not to use a stronger term, of many of the measures adopted by teachers and students for the improvement of eloquence. Declaiming in colleges and seminaries, generally produces that artificial manner of intonation and gesture, which is *unnatural* although common. Almost the only advantage to be derived from it, when best conducted, is the correction of obvious faults. To learn any thing beyond this, nature must be diligently studied. The student must carefully observe what may be called the oratorical action of men in common conversation, and when under the excitement of various passions: and this,

not for the purpose of *imitating* nature, but of *being natural.* The most exquisite imitation in a moment betrays itself. But when a man studies oratory in real life, he insensibly acquires a facility of sympathising with his fellow men, of entering fully into feelings expressed before him, and finally of feelings expressed by himself. And this is the mystery of what is commonly called oratory. A speaker is thus prepared to exhibit himself with perfect truth to nature, because he *really does feel:* otherwise, he only caricatures nature, because he endeavours to imitate that which he *does not feel.*

In addition to this, let the mind be well stored with good knowledge, the taste refined by familiar acquaintance with the best models, and finally the speaker well assured that he clearly understands the subject on which he means to discourse, and there is no danger but that he will deliver the conceptions of his mind in a clear, forcible and impressive manner.

This is a subject of much more importance than many suppose. Because in proportion as the manner of a preacher is purely natural, will be the conviction among his hearers that he is really in earnest; and other things being equal, in proportion to this again, will be their disposition to receive the message which he is charged to deliver. But this message is so important, and so deeply involves all man's best interests, that a student of theology who has any portion of a right spirit will spare no pains to qualify himself as fully as possible for his all important office.

In connexion with these remarks, I wish to drop a single hint on the manners in general, of those who sustain the sacred office. I regard this subject as worthy of notice, because the whole power that clergymen possess, is a moral power, and every thing deserves attention, which opens their way to the hearts of the people, and enables them to win their affections. Now it often happens that a clergyman has spent his childhood in the school-house, his boyhood in the academy, his incipient manhood in college and in the seminary, and is turned out a preacher with no manners but those of a student. These are awkward and retiring in promiscuous company; and not unfrequently call forth ludicrous remarks from the gay and unfeeling. Such things injure the dignity and usefulness of the preacher, and are therefore to be avoided. But it ought to be remarked that some, in avoiding this extreme run into another a thousand times more offensive. A young petit maitre clergyman, with snow-white handkerchief, jet-black gloves, and golden-headed rattan,

a dandy in dress, bold in manners, loud in conversation, fond of jesting and fond of lolling, who seems to claim the best place in every room, and the nicest thing at every table, and has a merry saying, or a fine compliment for every fair one, is an object of utter disgust. Thanks to heaven! the creature is rare in this country. I have sketched his character merely for the sake of observing that the true way here, lies between extremes. Unaffected politeness ought to characterise the minister of the gospel. But unaffected politeness has its seat in the heart. It flows from cordial goodwill to all around us, from a hearty disposition to make them as comfortable and happy as possible. The *natural* indications of this disposition constitute that which is expressed by the term *politeness;* and no tedious and expensive processes of artificial training are necessary for its acquisition. A little observation of the manners of the *truly* well bred, the diligent culture of one's own heart, the cherishing of truly benevolent affections, and the habit of attending to circumstances which give pleasure or pain in the ordinary intercourse of society, is all that is necessary.

But the simplicity of this mode by no means renders attention to the thing needless. On the contrary, this ought to be a part of christian discipline. The ministers object is to do good. And he has to win his way, through hosts of prejudices, and against formidable opposition. It is only by LOVE that he can gain the victory.—But this remark is connected with so many important matters, that I must reserve farther observations on the subject, for a future communication.

HOLEM.

EXTRACTS FROM WHITFIELD'S JOURNAL.

(*Continued from Page* 321, No. 6. Vol. V.)

Monday, Nov. 26th.—Left Ipswich by seven in the morning and called as I went by his house on the Rev. Mr. Rogers, father to the person where I lay, and senior pastor of the Church. He came out and saluted me most cordially and was ready to weep for joy. He is a great grandson to the famous Mr. John Rogers of Dedham and is so happy as to have three sons and one grandson who have experienced and now preach the truth as it is in Jesus. The Lord was good to me in the way and brought me according to my desire in a private manner to Boston just as it began to grow duskish. I was met by and received into the house of one Mr. John

Smith a merchant a true disciple of the Lord Jesus. He was the chief instrument under God, of bringing me at this time to New-England, and gave me an invitation to his house before we embarked. A whole room full of friends that had notice of my coming were ready to welcome me to Boston which they did in the most cordial and affectionate manner. I spent some time with them as my health would permit prayed and retired to rest, blessing God that he had visited me with sickness in order to prepare me for the mercies he had in store for me. Oh what good things hath the Lord laid up for them that fear Him even before the sons of men!

Tuesday, Nov. 27th.—(Could not help remarking the psalm in the family.) Had the pleasure of dining to day at my lodgings with the Rev. Dr. Sewall, Dr. Coleman, Mr. Foxcroft and Mr. Prince, four of the senr. ministers of Boston, and very worthy men. Before dinner we had some free conversation together in relation to some passages in my journals, and the present posture of religious affairs in New-England. I found by what they said and by what I had heard by letters, that the work of God had gone on in a most glorious manner for near two years after my departure from New-England. But then a cloud came over the work, through the imprudencies of some ministers who had been promoters, and private persons who had been the happy subjects of it. They were apprehensive I found too that I would promote or encourage separations, and that some had been encouraged to separate by my saying in my journal, that I feared the generality of preachers preached an unknown Christ—that the colleges had darkness in them, even darkness that might be felt, and that speaking of the danger of an unconverted ministry I said, how can a dead man beget a living child? But I told them that these words were not wrote to imply that it was absolutely impossible, but that it was highly improbable that an unconverted man should be made instrumental to beget souls to Christ. That I was sorry if any thing I wrote had been a means of promoting separations, for I was of no separating principles, but came to New-England to preach the gospel of peace in my way to Georgia, and promote unity and love among all. We talked freely and friendly about several other things, by which their jealousies they had entertained concerning me seemed to be in a great measure removed, and Dr. Coleman invited me to preach the next day at his meeting-house. Oh the benefit of free and open dealing! How wise is our Saviour's advice—If thou hast ought against thy brother, go and tell him of it between him

and thee. How much mischief, noise and division would have been prevented in New-England, and would daily be prevented through the christian world, was this one precept but religiously observed. Bind it O Lord as a frontlet about my head, write it O my God upon the table of my heart.

Wednesday, Nov. 28th.—Opened my public administrations at Boston this afternoon at Dr. Coleman's meeting-house from Rom. i. 16th. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth—The congregation was very large, several ministers were present and the word was attended with a sweet power. Several things in the chapter which I hinted at in the preface of my discourse seemed to be applicable to my circumstances and much affected my heart. For I could thank my God through Jesus Christ, verse 8th, that the faith and revival of religion in New-England, was spoken of throughout the world—And I could say, verse 9th, God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I had mention of the dear New-England people always in my prayers, making request, verse 10th, (if by any means now at length I might have a prosperous journey by the will of God) to come unto them. For I longed to see them, verse 11th, that I might be comforted together with them, verse 12th, by seeing as well as hearing what great things God had done for their souls—Neither would I have them ignorant, verse 13th, that often times I had purposed to come unto them though I had been often prevented putting it in execution. With great sincerity I could say, verse 14th, I am a debtor out of love to Jesus, both to the Greeks and to the Barbarians, both to the wise and to the unwise. So that as much as in me is, verse 15th, I am ready to preach the gospel once more in New-England also, though the gospel was faithfully and fully preached in many parts of it, as it was in Rome, when the Apostle wrote this epistle. My heart while I was preaching leaped for joy, to think what God had done for dear New-England, since I spoke from the pulpit last; and the consideration of the death and present happiness of my dear and honoured friend Mr. Cooper, who with his worthy colleague first introduced me into the pulpit, made me cry out with greater vigour—"I am not ashamed of the gospel of Christ," for there were many living witnesses that it had been the power of God unto the salvation of their souls. Though my body was weak and my countenance very pale, yet the Lord was with me of truth, and Dr. Coleman immediately as soon as sermon was over engaged me to preach his

lecture on Friday, which I promised to do. Blessed be God for such an entrance into Boston! How does the Lord delight to disappoint fears and overcome hopes! Blessed is the man, O Jesus, that putteth his trust in thee!

Saturday, Nov. 30.—Preached a preparation sermon yesterday in the afternoon for the Rev. Dr. Coleman, and again this afternoon for the Rev. Mr. Webb at his meeting-house, where it was observed the gracious God generally appeared for me most, when I was last in New-England. The congregations were very large at both places, and many people's prejudices which had been raised in their minds upon a surmise that I would encourage separations and countenance disorders, I found wore away apace. I preached on Friday upon Christ's love to us, and to-day upon the marks of our love to him. Sweet was the power that attended the word preached, and my soul was delighted to hear worthy Mr. Webb, (an Israelite indeed) inform me how full his hands were for fifteen months successively, in speaking to souls under concern, and how many had been added to his church during the last revival of religion in New-England. Surely God has done for them great things. Holy and Reverend be his name! The Lord also comforted my soul by sending many to my lodgings to bless God for what He had done for their souls under my ministry when in Boston last. My health also I perceived to be more confirmed, and my soul longed (if I must continue here below) to be more than ever upon the full stretch for God. May Jesus make me and all his ministers a flaming fire!

Sunday, Dec. 1*st.*—Heard the Rev. Dr. Coleman preach a sweet sermon this morning upon these words.—"Behold I bring forth my servant the branch." And after sermon the Dr. having notified the Congregation that he had asked me to assist him, and nobody making any objection I administered the holy sacrament, and many I believe sat under the shadow of God's servant the Branch with great delight and his fruit was pleasant to their taste. After having dined with Dr. Coleman, I went and heard Dr. Sewall upon the Divinity of Jesus Christ. Blessed be our God who has yet left unto his people so many defenders of the faith once delivered to the saints. May the blessing of Joseph come upon them, may they be fruitful boughs even fruitful boughs by a well and may they bear fruit even in old age and their branches run over the wall!

Sunday, Dec. 8*th.*—Preached four times the last week in several meeting-houses to very crowded auditories and once on

Thursday afternoon to the poor people of the Workhouse and had the pleasure of finding that prejudiced persons were more and more reconciled to me (especially by the Sermon I preached at worthy Dr. Sewall's on Thursday upon walking with God.) A fire happening in the town I preached on Friday upon Lot's deliverance out of Sodom. Waited yesterday as I rode along to Esq. Ryall's who sent his chariot for me, on the aged and venerable Mr. Walter of Roxbury, who I heard had some way or other imbibed prejudices against me. He received me civilly, but did not expostulate with me upon any particulars, nor mention any thing to me that was the cause of offence to him, I suppose on account of the shortness of my visit, being in haste. Dined with Esqr. Ryall, and lodged at Capt. W—s, one of the council. Preached twice and administered the Holy Sacrament for good old Mr. Chivers, the most aged and perhaps the most hearty minister of his age in all New-England. I think he told me he was 87 years of age, and had now and then a little pain in his leg, but not so much he said as he had twenty years ago. His father was older and continued strong to a miracle, almost to his dying day. How beautiful are grey hairs, when found in the way of righteousness! Jesus was with us, both in preaching and administration of the Lord's supper; and though it was the first time I had ventured to preach twice in a day since my sickness, yet the Lord was pleased to strengthen and comfort me very much, and we closed our Sabbath very sweetly at Esq. Ryall's. Hasten, O Lord, that time when we shall spend an Eternal Sabbath in thy Kingdom.

Saturday, Dec. 14th.—Preached on Monday to a large auditory for the Rev. Mr. Emerson of Malden who has appeared and continued singularly steady and zealous in the late revival of religion. Gave a word of exhortation at Mr. Ryall's in the evening. On Tuesday at the desire of the Rev. Mr. Foxcraft I ventured to preach his Evening Lecture at Dr. Coleman's meeting and blessed be God found it not so prejudicial to my health, as was feared it would be. On Wednesday I preached in the forenoon at Mr. Webbs and in the afternoon for the Rev. Mr. Gee, a dear minister of Jesus Christ. On Thursday for the Rev. Mr. Morehead, a Presbyterian minister, a hearty friend to the late work, and whose people past a whole night in prayer for my recovery from sickness. On Friday I went to Lynn, and preached to a large auditory for the Rev. Mr. Chivers, grandson to old Mr. Chivers of Chelsea, and I trust like minded with him. In the evening I returned and expounded at Mr. Ryall's, and this

afternoon came to Concord, where I had a kind reception from the Rev. Mr. Bliss, and where with some other Boston friends we began the Sabbath, as is customary in New-England, with praising and blessing God for all past mercies, for the outpouring of the spirit, since we saw one another last, and in praying that we might yet see greater things than ever we saw or heard of yet. Even so Lord Jesus, come quickly—Amen and Amen!

Saturday, Dec. 21*st.*—Preached thrice on Lord's day and once on Monday, with great sweetness and freedom to large and very affected auditories at Concord. Had much of the divine presence in private conversation both days, and near access to God in our social addresses to Him. I scarce knew how to go away, but having engaged myself before, I rode after sermon in a chaise about 14 miles to Reading, to the house of the Rev. Mr. Hobby, a person of great abilities; but one that is not ashamed to own (and which indeed is visible to all his friends) that he has been greatly changed for the better, both as to principles and practice, in the late glorious visitation of God's spirit to New-England, and who declared before I came that if no other minister would invite me to preach, his pulpit should be open. On Tuesday afternoon, and again in the evening, I preached in it to large auditories. My last sermon was very awakening. On Wednesday I preached twice at Woburn 5 miles from Reading, for the Rev. Mr. Jackson. It was a snowy day, but the congregation was large. My Lord helped me in delivering his word, and there seemed to be a stirring among the dry bones. After sermon we went on to the seat of Esq. Ryall, who came with some more friends to hear me at Woburn. I expounded at his house as usual, and went to Boston the next day and preached at three o'clock in the afternoon at the meeting-house of the Rev. Mr. Cheelly, and again in the evening at the Rev. Dr. Coleman's. The Lord was with me at both sermons, as also on Friday evening at the Rev. Dr. Sewall's. The congregation as well as a sense of the divine presence seemed to increase more and more; and good Dr. Sewall after sermon said unto me, vive et vige. Holy Father set thy Almighty fiat to it for Jesus Christ's sake.—Set out this morning in a great storm of snow, in order to go to Weymouth, but was obliged to stay by the way on account of the weather at the house of treasurer Toy, father-in-law to the Rev. Mr. Cooper, from whom as well as several of his family I received great tokens of civility and respect. May the Lord return them and all my kind friends ten thousand fold into their bosom.

Sunday, Dec. 22d.—Had a sweet opportunity of a little wished for retirement last night at Milton. Public notice being given, and the morning being fair, I thought it my duty to go on to Weymouth, where I was engaged to preach for the Rev. Mr. Bayly. I rode on horseback, a thing I had not done before for near six months. The weather was very sharp; but the good Lord preserved me from hurt. When I came to Weymouth, I found yesterday's violent storm had made people think I would not come. The congregation was small; but there seemed to be a very considerable melting and moving among them. After sermon, one came to be under awakenings. And in the after part of the evening, I was sweetly entertained by Mr. Bayly's giving me an account, not only of what the Lord had done for his people, but also of a gracious turn he himself had met with from the Most High, about three years ago—though he has been a settled and reckoned a pious minister, near twenty years. Oh how far may persons go, and how long may they be overseers over a flock, before they are taught by the Holy Ghost experimentally to feel them! Turn, O Lord, all that preach and do not know thee, as thou hast this thy servant, and so shall they be turned!

Thursday, Dec. 26th.—Rode on Monday to Duxbury, 16 miles from Weymouth, whither I was invited by the Rev. Mr. Veisy, minister of the place, and who also dates his conversion about four years back. Here I preached in the evening but to a very small congregation, because I was not expected on account of the storm. Many have looked upon Mr. Veisy as their enemy, because since his awakening he has told them the truth. The next morning I preached again to a larger and more affected auditory, and went afterwards in company with several dear ministers of Jesus Christ, to Plymouth, six miles from Duxbury, where I was enabled to preach an evening lecture with freedom and power, to a numerous and attentive congregation. On Wednesday I preached twice and on Thursday thrice, to yet larger and larger auditories. Many ministers were present. And He that holdeth the stars in his right hand, was peculiarly present also. A time of refreshing came from the presence of the Lord. The cup of some of God's people almost run over. Mr. Leonard was highly delighted. He is a choice, humble, judicious minister of Christ, a downright Nathaniel, and seems to be placed in these parts by the Great Head of the Church, to stand in defence of the power of religion, and strengthen the hands of several young witnesses that have been lately con-

verfed and called to settle in some of the adjacent parishes. The share that Plymouth hath had in the late outpouring of the spirit is not small. It was delightful to hear of it. A surprising alteration hath been made also in the principles and conduct of Mr. Leonard. He was reckoned a very good and pious man before, but acknowledges he knew nothing as he ought to, till after the late remarkable revival of religion. This stirred up the old man in many, and together with his openly owning the work of God, and opening his pulpit to itinerant preachers, so irritated a part of his congregation that they asked a dismission (which was granted them) and have since joined in a separate congregation, built a new meeting-house, and have lately had a minister ordained over them. Well might our Saviour say, I came not to send peace but a sword. For I find when the power of God does appear, both from the corruptions of God's children and the enmity which is in the heart of natural men, offences will come. Hasten, O Lord, that time when the leopard shall lie down with the kid, the lion eat straw like the ox, and the people divide and learn war of any kind no more.

Saturday, Dec. 29.—Went on Thursday after having preached and had my soul greatly delighted at Plymouth, to Halifax 6 miles from thence, to the house of the Rev. Mr. Cotton, who dates his first turn from Arminianism and a state of nature, from his hearing me at Dr. Sewall's above four years ago. O free grace! Then, I remember, I was very explicit in speaking the danger of preaching an unknown, unfelt Christ. He seems to be a settled, solid, devout soul. When I saw his account of things in the Christian history, (published by the Rev. Mr. Prince, and which I would earnestly recommend to all that want to know what God has done lately for New-England,) having heard nothing of him, I asked whether the writer of that account was not three-score years old—for he seemed to write like an experienced saint. On Friday I preached twice to a crowded auditory in his meeting-house, and great were the outgoings of the Lord in his sanctuary. In the evening I went to Bridgewater, to the Rev. Mr. Shaw's who had been one of my hearers at Halifax, and behaved with great civility. This day I preached twice for him to very large auditories, and the power of God amongst the people seemed to increase also. I was more than happy in my own soul. And many of the hearers, by their behaviour, seemed to give great proofs that they were indeed some of Christ's new-born babes that desired to be fed with the sincere milk of his most holy word. Lord Jesus grant that they may grow thereby!

Monday, Dec. 31*st.*—Preached twice this day, and twice yesterday, and helped to administer the holy sacrament at another meeting-house, in Bridgewater, for the Rev. Mr. Porter, a dear young witness of Jesus Christ; who dates his awakening (as have several others) from my preaching in the Old Brick Church, when last at Boston, 4 years ago. He said that he was struck by these words when I was discoursing on the marriage of Canaan—Oh, that you felt what I feel now. And he had never any rest till he felt the love of God shed abroad abundantly in his heart by the Holy Ghost! His parish has shared richly in the late outpouring of the spirit, and whilst I was preaching and assisting in the sacrament our Saviour filled his people as with new wine. The arrows of conviction seemed also to fly about. There was much people, and some crying out. And as it did not give offence, and as I thought country people could not so well restrain themselves as those of a more polite education in the town, I did not so much insist upon their holding their peace, especially as they did not prevent my speaking so as to be heard. Lord, I lack wisdom to be taught how to act at all times and in all places. Thou hast promised to give it to those that ask thee. Grant it me for thy dear Son's sake. Amen and Amen.

Tuesday, January 1*st,* 1744–5.

Came last night to Eastown and ended the old year very happily. Began the new one very comfortably and preached twice to crowded auditories for Mr. Britt, a young zealous candidate for the ministry, who has been blessed much in the late times. The power of the Lord was indeed among the people. My heart as well as the hearts of others were filled with praise. We looked upon it as a token for good that we should have a happy New-Year. And the road from the meeting-house to the place where I lodged being pretty solitary, we gave vent to our joy in singing a solemn hymn of praise. Oh Lord, hasten that time when we shall sing the New Song and begin the Eternal New-Year in the Kingdom of Heaven. Even so come, Lord Jesus, come quickly.

Wednesday, Jan. 2*d.*—Reached Taunton, twelve miles from Eastown, last night and preached there three times for the Rev. Mr. Crocker, another young zealous servant of the glorious Jesus, who knew nothing experimentally of the power of the Redeemer's resurrection till the late revival of religion. He is a young man of pregnant parts, and has been made instrumental of doing much good and bringing many souls to the Lamb's blood, since he has been called of God himself. The people under his care have been highly favoured. But

like many in other places have lost their first love, and several that were under convictions have apostatized. This has stirred up the corruptions of many who cannot bear sound doctrine, and they have endeavoured to stop their Minister's mouth here and elsewhere by threatening to take away or withhold their Minister's salary. Being led to discourse, in the evening, on Satan's tempting Christ, I could not help saying, that they who would not pay their Minister unless he preached so as to please their corrupt hearts, were too much like the devil who said unto Jesus—All these things will I give thee if thou will fall down and worship me. Our Lord was remarkably with us the two first sermons. Several Ministers from several places attended, as likewise some young candidates for the ministry. We were very happy together, and my own soul was so sweetly refreshed that I could not help saying, that I believed the Lord was preparing me for some fresh opposition.

Give me thy strength, thou God of power,
Then let winds blow and thunders roar,
Thy faithful witness will I be,
'Tis fixt—I can do all through thee.

Thursday, Jan. 3d.—Preached twice at Raynham, about 5 miles from Taunton, for the Rev. Mr. Wales to very crowded auditories, and had as sweet appearances of the divine presence as in any place where I have yet been. After sermon 5 or 6 negroes desired to speak with me. One seemed to be filled with the love of God, two had been backsliders, and the other was slightly wounded. I was much helped in discoursing with them. Dear Mr. Wales stood by, and in prayer our hearts were melted much, hoping that the great God would revive his work in this and other parishes which have already been favoured with the outpouring of his Holy Spirit. Thou prayer hearing God, grant that we may not be disappointed of our hope. Lord we believe, help our unbelief.

Friday, Jan. 4th.—Preached yesterday twice at Berkely, for the Rev. Mr. Toby, whose parish has been also visited in the late season of peculiar grace. As I rode along, an old man came out of his house, brought his Bible, and inquiring which was Mr. Whitfield, desired me to show him my commission to go about preaching. I told him if he would come to meeting I would show him, for the pulpit was my throne and I always opened my commission there. Accordingly I preached from these words of our Lord—Go ye out into all the world and preach the gospel to every creature—He that believeth

and is baptized shall be saved, but he that believeth not shall be damned.—Both in the fore and after-noon the Lord was with us, and I spent the remaining part of the evening in sweet fellowship with Mr. Toby and another humble follower and minister of the Lord Jesus, who hath also met with some bad usage for his steady adherence to the cause, work and truths of God. Well did our Lord tell Ananias concerning Paul, I will shew him what great things he must suffer for my name's sake. The old Serpent has got a party in New, as well as Old England. Blessed be God for that promise, The seed of the woman shall bruise the serpent's head. Cut short, O Lord, thy work in righteousness, and tread Satan shortly under thy people's feet!

Saturday, Jan. 5th.—Preached once this morning for the Rev. Mr. Fisher, not to a very large auditory, or so deeply an affected one as was to be seen elsewhere. However, we could say God was with us; and after sermon, I rode near twenty miles in company with a dear young candidate for the ministry and one young prince called the Blind Boy in that pamphlet signed A. M. which I answered when last in Scotland. He is about twenty-four years of age, and was first wrought upon, as he told me, when I preached in the common the day that terrible accident fell out at Mr. Chickly's meeting-house, about four years ago. I am told he has an excellent memory as well as a sound experience of a thorough change of heart and life. He has been approbated by several ministers and preached frequently in the late times. He is now chiefly near Freetown, and Tiverton where there is no settled pastor. He meets with acceptance, and if he had proper books and a person to read to him, I think he would make a useful judicious preacher of a crucified Jesus. Well might it be foretold of Emanuel that He was to open the eyes of the blind. Oh that all saw so much lovelines in Christ as this Blind Boy does!

Sunday, Jan. 6th.—Reached Attleborough, near 20 miles from Deighton, about 8 last night. A place that has been most highly favoured indeed, above many others in the present day. Was comforted with a letter I received from Charlestown, which informed me of the welfare of the family at Bethesda, and that they had heard the news of my arrival. Blessed be God! Preached twice and assisted the Rev. Mr. Wells in administering the Holy Communion of the body and blood of Christ; but a sweeter sacrament I scarce ever saw. King Solomon showed Him in the gallery, nay he sat at his royal table, he brought his people into his banqueting house

and his banner over them was love. The communicants seemed to be filled with new wine, and I believe it was a feast of fat things to many souls. Under both sermons there was a very great concern and melting among the people, which together with the account Mr. Wells gave me, of what God had been doing in his parish, was very comforting and confirming to my soul. After evening service and taking some bodily refreshment, I rode 6 miles to Wrentham in as cold an air as ever I felt. But my heart was warmed by stopping at the house of a sick woman who had an exceeding great desire to see me. She seemed to be waiting for the consolation of Israel. At her desire I sung and prayed, and the next morning she sent me word God had answered prayer and given her Himself; so that she could be content without seeing or hearing the creature! Oh the happiness of having our all in God! Lord when shall this once be!

Monday, Jan. 7th.—Reached Wrentham about ten at night and lay very comfortably at the house of the Rev. Mr. Messenger, who with his son-in-law, that lives near him has been a cordial promoter of the late glorious work of God. They seem to be two downright Nathaniels. I preached twice with but little interval. And I believe it was a convicting time for sinners, as well as a day of great consolation to the saints; many very many were deeply affected, indeed the concern seemed to be general. There was a very great weeping and crying, but nothing as I saw that was extravagant. One of the ministers told me, our Lord had kept the good wine until the last, and Mr. Haven said he did not doubt but hundreds felt the power of the everlasting God: to Him, and Him alone be all the glory. About an hour after preaching as I rode by, near the meeting-house, I heard many continuing their cry after Jesus, and about 10 at night I reached Mr. Toy's at Milton, where many Boston friends received me with great joy, and I trust we were in some degree thankful for the mercies we and God's people had received since I left that house a fortnight ago. I do not remember I scarce had a pleasanter circuit since I have been a preacher; I do not know that we had one dry meeting. Every where visible tokens of the Divine presence attended the word. My bodily strength was wonderfully kept up and renewed, and my soul exceeding happy; the congregations very large notwithstanding it was winter; generally we were remarkably favoured with dry weather. Sometimes near a dozen ministers and candidates for the ministry (all as far as could be judged) hearty friends to the glorious Bridegroom, attended me, and what I saw

myself in the congregation, what I gathered by conversing with some of the people, and what I heard from the ministers' own mouths, more and more convinced me that God has visited his dear New-England, in a most extraordinary manner. Oh that all knew the day of their visitation.

Tuesday, Jan. 8th.—Reached Boston this afternoon and preached an evening lecture for the Rev. Dr. Coleman, and hearing that notwithstanding both my conduct and preaching breathed nothing but love, that many would harp upon old things, I thought it my duty to publish a letter which I had written in the time of my sickness to the Rev. Dr. Chauncey: may God give it his blessing.

Saturday, Feb.—Continued preaching for near a month at Boston, sometimes once, sometimes twice a day to very crowded and affected auditories, and with much of the divine presence; and notwithstanding I preached so often, besides exhorting several times in a week in my own lodgings and at other private houses, yet the people crowded more and more, and would my private business have admitted I might have spent whole days in talking with souls; but I generally sent them to their own ministers. We had two remarkable Sunday evening lectures. In the day, I attended on the stated sermons, and felt much of the divine presence, especially under the ministry of Mr. Webb, and could not help blessing God who had yet left himself so many faithful witnesses in Boston, who preach the truth as it is in Jesus. About the last week I opened a 7 o'clock morning lecture at the Rev. Mr. Moorehead's meeting-house, which to my great surprise and the surprise of hundreds more, was so crowded that numbers were obliged to return home because they could not come in. People came from all quarters, some 4 or 5 miles off, and it was very delightful to see those who had been used to lie in bed till 8 or 9 in the morning, running to hear the word in a cold winter season by break of day, and hearing a sermon before the time they usually got up. And then began with the 1st of Genesis. Our Saviour fulfilled that saying—they that seek me early shall find me; for he visited both preacher and hearer with the light of his countenance, and as the sun in the firmament rose upon the earth, so did the Sun of righteousness arise upon them that feared Him with healing under his wings. I did not think of continuing at Boston more than a week. But the gentlemen of Harvard College having thought proper to publish a testimony against me, I thought it my duty to stay longer in town and to employ what time I could redeem from my public administrations

and other more immediate avocations in writing them the following answer. * * * * * * * * * * * * *

Several other testimonies were published against me. But one or two being downright scurrilous, and the others founded merely upon hearsay, and only idem per idem with that from the College, I did not think myself called from more important affairs to answer them. Those words of Nehemiah came much upon my heart.——And the story of Joseph's mal-treatment by his brethren because of his dreams, has very much comforted and supported my soul. Jacob's blessing refreshed me also. For the archers shot at me and hated me. But the Lord notwithstanding made me a fruitful bough. My bow abode in strength and the arms of my hands were daily made strong by the hands of the mighty God of Jacob. Thanks be to God for this unspeakable mercy.

Saturday, Feb:—Left Boston last Saturday after having preached upon these words—Put on therefore as the elect of God, holy and beloved, bowels of compassion, meekness, long-suffering, humbleness of mind, forgiving one another if any man have a quarrel against any, as God for Christ's sake hath forgiven you, so also do you. The same evening I preached at Esq. Ryall's. On Lord's day twice for the Rev. Mr. Chivers of Lynn. On Monday, once at Malden and once at Esq. Ryall's. On Tuesday twice at Lynn again. On Wednesday evening I reached Ipswich, where I preached twice on Thursday, twice on Friday, and once on Saturday; but with what sweetness to my own soul and satisfaction to the souls of others I cannot easily tell. Every where and at every sermon the blessed Jesus vouchsafed to follow the word with very promising impressions, and though at Lynn my body was but weak, yet the Father of mercies and God of all consolations strengthened me mightily by his power in the inner man. Several ministers came to me at Ipswich to give me fresh invitations to preach in some neighbouring parishes. Good old Mr. Rogers and his sons were much delighted, and we had repeated reasons given us to lie low at the footstool of free grace, and repeat our acts of praise and thanksgiving. Accept them at our hands, good and gracious God, for the sake of Jesus Christ.—Amen and amen.

Wednesday, Feb:—Went to Gloucester on Cape Ann, 13 miles from Ipswich where I had promised to go when here last, if ever I came to New-England again. Was met on the road by the Rev. and aged Mr. White, and by the young Mr. Rogers, ministers of the town. The latter told me my journals were blessed to make the first abiding impressions

upon his heart, and the former is a good old man that frankly told me he wanted one thing or two things cleared up to him, which I accordingly did in a few minutes as we rode along to his full satisfaction. Oh that all who have it in their power would take a like method! On Lord's day morning I preached at Mr. Rogers', in the afternoon for Mr. White, and and in the evening a third time for Mr. Rogers. On Monday I preached twice for Mr. White. On Tuesday twice for the Rev. Mr. Broadstreet at Squam, about 4 miles distant; and on Wednesday for the Rev. Mr. Jacques—all within a few miles of one another. Indeed they were most delightful seasons. All were exceeding kind, the congregations were large—The weather uncommonly fair and pleasant. Many seemed to be brought under conviction and others to experience a refreshing time from the presence of the Lord: and I could willingly have complied with their invitation to have staid with them longer, would my calls to other places have permitted. Oh who is like unto our God! If he be for us who can to any purpose be against us?

Thursday, Feb:—Returned last night more than happy to dear Mr. Rogers' house at Ipswich, and preached twice today with much freedom at Manchester, 12 miles from thence to very crowded and concerned auditories, for Mr. Roberts, a choice young candidate for the ministry, and who has a call from Manchester people. He dates his awakening under God, from hearing me at Boston about 4 years ago. His conversion was very clear, and he was then made much use of in awakening and alarming his fellow students at Harvard College. As far as I could gather from his conversation, the concern among the students was general, and continued for some time. Some were savingly converted. But the greater part as it is customary in general awakenings, lost their impressions and have fallen off. Oh that it may be only for a time, that our Saviour may be more glorified in bringing the backsliders home!

Friday, Feb:—Returned to Manchester on Thursday night, and preached twice yesterday at Ipswich Hamlet, 4 miles from Ipswich town, for the Rev. Mr. Wigglesworth, who treated me with great civility and told me when I called on him last Wednesday, that there had been a gracious outpouring of the blessed spirit in his congregation and that my preaching some years ago had been blessed to several of them. The meeting-house was much thronged, some were obliged to stand without and our Saviour was pleased to countenance our waiting upon Him. Surely those words in the 84th Psalm are wondrous sweet. *(To be continued.)*

Intelligence.

REMARKS ON THE BENEVOLENT EXERTIONS OF THE PRESENT DAY.

[The majority of readers, we believe, look first into the religious intelligence contained in the Magazine: we therefore choose this place for the insertion of the following remarks, in hopes that they will certainly be read.

It is now about thirty years, since the Protestant church was in some degree awakened to a sense of their duty toward those who are destitute of the blessings of the gospel. As soon as missionary efforts began to attract public attention, they had to encounter violent opposition. The Edinburgh Review manifested the most decided hostility, and exhausted on Societies and Missionaries its powers of vituperation and sarcasm. With such a leader there sprung up a whole host of petty enemies, who sought *distinction* or *bread* by railing at what they were pleased to call the chimerical charities of the age. The work, however, went on; and met, in course of time, with such success as to shame the decent part of its opponents into silence.

In this country there is an intellectual servitude to Europe, and a disposition to fall in with the fashions and habits of the people, not at all creditable to us. Benevolent exertions are made by our fellow-citizens, every year with wider range and greater success; and we find that they have awakened the hostility of the same sort of people among us. Newspapers and Magazines appear determined to put down the Missionary Societies and Theological Seminaries, or embarrass their operations as much as possible. The absurdity of the allegations against them is so glaring, that we should have thought it unnecessary to notice them, did we not know the easy *faith* of *unbelievers*, and their readiness to *believe* any thing said against religion or its advocates. Ever since the day, when Lord Herbert of Cherbury persuaded himself that a *miracle* was wrought to confirm him in his *infidelity*, even to this hour, all who cannot believe the gospel, believe any thing said against christianity and its professors. A very amusing example of this, has, not long ago, been exhibited in our country. Calvinists, our readers must know, are constantly reproached for being predestinarians, and their doctrine is represented as utterly horrid and revolting. Now some sapient countryman of ours, whose name is not remembered, instituted a comparison between Christians and Turks, greatly to the advantage of the latter; and although the Turks are known to be *absolute fatalists*, he accounted for their superiority to his Christian countrymen, on the ground that they (poor souls!) were tainted by *Calvinism!* And this absurdity was received as admirable reasoning by not a few, who cannot muster faith enough to receive the truths of Christianity.

In looking into the papers which are vehicles of opposition to the Christian cause, we have noticed several particulars on which the changes of censure and sarcasm are rung with a most wearisome pertinacity. Some of these shall be noticed.

1. Because it is well fitted *ad captandum*, an outcry is often made that there is *a design of effecting an establishment of religion*. Now we hope to be forgiven if we want charity, but for our lives we cannot persuade ourselves that they, who dwell on this topic, really believe what they say. There are five denominations of Christians, who are particularly active and zealous in promoting designs of religious benevolence; namely, Baptists, Episcopalians, Presbyterians, Congregationalists, and Methodists. They pursue their own plans separately; and yet, with a liberality

and brotherly love which characterize and honour the present age, they often afford mutual aid. All these denominations are growing every year in strength and resources. Their differences are well known; and, notwithstanding the liberality just mentioned, their party feelings are sufficiently strong. Then the question naturally is, if there is this danger, what form of religion may we apprehend will be established? Try the powers of permutation, and see whether any four of them are in the least degree likely to unite and establish the fifth. Without such union, the thing is impossible.

Again; the government of this country is in the hands of the people. The thing apprehended, cannot be brought to pass unless there be such a change in the people, that they will consent to alter their present happy constitution, and renounce the blessings which they now enjoy, for the curse of tithes, and a lordly, domineering, opulent, and ungodly clergy. The division of the Christian population into different denominations, and the intelligence, not to say jealousy of a free people, using the powerful engine of a free press make the apprehensions of danger so loudly expressed, appear feigned and ridiculous.

But in addition to this, from a pretty general acquaintance with the civil and ecclesiastical history of this country, we are prepared to say that there is not and there never has been, a body of men more sincerely devoted to the true principles of our Constitution, than the clergy of the U. States. In time of the revolutionary war, they were true and sturdy whigs; and ever since they have been genuine substantial republicans. They find their political condition too happy to desire any change. They know that if there were an establishment, only one would be the favoured denomination, while the rest would lie under all the disabilities, endure all the hardships, and suffer all the oppression of Dissenters.

All this goes on the supposition that the clergy have a primary and exclusive regard to their own interest. But the truth is, that in this country they are not a distinct order of men, separated from the rest of the people. To all intents and purposes, they are citizens, and have the same interests with others. They are connected with society by as many bonds of affinity and consanguinity as bind any men to the land of their birth; and take them as a body, they feel as warm and devoted patriotism as those whose pretensions are much more loudly proclaimed.

2. The next topic of declamation is Theological Seminaries. Had any one told us before hand, that in this country and at this day, things would be said or written on this subject, which we have actually seen in print, we should certainly have thought the man drunk or mad. It is too late now to convince the good people of the United States of the blessings of ignorance, or of the expediency of having a clergy at war with learning and science; too late to make them believe that the pretended inspirations of untaught rhapsodists are to be preferred to the dictates of sober truth. The opposition comes only a century or so out of place! But here, notwithstanding our strong repugnance to all uncharitable constructions, we cannot help hinting that the wish of many is that religion may be brought into contempt by her own advocates. Let the march of improvement be steady every where, but among the clergy; let them be thrown far behind all other professions; and the inevitable result will be, that they will become butts of ridicule with every ungraduated son of Galen, with every half-formed lawyer, with every deputy clerk and deputy sheriff, with every boarding school Miss that has learned the cant of criticism, with every Lancastrian school boy that has learned the rudiments of Grammar from his pasteboard institutes—And is this the wish of these declaimers? If so, it would be more manly to avow it.

But some say, "we have no objection to Theological Seminaries—Let the clergy be taught; but we object

to the taking up of the poor, and bringing them forward, at a public expense; and above every thing, we object to laying contributions on the poor for the purpose of educating men for a profession of ease and affluence." And it is asked, "what would be thought of a Seminary to educate lawyers or physicians, and of contributions to aid such a design?" There are almost as many mistakes as there are words in this course of reasoning; yet because there is some plausibility in it, we shall pay it some attention.

It is received as an axiom, among religious people, that a sincerely pious, humble, well taught clergyman, besides being instrumental in conferring spiritual benefits, is really serviceable to the community in many important particulars. In bringing the solemnities of religion into marriage, he invests that important rite with a scantity, which has a happy effect on society; by attending funerals, and connecting the doctrine and hopes of immortality with the "pale lump of lifeless clay," he affords comforts to the bereaved, and proposes new motives to a virtuous life; by his sermons and weekly lectures, he elevates the tone of moral feeling and gives continual impulses to the understandings of his hearers; by his attention to the moral and intellectual discipline of the young people of his charge, he promotes a spirit of improvement among the young, and fortifies them against the temptations to which they are particularly exposed.

But while these things are so, there are not clergymen in this country sufficient to perform all these services. In many parts of the United States, marriage is celebrated by magistrates, and the dead are buried without funerals; the people do not hear sermons once a month, and children grow up without moral culture. There is, however, no lack of lawyers or physicians. Rapid as is the increase of our population, the supply keeps up with the demand. These facts, might serve to convince our objectors that they are mistaken in supposing that the clerical profession is a rich sinecure, and that ministers of the gospel are amply supported. We happen to *know* something of this matter, and we hesitate not to say that if the whole support afforded to all the preachers of the gospel in the United States, were brought into one sum, and divided among all the preachers, it would not amount to fifty dollars a man. Or if one were to take only those who have gone through a course of education and spent their all in preparing for the ministry, that their average stipends would not reach $400 per annum. A few clergymen, in the large cities, indeed receive salaries of $1500 to $2000, and in perhaps half a dozen instances of $3000 per annum. But then they are expected to keep open house, receive and entertain travelling brethren, take the lead in all designs of charity, and entertain all who call on them—Clergymen do not grow rich; they do not leave estates to their children; indeed they can, in most cases, scarcely educate them. Hence, men do not crowd into this, as they do into other liberal professions. And hence, unusual exertions are necessary to bring forward a competent number of religious instructors. The taking up of pious young men, and giving them an education for the ministry has been a measure of necessity. We admit that it is a measure requiring great caution and prudence, but still it seems necessary. Be it so, say some; but then do not draw from the scanty resources of the poor—let the rich contribute of their abundance, if they will, but spare the poor. This is very popular, and sounds very charitable, but let us examine it. A *tax* on poor or rich for this or any other religious purpose, would meet our most hearty reprobation; but *it is no tax it is a voluntary contribution.* It is a voluntary contribution made by those who are able to support themselves and do support themselves by honest industry. It is not an ostentatious gift made to purchase fame, but the offering of charity. It is a gift which blesses the giver. It raises

his thoughts and feelings beyond the narrow circle of their customary range, and causes the poor man to aspire to the conscious dignity of a benefactor; it links him more closely to his kind, and awakens more generous feelings in his bosom. It gives a keener edge to his industry, and improves his economy. When power thrusts her enormous hand into the pockets of the poor and takes out his hard earnings, she cripples his exertions, and reduces him to the abject condition of a pauper. When charity touches his heart, and prompts him voluntarily to contribute of his savings, she raises him in true dignity and inspires him with a loftier spirit. Verily this whining about the poor has nothing in it. Compare the condition of the pious poor, who give their fifty cents a year to the missionary society, and buy so much the less whisky or sugar on that account, with the condition of the poor of a contrary description. A poor family, which spends only five dollars in a year for strong drink, would perhaps be thought very prudent indeed. A family that drinks nothing but "blessed water from the spring" for the sake of the luxury of doing good by sending the best blessing to the destitute, is regarded as a pitiable object of credulity on one side and imposition on another!

As for us, we rejoice in these efforts of christian benevolence because of their happy effects on the poor. Because they elevate their views and enlarge the circle of their generous feelings; because they counteract the natural effects of poverty, and give to those who tread the humble paths of life the port and bearing of benefactors to their species.

We have other remarks to make on these topics, but must reserve them for another occasion.]

MISSION IN CEYLON.

"The following letter from the Rev. H. Woodward, together with an interesting account of the missions in Ceylon, both addressed to *the Society of Inquiry on the subject of Missions* in the Theological Seminary at Princeton, have been obligingly communicated for publication in the Register." [*Am. Miss. Reg.*]

I HAVE often looked back with great pleasure on the many hours I have spent in the society of those dear brethren, who, with myself, were preparing for the sacred work of the ministry. It was there my thoughts were first directed to the heathen. It was there, when considering the wretchedness of those poor deluded creatures who dwell in the dark corners of the earth, my eye *first* affected my heart. At that time, besides myself, there were but two persons who had determined to give themselves up to the Missionary work. I mean brethren Chapman and Vinal. Does the spirit of missions increase? Are there not many among you who are anxious to 'go far hence to the Gentiles?' To show you the encouragement which God has given us who labour in the Island of Ceylon, I send with this an account of the missions, which I have written, as my strength would allow.

I have for many months past been very ill; but, by the mercy of God, I am somewhat benefitted by a short voyage from Celyon. I am now on my way to Calcutta, where I shall remain two or three months. Should my life be spared, I hope to be able to maintain a regular correspondence with you. Be assured that a letter from you would do much to encourage and strengthen me in my work. We are so much secluded from the Christian world, that we find even a line from Christian friends to be as cold water to a thirsty spirit. Do excuse me for not enlarging, for my strength is gone. I am exceedingly weak. I have for many months been unable to write even one line. My first is to you.

You will all remember, at the throne of grace, your weak and unworthy brother.

Thinking that some account of our mission, which will give at once a full view of all its branches, would be read with interest by my brethren in the Theological Seminary, I have

determined to devote some portion of the time in which I am free from pain in giving such a representation as will not only gratify your curiosity, but which, with a divine blessing, will add to the interest you have already manifested in the cause of missions.

You are aware that the field we occupy, considered in its connexion with the adjacent continent, where the language, manners, and customs of the people are the same as at Ceylon, is one of the most important in India. To those who occupy it, it is one particularly interesting. It is true, little as yet has been accomplished, compared to the expectation of the friends of Missions generally. The reason is very apparent; in the first place, the establishment is recent; in the second place, much time has necessarily been occupied in preparing places for residence, and in acquiring the native language, without which, much effective labour cannot be accomplished. Therefore it is, so little interesting news has been received from Ceylon. We are thankful for the support and encouragement we have thus far received from American friends, and still hope they will not despise, though the day of *small things* should yet continue.

The district of Jaffna is the most northerly division of this island, being about 20 miles in average length, and 10 in breadth. The country is low and level, having no springs nor streams of water. The principal article of cultivation is rice, on which the inhabitants subsist. The country abounds with the variety of fruit peculiar to the climate. The population of this district is estimated to be upwards of 200,000 souls. The district is divided into about 16 towns or parishes, and each parish into 4, 5, or 6 distinct villages. The inhabitants being Hindoos, their religion is the same with that of the millions on the continent. The principal gods are *Brumha*, *Seeva*, and *Vishnu*. Inferior gods to the number of *three hundred* and *thirty three millions*.—Their atonement for sin consists in offerings of various kinds, and of different value, to some of these supposed deities. They secure a higher state of felicity after death by abstaining from evil—such as not killing beast, bird, or insect, and by acts of charity and goodness, such as contributing liberally for the support of their teachers (Bramhins and Pandarums) as they are called, and by expending large sums for the support of their institutions; by such acts they merit the transmigration of their souls into the body of some distinguished beast. After a long succession of transmigrations, should they remain worthy, they are delivered from the clay and become one with the deity; but should they be unworthy of their distinguished felicity while in the beast, they are degraded, till at length they become the inhabitants of the most insignificant of all insects, where their existence terminates. They deny the doctrine of the resurrection. The precepts of their *Shasters* or *Vedas* (holy books) embrace but few subjects which do not relate to *caste*. Their system of Astronomy is as ridiculous as their religion. Their temples are numerous, and their days of festival are frequent, and attended with many ceremonies and great expense. They being idolaters, are not only strangers to all the principles by which Christians are influenced, but are, to the utmost degree, inimical to our design.

The American Mission in this district embraces eight of the parishes, viz. Batticotta, Changane, Panditeripo, Tillipally, Miletta, Mallargum, Oodooville. and Manipy. In each of these are the standing walls, or the ruins of Churches and dwelling houses which were erected by the Portuguese about A. D. 1650. Four of these houses have been repaired, and are now occupied by us. At Manipy we have a house built in the native style. The five stations which we occupy are Batticotta, Manipy, Oodooville, Panditeripo, and Tillipally. All these buildings, with their premises, have been granted to us by government for occupation during our residence on the island. The churches are of sufficient size to ac-

commodate from 2 to 8 thousand people. The one at Tillipally only has been repaired; the others remain useless for the want of means to make them habitable. To supply the want of which, we have erected temporary buildings (bungalows) which, for the present, are used for preaching houses. They are of simple construction, much resembling a large open shed.

The Missionaries are located as follows:

At Tillipally, *Poor & Richards.*
Batticotta, *Meigs & Woodward.*
Oodooville, *Winslow.*
Panditeripo, *Scudder.*
Manipy, *Spaulding.*

In connexion with the Missionaries are three native preachers, located as follows:

At Batticotta, *Gabriel Tissera.*
Tillipally, *N. Paramanundu.*
Oodooville, *Francis Padeappa.*

In speaking of the employment of the missionaries I do not wish to be understood that each does actually accomplish daily what I represent to be the routine of duty. The great object to which their attention is at present directed, is the acquisition of the native language (Tamul.) Although all do either statedly or occasionally preach in Tamul, yet many years of close application are necessary, in order to acquire that readiness in the language which is requisite to the pleasant, or very profitable discharge of missionary labour. It is much to be regretted that the views of the public on this subject have not yet been corrected. No sooner has the missionary left his native shores, than the christian public are waiting impatiently to hear of success. Having waited two or three years without any particular interesting intelligence, they begin to be discouraged, and perhaps, at length abandon the object of their fond expectation. The friends of missions should remember that nearly one year is spent in repairing to the field. Another year, perhaps, is occupied in seeking out, and in preparing a place for residence. Then after two years the missionary is able to apply himself closely to the acquisition of the language. At the expiration of the third year, he may commence, on a very limited scale, preaching to the people in their own tongue; till which time the people generally must be ignorant of his object. Now he begins to declare to idolaters another prince and a Saviour. They are not a people ready to receive the word, but one subjected to a set of men, or teachers, whose interest is to throw every obstacle in the way of him who would bring them to a knowledge of the true God. Even at this period, instead of finding the missionary constantly engaged in active labour among the people, he should be sought in his study. When the missionary *begins to preach*, the language is not yet attained. He is still making slow progress in the acquisition of a language which has no affinity to his own. Perhaps at the end of six or seven years, if he has been blessed with ordinary health, it may be expected that he has made such proficiency as to be a complete master of the language, and will be ready on all occasions. I say this of missionaries who have not any assistance from those who have acquired the language and can render the path easy to others.

Besides studying, each missionary devotes some part of his time daily to the instruction of the boys, girls, and domestics; some part of the day is occupied in preaching, visiting schools, or from house to house. In all these duties, preaching excepted, the females engage; yet they have so many domestic avocations, such as providing for their own household; a large family of boys and girls; attending to their instruction and government at all hours of the day; they have but little time to devote to any thing else. Most of the evenings of each week are appropriated to some particular employment; such as prayer-meetings, conferences, teaching the children, &c. For the latter object our meetings are frequent, and of different kinds. One evening is spent in conversing with the native children on the state of their souls, and to ascertain what progress they

make in divine knowledge; to hear them recite their scripture extracts, catechisms, hymns, biblical history, &c. &c. For our own improvement and edification, we have meetings at which all our number are assembled. Our principal meeting is held quarterly, at the different stations in rotation. The object of the meeting is, to inquire what progress each brother and sister makes in the divine life; also to relate the dealings of God with our own souls; to provoke each other to love and good works; to strengthen each other's hands and encourage each other's hearts. The exercises of that day are interesting and profitable, I believe, to all. The females have also a meeting of this nature once in six weeks—One o'clock of each day is observed by all the missionaries in the district as a season of private, but united prayer for the success of the cause in which we are engaged. One evening of each week is set apart with our Bombay brethren to pray for each other. The Friday preceding the first Monday in each month is observed as a season of fasting and prayer. The day of the monthly concert of prayer, the day so dear to christians—so joyful to missionaries, is observed by us. All the missionaries in the district—Methodists—Episcopalians—Presbyterians, and Congregationalists—all meet and cordially unite on the occasion. Too much cannot be said of the friendship and brotherly love which exists among us. Should you yourselves witness our intercourse with each other, certainly you would say, They do not regard each other as Methodists, Episcopalians and Presbyterians, but as Christians—as fellow-labourers. This spirit prevails not only when assembled for prayer, but it is abiding. Besides our own number there are three Methodists and one Episcopalian. On some occasions we have a much larger assembly of missionaries, many come from the other parts of the Island, and some from the adjacent Continent, making in number about 20, besides the females. I will not attempt to describe the pleasures of such a meeting; for you can readily conceive the deep interest it must excite in every pious soul. These monthly meetings are held in turn at all the stations in the district. The exercises are as follows:—The forepart of the day is spent in relating any peculiar encouragement we have found in our work since the last meeting; such as any interesting meetings or conversations with individuals; the state of our own work, and any new way of doing good which we have devised—together with prayer and singing. In the afternoon—prayer, singing, and conversation on some appropriate and practical subject. These are days of great interest to each individual. We have another monthly meeting, the object is to improve each other in the native language. We have another quarterly meeting of a Bible and Tract Society which is auxiliary to the Colombo Society. The females in our mission meet each other at the throne of grace on Saturday evenings to pray for each other as mothers and guardians of youth.—The ordinance of the Lord's supper is administered every month.

In our labours among the people we visit from 2 to 8 families per day. Sometimes we make long excursions into some distant villages for 2, 5, or 8 days, carrying with us two or more boys from our schools—provisions, &c. At such seasons particularly we feel the want of tracts. Passing through villages where the Gospel was never before heard, we find hundreds who can and would read, had we books or tracts to give them, But alas! we have none—no bible—no tract to show the poor heathen how to flee from the wrath to come. The only tracts we have ever had, have been written on the olla—procured of course at great expense. Perhaps in all our mission we have distributed 200 that we have obtained in that way. O that we had one cent—one shilling—one dollar, to purchase, or to get a supply printed! Into how many villages could the Gospel be sent by the means of tracts!—How many souls, by a single

tract, might be saved from endless misery! I *do* hope a little fund may be raised by my friends for this object.

In all our preaching and interviews with the heathen, we make it our object to preach Jesus Christ, and him crucified. Direct attacks upon their idolatry profit nothing; for by it we are led into useless controversy, and never leave a favourable impression on their minds. Therefore we avoid such subjects generally, because it inevitably shuts their ears and hearts against any thing which may go from our lips. The most favourable opportunity to shew them the vanity of their idols is when they become a little tender by the presentation of subjects which in a degree affect their hearts: such as a simple story of Jesus, or any tale which strikingly exemplifies the Christian virtues. Such preaching generally makes a favourable impression on their minds so that at subsequent interviews we find them more accessible. Convince them that you labour for their good, then you may present any subject without offence. Denunciation only drives them to their temples; but gentleness and persuasion will effect much. The heathen are to be won, not driven. Although such be their deplorable ignorance and alienation of mind from God, yet I do hope and believe the time is near at hand when they will belong to Christ's fold.

On the Lord's day we always have worship in our preaching bungalows at ten A. M. Our mode of conducting worship on these occasions is similar to that of the American churches; only the congregation kneeling in prayer, and standing in singing. Our congregations at the different stations average from 100 to 400. In the afternoon we have worship abroad in some of our school bungalows. We generally preach in each school-house 3 or 4 Sabbaths in succession. By changing the place of preaching in this manner, we are able to secure pretty good congregations; whereas, should we continue at the same place, after 3 or 4 Sabbaths we should have but few or no hearers. We sometimes have preaching in the week days; yet we generally think it better to visit the people in the high ways and hedges.

We consider the labours of our native brethren of great value to the mission. Their constitution is adapted to the climate; they are familiar with the language—are fully acquainted with the religion, and all the peculiar notions of the heathen—are men of talents, of piety, of influence—are laborious men. Their value can hardly be estimated. Their time is occupied in study—in visiting schools; and they are more particularly engaged in preaching from place to place, testifying repentance toward God, and faith toward our Lord Jesus Christ.

They have a monthly meeting, in which they are joined by our interpreters and those boys who have made the greatest advance in Christian knowledge. The object of the meeting is to stir up each other in the good work by conversation, prayer, &c. At this meeting a person, who was previously appointed, reads a dissertation on the character of some heathen book which he has examined. They mention to each other particular and strong objections of the heathen to Christianity—their manner of reply—mention the encouragement they have found in their work—devise new plans for doing good—exhort each other to diligence and faithfulness. These meetings are always attended with a blessing. The sum required to support a native preacher is from $10 to $15 per month. Query—Is there not some Society about to be formed for this object—to support a preacher among the heathen? Should the suggestion meet the approbation of any, I take the liberty to mention Gabriel Tissera as one worthy of their regard.

I now come to that branch of our mission which I consider the most interesting—*Boarding Schools*—I mean schools composed of native boys and girls under our immediate care and instruction, who are clothed and fed by the liberality of individuals and societies in America. The sum re-

quisite for the support of one child is $12 or 3*l.* per annum. Of these schools there are four—one at Batticotta—Tillipally—Oodooville, and Panditeripo. The number in all is 90. The children are taken when young, say from 5 to 12 years of age. If they have parents or guardians, they are given by them to us in such a manner, that they cannot be removed from us without our consent. Having kept them a few months on trial, we dismiss or retain them at our pleasure. The course of their instruction is as follows:—I should, however previously remark, that the reason why any are willing to come, or parents to send, is the hope of acquiring the English language, by the means of which, many obtain lucrative employment under government as interpreters. We do not consider it desirable to teach them English, and indeed we do not, in every instance. Yet we find it necessary to make this an object of attention, that by this means we may induce others to come; for without it, we could not succeed in our attempts. The principal object to which we direct the attention of the children is, the attainment of Christian knowledge, requiring them to commit Scripture hymns, catechisms, &c. We do not neglect other useful branches, such as the study of their own language, grammar, arithmetic, geography, &c. &c. The children are assembled at sun-rise in the morning for worship, when the Scripture is read and explained. After worship, some go to their books, some to work in their garden, and some to play. At 8 o'clock they are called to their breakfast hall. Being seated on the floor, in a circle, with their plates before them, the cook, going round, gives to each his portion of *rice* and *curry*. All kneeling, the oldest asks a blessing. Being again seated, they eat, conveying their food to the mouth with their fingers, as is their custom. Breakfast being ended, they retire to the water-pot, drink, wash their plates, and return to their places, where thanks is given—thence go to the school-room, where they remain till 12—and from 2, till after worship at sun-set. In the evening, excepting when assembled in the house for the meetings, which I have before mentioned, they generally study. They spend the Lord's Day, excepting the hours of worship, in their school, committing or reading portions of Scripture; and in the evening, they are examined on the studies of the day, and also questioned respecting the sermons they have heard. These children, at all seasons, whether at study, work, or play, are within our gates, so that their intercourse with the heathen is cut off. Being thus separated from their heathen friends, and being thus taught, their prejudices and foolish notions gradually leave them. I presume to say, that the greater part of those who have been with us a considerable length of time, would feel grieved to be called heathen. Among these 90 children, 5 boys, who have for some time given decided evidence of their piety, have been admitted to our Church. Their walk has thus far been very consistent. For some time past they have been unwearied in their exertions to bring others to a knowledge of the truth. These 5, with others who are almost persuaded to be christians, render very important service to the Mission. Some have the care and management of out-schools, attending daily, or weekly, to their examinations—others go from house to house, teaching the way of eternal life. Others go out with the Scriptures, and read to the people; and distribute tracts which they have written on the olla, or leaf. The age of those who are hopefully pious, is from 14 to 18. Here you see young men who have left father, mother, brother, and sister, houses and land, for the Gospel's sake. Young men of good promise, who very soon, should they live, will be heralds of salvation to their fellow-countrymen. When our Mission was established, a female who could read was not to be found in the whole population of this district; but now there are 20 female children connected with our mission,

who are under a regular course of instruction, many of whom can now read. Of these 20, two have, for some time past, given some evidence of their conversion. Since my arrival in Calcutta, I have been informed, by a letter from Mrs. Woodward, that they are zealously engaged in the good work. That they go from house to house, with the Testament in their hand, reading to ignorant and degraded females, the *glad tidings of great joy.* It is wonderful that they are not driven away. Instead of that, they are received kindly, listened to attentively, and even invited to come again. How fruitless have been our attempts, hitherto, to bring the females around us, even to the hearing of the Gospel. But now, how much cause for gratitude to God for such display of his mercy and grace—for such heralds of salvation! How much for hope! Thus you see we are not any longer left to contend with the prejudices and superstition of the heathen, without peculiar encouragement—praise the Lord.

Our little Church now consists of seven Missionaries, six sisters, wives of the Missionaries; a young man assisting Dr. Scudder in the Medical Department, who lately became pious; three native preachers; Philip, an interpreter; Onesimus, a native inhabitant of Tillipally; an African woman, and 5 young men, of whom I have written. There are two girls, who, I hope, belong to the invisible Church. Making our number of Communicants 25. I do hope our little flock will be remembered by your, where mercy and grace are obtained.

Our out schools are 25 in number, each having from 30 to 50 regular attendants. The school-houses are generally one or two miles distant from us. The person employed as master teaches in the native language, and takes care of the boys while in school, but their studies are regulated by ourselves. When a school is established, the boys collect, bringing their arms full of heathen books, expecting to be taught from them. We do not think it prudent to forbid them such books. Should we say to them, "You must not bring your books—we are going to teach you another religion," the next day we shall not find a single boy in the school-house. However, we find no difficulty in getting such books from the school. As soon as a boy begins to read, we put into his hand a catechism, or some scripture extract, which he is required to commit to memory, and on which he is examined. Thus by taking no notice of their books, examining them in the books we give, and by giving premiums to those who make the greatest proficiency in such books, we make it for their interest to leave their own, and attend exclusively to our books. We endeavour to bring the schoolmaster's influence on our side, by paying him not only according to the number of boys he obtains, but also according to their progress in learning what we give them. Each school is examined daily; a regular account is kept of the proficiency of each individual from day to day, or from week to week. Every Sabbath morning the schools are all assembled at the station to which they respectively belong, one hour before worship, where they are all required to rehearse whatever has been committed during the week preceding. Every child in the school is required to commit something daily. If he be unable to read for himself, one who can is seated by his side to read to him till his task is learned. Soon after my arrival in Ceylon, I noticed an instance well worthy of record. A little boy, perhaps 6 years old, who had not then begun to read, repeated one Sabbath morning the creed, commandments, Lord's prayer, one or two short catechisms, and more than two chapters of the Sermon on the Mount. Where is there an unlettered child in America who has accomplished half so much? When worship is concluded, all the children return to their respective schools, and spend the remainder of the day. We have lately made further attempts to get female children into our out schools. When at Manepy, I succeeded in obtaining five at

one school, two at another. Brother Scudder succeeded in getting some into his schools, how many I do not now remember.

We make it a great object to explain to the children in all our schools whatever they learn, and to enforce divine truth, lest they should imagine that the committing or the reading of scripture alone should make them Christians.

You, my friends, are in some degree aware of the degradation of the females in India. That, in the estimation of the other sex, they are but a little removed from the beasts that perish. It is almost impossible for you to form a just conception of their miserable condition. Their understandings are, indeed, darkened.—They are born in ignorance, and being excluded altogether from society, what opportunity have they to cultivate their minds? They are not taught, of course have no recourse to books. To refinement, or accomplishment of any kind, they are entire strangers. Is there no way to raise them from their degradation? Will not the females of America, who are so highly distinguished for their privileges, cast an eye of pity upon the unprivileged females of India? When you behold the wretchedness of those who think themselves only born to serve and perish, will not your eye affect your hearts? Is there, then, no compassion, now bowels of mercy? You have often mourned and prayed for the heathen, but be assured the half is not told you. Come to Ceylon; see the rank which the females hold in society—see how destitute of *all* feelings which belong to women—then you will have compassion.

Since leaving Ceylon, my thoughts have been more than ever occupied on this subject. Should it please God to spare me a little longer, I intend to make greater exertions on this behalf. Will you not be coworkers with me? The plan which I have conceived will require your aid in order to be put in execution. I intend, on my return, to make a great effort to establish a female school similar to our out schools. But how can it be supported? Is there no way by which a fund can be raised in the circle of my acquaintances?

I think I can say, with a good degree of certainty, what would be the expense of such an establishment.—A house will cost about $30. A cheaper one might be erected, but it would not be suitable for females. It must not be merely a shed, like our boys' school-houses, but a building with walls. Thirty dollars, I am confident, will be sufficient. Then, for the support of the school, three dollars per month will cover every expense. I am sure some course could be adopted to secure this small sum. I could mention to you individuals whom I should cheerfully and with almost certain hope of success, ask to patronise such an institution. It being an establishment for females, let a society of young ladies be formed to contribute monthly for its support. But to obtain a little fund to cover the expense of building, &c. some gentlemen or friends to the cause, I am sure will give their mites. Let a society be formed among you, and let the school bear the name of the society, and the pupils be distinguished by the names of their benefactors. I have no doubt but the object can be accomplished, but should it fail, (the possibility of which I hardly dare to admit) the money shall be applied to some other particular object.

Thus, my dear friends, you find, from this hasty narrative, what are our prospects of success—how much we have for thanksgiving, and how much for hope. You will not forget us at the throne of grace. May the blessing of God, which you have so richly enjoyed for years past, be continued and abound. And while you are so highly favoured by the God of all grace, may your hearts be so enlarged, as liberally to impart of the blessings you enjoy, to those who are in the dark corners of the earth, which are full of the habitations of cruelty.

Your brother and fellow labourer in Christ,

HENRY WOODWARD.

GENERAL ASSOCIATION OF CONNECTICUT.

At a Meeting of the General Association of Connecticut, at Tolland, the third Tuesday of June, A. D. 1822, *the Committee appointed on the State of Religion, made the following* REPORT:—

It was the privilege of this Association, at its last session, to report a work of divine grace, powerful in its operation, great in its extent, and delightful and animating in its effects. While we looked upon the stately goings of God among us; the ease with which sinners, in multitudes, were turned from the ways of sin and death to those of holiness and salvation, we hardly allowed ourselves to anticipate the embarrassments into which we should fall, or the gloom which we should feel, when the Holy Spirit should in a great measure, be withdrawn.

We now review a different year. A year, however, not without many traces of divine goodness toward the churches under our charge; though a year, which in many sections of the State, discloses to us the condition and character of man in the absence of divine grace.

The revivals of religion, which were in a happy progress, at the time of the last session of this body, continued, for months, in some instances, into the year which now closes. The city of New-Haven is the only place, in which, after a decline of the work of grace, there has been any considerable revival of it. But in many places the rich fruits of it have been realized in large accessions to the churches. These clusters of the vines, together with the gleanings from the State at large, presented to us in the returns of the several district associations, enabled us to state, that something more than three thousand persons of our denomination have, during the year past, made a public profession of religion.

With fervent gratitude to him, who, by his power, preserves his saints in the faith, we receive assurance, that apostacies of recent professors are very rarely to be found. The complaint, however is, from several regions, wide as the territories of district associations, that there is, in the churches, a general diminution of religious zeal; a decline of social prayer; and, in the world, a resuscitation of the usual spirit and forms of vice.—That awe, which, while the power of divine grace was manifestly present, pervaded almost every unsanctified mind, is gone; and the reproofs of the gospel are now avoided, or when heard are disregarded. The natural state of man comes forth to our view, as a testimonial, though a deplorable testimonial, of the truth of the Bible.

While God has suffered the depravity of man thus to confirm his word, he has not left himself without witness, in that he hath sent the rain of his special grace upon some of our churches and parishes which has made them as a well watered garden. Upon the first parish in Litchfield, there is at present, and there has been, for several months past, a copious effusion of the Holy Spirit.

Suffield, Wilton, Pomfret, West and South Woodstock, Killingly and Exeter have been blessed with a revival of religion. Norwalk and New-Canaan are also refreshed, and two or three other places in their vicinity, and a few elsewhere, share in a less degree, the precious blessing.

The instruction of children on the Sabbath continues its happy and hopeful progress, without abatement. The interests of religion in the Heathen Mission School, at Cornwall, and in Yale College, and especially in the department of charity students, still present a pleasing aspect.

Upon the Ministry of the gospel in the State, we look, not without some melancholy reflections, nor without anxiety. Not that any thing has interrupted our harmony, or in the least diversified our creed. Not that we would overlook the kindness of the Head of the church in recently giving worthy pastors to some of our needy churches, thereby setting his seal to the usefulness of our Domestic Missionary Society, and crowning with joyful success, the efforts of other Churches, themselves, to sus-

tain the institutions of religion. But a painful fact we must acknowledge. The company of those who proclaim the gospel is somewhat diminished. Three have slept in death; two of the aged fathers, and one brother in the midst of his days, with whose life many of our hopes were extinguished. This is the monitory work of God, to whose rebuke we silently submit. But the inroad upon our fraternity, which fills us with the most concern for the welfare of our Zion, is the unprecedented number of our dismissions which has occurred within the last six months. We can only hope in God, that these distressing events are not the result of causes which are still to multiply similar calamities and fears. He can confirm our standing; He can repair our branches.

With this confidence we compose our minds to contemplate the fact, that the ministers and churches of our connexion are still blessed with union of faith and great peace. He who has been around our little abode, for walls and for bulwarks, we rejoice to learn, has saved us from the irruption of any new heresies; and He who has been in the midst of us, for our glory, has spared our eyes from beholding an increase of such as have long been among us.

On the whole, reviewing our occasions for humiliation, and our causes for anxiety, we find encouragement, much encouragement, to pray and not faint; to labour and not be weary. To the people of our charges we can return, and to all our constituents we can look and say, be of good courage; hope in God; wait prayerfully upon him; maintain the faith; search for wisdom as for hid treasure; ask, universally, and with an importunity not to be diverted, for the Holy Spirit; and in due time ye shall reap if ye faint not.

To the report of the delegation from the General Assembly of the Presbyterian Church, we have listened with deep interest. In this very extended and increasing section of the American Church, they call us to the contemplation of a vast number and variety of spectacles, powerfully calculated to awaken our sympathies, of departments of country, which, for size, seem to us like counties and States, where population is numbered, in some instances, by tens and hundreds of thousands, but which are almost destitute of the preaching of the gospel. On the other hand, they invite us to notice the prosperity and usefulness of many of their benevolent institutions; the increased number of their missionaries, furnished by the Theological Seminary at Princeton; the cheering facts, that a majority of the students in Hamilton College, are hopefully pious; and that seventy out of two hundred and forty, at Union College, are of the same character; and, especially do they call on us to rejoice with them, over not less than eighty of their congregations, blessed with the special effusion of divine grace.

The report received from Massachusetts is, that Williams College, the Collegiate Charitable Institution at Amherst, and the Theological Seminary at Andover, are in a prosperous condition; that in those parts of the state, where error has made the most alarming progress, the friends of evangelical truth appear to be gaining strength and courage: and that the benevolent enterprises of the day are fostered with increasing interest and efficiency. Upon some parts of the state, and especially upon the county of Berkshire, God has copiously poured out his Spirit. Almost the whole county has been refreshed. In seven parishes the work has been very great; and in five not less than as many hundreds have been added to the churches. A cheering circumstance noticed in the effects of this revival is, the conversion of an unusual number of men of education and influence, who have appeared publicly on the side of truth.

The intelligence from New-Hampshire is, on the whole, encouraging. Domestic Missionary efforts have been attended with considerable success. The moral waste, which, in years past, has been a subject of lamentation, has been somewhat nar-

rowed; and the condition of many feeble parishes has been improved. More general seriousness is visible in the state; and institutions and works of charity are multiplied. Half the students in Dartmouth College are hopefully pious. At Union Academy, whose operations are now revived, provision is made for the support of twenty charity students. Five parishes are named, in which there is now a work of special grace. In some of these, and in some not named, we are informed a general attention to religion is excited; and in some, the number of hopeful converts is equal to the number of families.

The delegate from the Convention of the Congregational and Presbyterian Churches in Vermont, states, that within their limits, more than half the churches are destitute of pastors; and that many of them are quite incompetent to support the gospel. The result is, a great prevalence of carelessness, error and sin. On the other hand, they speak of other and glorious things. On the western section of the state, God, the last summer, extensively poured out his Holy Spirit; and at present, showers of divine grace are descending upon Thetford, Randolph, two societies in Norwich; and less copiously upon some other places on the eastern side. As fruits of the first work, some hundreds have been added to the churches; the latter presents, in some towns, from one hundred and fifty to two hundred converts.

The delegate from the Evangelical Consociation of Rhode Island informs us, that this ecclesiastical body is composed of nine churches, with six pastors, two of whom are collegiate. They have two temporary labourers in that part of the vineyard. Some of their churches are large, and some are very small. No recent revivals of religion have been experienced. One church has lately been organized, and furnished with a house for worship, and with a pastor, on what was before a wide-spreading moral waste; and which is still, with the exception of this verdant spot a land, neither sown nor watered. Great solicitude is felt, by the friends of religion for missionary aid; and it is believed, that in the state at large, the prejudices against regular and useful religious institutions have, in some measure decreased; and that a more cheering prospect is opening for Zion.

[The following notice of the treatment of missionaries in the Sandwich Islands, deserves attention. It accounts for some of the ill reports that are brought to this country by sailors. The creatures who live on the outskirts of civilization, and fly from good order and christian morals, as inconsistent with their habits and principles, are ready to say and do any thing to discredit the cause of missions. Let the heathen become christians, and the occupation of these semibarbarian runaways is gone.]

"Though the missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of divine truth. It is well known to all those, who are acquainted with the islands in the Pacific, that in most of them are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practice wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.

"We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured, almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the most untutored peo-

ple; and that the Lord of missions is able to defeat, in a thousand ways, the machinations of his enemies."

[*Miss. Herald.*]

Preaching of a converted Native (Hindoo.)

Oct. 31*st*, 1821.—Christian David visited us to-day, and preached to about two hundred hearers. We had probably a very good specimen of his usual method of preaching. It is quite interesting. After the manner of this people, he used many comparisons and illustrations drawn from life, which very forcibly struck the fancy of his hearers, whose ideas are almost all of them drawn from sensible objects. He likewise addressed himself very often to individuals, and sometimes to all the assembly in interrogatories, requiring an answer, and it was highly animating to see the readiness, with which the questions were answered. Every individual was awake, as though expecting the next question would be put to him. Mr. David spoke about an hour, and kept up the attention of the audience pretty well to the last. He has a church in Jaffna, and a regular native congregation of about 100, besides many Portuguese hearers.

Ungovernable mourning of the Natives.

Nov. 12. Last night, a young woman, sister of some lads who have been studying with us, died. When the friends found she would die, they began the most piteous cries imaginable. Indeed, at night, when they burned the body, we heard their howlings at our house, a distance of one mile and a half. Scarcely any thing can be more dismal than the cries of these mourners, heard amidst the deep stillness of midnight, which is the time of their loudest lamentations.

Literary Intelligence.

Desultory Notices of *Works lately published.*

Sketch of Old England by a New-England man. 2 vols. 12mo. This is a work published avowedly for the purpose of repaying British Travellers and Tourists, in their own coin. The author is very clever and amusing. His style is plain, natural and forcible. Sometimes indeed there is a carelessness and coarseness, at which the fastidious reader will be apt to turn up his nose. We too have several exceptions to make to unqualified approbation. There is too much that bears the appearance of determined *fault-finding*. This will in a great degree lessen the effect with every reader of discernment. The author gives rather too much into the common cant about religious charities, and shows himself more suspicious of the motives of men engaged in them, than beseems a charitable man. Yet on the whole, we think it likely to be a more efficacious work than Mr. Walsh's.

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I. From the Geography of the East.

II. From the Natural History of the East.

III. From the Customs of Ancient and Modern Nations.

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rowed; and the condition of many feeble parishes has been improved. More general seriousness is visible in the state; and institutions and works of charity are multiplied. Half the students in Dartmouth College are hopefully pious. At Union Academy, whose operations are now revived, provision is made for the support of twenty charity students. Five parishes are named, in which there is now a work of special grace. In some of these, and in some not named, we are informed a general attention to religion is excited; and in some, the number of hopeful converts is equal to the number of families.

The delegate from the Convention of the Congregational and Presbyterian Churches in Vermont, states, that within their limits, more than half the churches are destitute of pastors; and that many of them are quite incompetent to support the gospel. The result is, a great prevalence of carelessness, error and sin. On the other hand, they speak of other and glorious things. On the western section of the state, God, the last summer, extensively poured out his Holy Spirit; and at present, showers of divine grace are descending upon Thetford, Randolph, two societies in Norwich; and less copiously upon some other places on the eastern side. As fruits of the first work, some hundreds have been added to the churches; the latter presents, in some towns, from one hundred and fifty to two hundred converts.

The delegate from the Evangelical Consociation of Rhode Island informs us, that this ecclesiastical body is composed of nine churches, with six pastors, two of whom are collegiate. They have two temporary labourers in that part of the vineyard. Some of their churches are large, and some are very small. No recent revivals of religion have been experienced. One church has lately been organized, and furnished with a house for worship, and with a pastor, on what was before a wide-spreading moral waste; and which is still, with the exception of this verdant spot a land, neither sown nor watered. Great solicitude is felt, by the friends of religion for missionary aid; and it is believed, that in the state at large, the prejudices against regular and useful religious institutions have, in some measure decreased; and that a more cheering prospect is opening for Zion.

[The following notice of the treatment of missionaries in the Sandwich Islands, deserves attention. It accounts for some of the ill reports that are brought to this country by sailors. The creatures who live on the outskirts of civilization, and fly from good order and christian morals, as inconsistent with their habits and principles, are ready to say and do any thing to discredit the cause of missions. Let the heathen become christians, and the occupation of these semibarbarian runaways is gone.]

"Though the missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of divine truth. It is well known to all those, who are acquainted with the islands in the Pacific, that in most of them are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practice wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.

"We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured, almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the most untutored peo-

ple; and that the Lord of missions is able to defeat, in a thousand ways, the machinations of his enemies."

[*Miss. Herald.*]

Preaching of a converted Native (Hindoo.)

Oct. 31*st*, 1821.—Christian David visited us to-day, and preached to about two hundred hearers. We had probably a very good specimen of his usual method of preaching. It is quite interesting. After the manner of this people, he used many comparisons and illustrations drawn from life, which very forcibly struck the fancy of his hearers, whose ideas are almost all of them drawn from sensible objects. He likewise addressed himself very often to individuals, and sometimes to all the assembly in interrogatories, requiring an answer, and it was highly animating to see the readiness, with which the questions were answered. Every individual was awake, as though expecting the next question would be put to him. Mr. David spoke about an hour, and kept up the attention of the audience pretty well to the last. He has a church in Jaffna, and a regular native congregation of about 100, besides many Portuguese hearers.

Ungovernable mourning of the Natives.

Nov. 12. Last night, a young woman, sister of some lads who have been studying with us, died. When the friends found she would die, they began the most piteous cries imaginable. Indeed, at night, when they burned the body, we heard their howlings at our house, a distance of one mile and a half. Scarcely any thing can be more dismal than the cries of these mourners, heard amidst the deep stillness of midnight, which is the time of their loudest lamentations.

Literary Intelligence.

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This work contains as much to illustrate the Scriptures, as perhaps any work of its size in the English Language. We recommend it both to the Student, and to the general reader, as pleasing and instructive. As a happy instance of the light that may be thrown on various passages of the sacred volume, by such illustrations as the Author has adopted, we would recommend to all who have the opportunity, to read what is said respecting Mount Lebanon in part the first, and to observe how many texts in different parts of the Bible are explained by the information collected under this one head.

Belshazzar and *The Martyr of Antioch.* Dramatic Poems, by Rev H. H. MILMAN have recently been republished. Those who have seen his *Fall of Jerusalem*, will know how to appreciate these productions.—They are pleasing productions, not of the highest order.

The Narrative of a Christian Soldier, lately republished in this country, is recommended by the Rev. Ralph Wardlaw, D. D. of Glasgow; and cannot be supposed to need any other recommendation.

Proposed Works.

DAVID HOGAN of Philadelphia proposes to publish a uniform edition of classical translations, beginning with Murphy's Tacitus and Baker's Livy. To this, should encouragement be afforded, will be added *Beloe's* Herodotus, Hampton's Polybius, Smith's Thucydides, Mitford's Greece, and other valuable works of the same character. The specimen of the type is beautiful. Tacitus will be in six vols. 8vo. at $2,00 per vol. Livy—6 vols. at $2,25.

W. W. WOODWARD has in the press, Brown's *Antiquities of the Jews.* 2 vols. 8vo. A very valuable work.

"*Discourses delivered in the College of New-Jersey; addressed chiefly to Candidates for the First Degree in the Arts; with Notes and Illustrations: including An Historical Sketch of the College, from its origin to the accession of President Witherspoon.*"

After an earnest perusal of both the Discourses and Notes, we are prepared to express the most favourable opinion of the whole work, and to recommend it to the study of all American youth of good education, in whatever situation they may be placed. The *Discourses*, nine in number, are fitted to be widely and variously useful; being full of excellent moral and religious instruction; solemn without austerity or stateliness; erudite without pedantry, and comprehensive though not prolix. They are written in a clear, terse style—emphatical, as it ought to be, for the important purposes of an evangelical teacher of practical virtue to ingenuous youth, and elevated and refined as becomes the head of a great seminary of learning. Some parts of them deserve to be called eloquent in the common acceptation of the term. When we say there is very little in them that is mystical in doctrine, harsh in sentiment, or *sectarian*—that is proscriptive or intolerant, in creed and counsel, we think we shall excite surprise in some quarters, because we know many persons who are under the impression that the college of New-Jersey has always been a sectarian institution, devoted to the propagation of the tenets of one church, and its president a zealot disposed to inculcate them on all occasions, in a spirit of particular rigor and illiberality. This notion, Dr. Green has taken pains to refute in one of his notes; and as credit ought to be given to positive statements, resting upon such authority, it should be admitted to be erroneous, especially with the additional evidence furnished in the catholic character of the volume under consideration. [*Nat. Gaz.*]

☞ Publishers will please to send to the Editor of this Magazine, free of expense, notices of their publications, and any literary information which they may wish to communicate to the public.

ERRATA.—P. 396, 11th line from bottom, for *afforded*, read *given*.—P. 356 last No. line 9 from bottom, for *discourses* read *discoveries*

ON THE DEFECTIVE VIEWS OF CHRISTIANITY TAKEN BY MANY WHO LIVE IN CHRISTIAN COUNTRIES.

It is a just cause of surprise and regret, to observe how many, in christian countries, are almost totally ignorant of the christian religion. One might travel through this land, in the length and breadth thereof, with the plainest and most simple catechism that ever was framed to assist mothers in educating their children, in his hand, and propose many questions, which grown people would be unable to answer. Indeed, there are parents among us, who are, in a very small degree, more competent to afford christian instruction, to those whom they are bound to train up in the nurture and admonition of the Lord, than Hindoos. Nay, it is not improbable that many Mahometans have learned more of Jesus Christ from the Koran, than some who, by courtesy, are called christians, have from the New Testament. Were it not that the sacred name of the Saviour is frequently used to swear by, one would not know that these people had ever heard of him at all. Some cannot read; others have no Bibles; and others have Bibles, but never read them. Some never go to church; and others go to church, but never engage in worship, nor attend to the truths which are there proclaimed. They cannot, then, but be ignorant of the first principles of the religion of their country; they are not controlled by its motives; they are unblessed by its hopes. No doubt this is the case, more or less, in every country in christendom. Between this lowest state of mental and moral blindness, and that of a man of God thoroughly furnished for every good work, there are various shades of ignorance and error, which it may be profitable to notice for instruction and reproof.

The manner in which some speak of Christianity, shows that they regard it merely as a code of morals, very excellent indeed, but rather too strict for their use. It deserves remark, however, that these people limit their views of morality entirely to the relations which subsist among men, without even imagining that a regard to their Maker ought, in any degree, to influence their conduct towards their fellow creatures. This system is a meager affair, touching only on the outside of human conduct, and having no concern with the heart. Or if it enter into the inner man, its operation there is partial and limited. While the practice of justice is strictly enjoined, revenge perhaps is tolerated. Or com-

pensation is made for a little unfairness in dealing, by the exercise of what is called charity. The doing of what the world calls honourable, is thought sufficient to give a license to indulgences which christianity most positively forbids.

But there are others, who think of the gospel merely as a collection of narratives, intended to tax credulity; of strange things, which only weak and superstitious people can believe; and which intelligent men cannot advocate except through interested motives. And accordingly, religion and its professed friends are, with them, objects of scorn and derision. It has never for a moment been considered by them, that what are called the prodigies, and marvellous things of this system, are extraordinary facts, which support man's best hopes, and furnish the strongest motives to a life of exalted virtue. It is a most flagrant misconception, to suppose that the gospel imposes, without reason, a tax on man's belief. The doctrines of the incarnation and atonement, so far from making useless and extravagant demands on our faith, commend themselves to us not more by various and weighty evidences, than by the foundation they lay for a sinner's hopes, and the encouragement which they afford to him, to turn from his sins to the God of mercy, and devote life and all in life, to his service.

The characters here sketched, cannot, in the loosest use of words, be denominated christian. There are others, within the acknowledged pale of the church, who seem greatly to mistake the true nature of our religion. In one case, this is most obvious from the stress which is laid on modes of worship, and the forms in which the God of heaven is served. When a man imagines that he is more acceptable to his Maker because he has paid his homage in one particular way rather than another, or at one particular place of worship rather than another, or with one particular denomination of christians rather than another, he assuredly misconceives the nature of true religion. It is not the terms in which sinners make confession of their sins which God regards, but their penitence, their lowliness of heart. It is not the form in which they profess their faith, but the belief of the heart unto righteousness, which God accepts.

A mere abstracted, meditative religion, without any kind of external worship, is, indeed, by no means suited to the nature of man; and it is not to be believed that, in ordinary cases, there is religion where there is no outward worship. But while this is so, beyond a doubt they who *stand* around the table of their Lord, and celebrate his redeeming love,

with penitent, believing, grateful hearts, full of love to God and love to man, are as acceptable in the sight of heaven, as they who, with the same repentance, faith, gratitude and love, *sit* or *kneel*. And so of other religious rites and forms of worship.

Another imperfect conception of religion, is manifested in the conduct of those professors, who carry religious feelings and principles only into those services which have God immediately for their object. It is not an imaginary case, perhaps it is not rare, for men to worship God with the apparent devotion of true christians, and go to their farms and their merchandize in the true spirit of the world; to pray fervently, and drive a bargain keenly. But the beauty and glory of genuine Christianity is consistency. It diffuses itself through the whole of a man's character. It is like leaven, which a woman put into three measures of meal until the whole was leavened. It is true that a christian is entitled to justice as well as another man; and assuredly in the ordinary business of life, he is under no obligation to allow others to defraud him. But his religion forbids his taking advantage of others, and of adopting measures to procure the *best of the bargain*. I remember to have heard one of our missionaries say that an Indian, with whom he met in his travels, put to him many questions respecting the effect of christianity on the moral conduct. To the best of my recollection he expressed himself in this way—"You tell me that bad white men are not christians—that christians are good men. Now if a christian meets with poor Indian, will he make him drunk, and buy all his furs for a blanket and bottle of whisky? Will he take away poor Indian's land and give him little for it? If christian get the best bargain, when he has found out, will he give poor Indian more?" These are questions, which professors of religion ought to apply to themselves in the ordinary business of life. And let them be assured that the religion, which does not go into all the departments of life, is not the religion of the gospel.

But perhaps the most common and dangerous defect in the prevailing views of religion, appears in this, that men suppose, or act as though they supposed that God would accept something short of what He has required in his word. He requires thorough repentance; but it is secretly imagined that He will accept a partial sorrow for sin. He requires love of all the heart; but it is supposed that He may condescend to accept a divided heart. He commands us to depend altogether on the Saviour; we hope to be accepted, if we distribute our

reliance between ourselves and the Lord Jesus. He enjoins it on us to love our enemies, and to do good to them that hate us and despitefully use us; but we hope that we may be pardoned if we do not carry our benevolence and forgiveness quite so far. And so, in a great many other instances.

This subject cannot be pursued at length. These remarks have been made to set the reader to thinking, and induce him to bring his character, in all its dimensions and colours to the standard of divine truth. And in doing this, let us remember that the great object of christianity, as a practical system, is to implant in our hearts a principle, which, reaching to all the sources of human action, will regulate our whole conduct. RUSTICUS.

EXTRACTS FROM WHITFIELD'S JOURNAL.

(*Continued from Page* 432.)

Sunday, Feb.—Preached once yesterday and thrice this day at Ipswich, where our Lord was pleased to bless and shine upon the congregation more and more. Never did I see people more attentive, solid and serious. I took my leave of them at night by preaching on Joseph's blessing, and indeed our parting was very solemn and affecting. Many came afterwards to me weeping, and wishing that the blessing of him that was separated from his brethren, might rest upon me. Oh Ipswich, thou hast been highly favoured. May the bow of thy ministers and people abide in strength, and the arms of their hands be strengthened by the hands of the Mighty God of Jacob!

Saturday, Feb.—Blessed be God for this last week's mercies. For in it I have seen some sweet days of the Son of man. On Monday I preached twice for the Rev. Mr. Jewett of Rowley, 3 miles from Ipswich, an hearty friend of the late times. On Tuesday for the Rev. Mr. Chandler, 6 miles from thence, who is also like-minded. On Wednesday for the Rev. Mr. Emerson of Topsfield, of the same stamp; and on Thursday for the Rev. Mr. Parsons of Byefield; and on Friday at Newbury. At every place near 7 or 8 dear ministers of Jesus Christ accompanied me. Their presence strengthened my hands and greatly satisfied the people. Our Saviour fed us as with marrow and fatness, and caused us to praise Him with joyful lips. Each of the ministers for whom I preached, gave me delightful accounts of what God had done for their people. Mr. Emerson, in particular, told me there had been more done for him and his flock in a year or two, than

for near twenty years before. At the same time they acknowledged there had been many imprudencies, and I did not spare God's children in my sermons, but spoke home to them, and bid them beware that Jesus Christ was not wounded in the house of his friends. It seemed to cut them to the heart. I preached but little terror. It seemed enough to tell them, their Father would be angry with them. They looked, they heard, they sighed, and many wept bitterly. At Newbury I waited upon both the ministers, who treated me civilly, but would not consent to my preaching in their pulpits. I was therefore obliged, because it snowed very much, having consulted the ministers that were with me on Friday, to preach in a new meeting-house belonging to an incorporated society, separated by council from the Rev. Mr. T——h. These sent me an invitation, and the Rev. Mr. Webb advised me to comply with it. Notwithstanding, before sermon, I declared that I did not preach to the congregation as a separate people, but only for conveniency on account of the weather. Accordingly, on Saturday, the weather being fair, I preached twice in a field belonging to Col. Pearce, with whom I lodged, and the Lord was pleased to melt down the people much.—This is my second time of preaching in the fields this winter, and I do not remember that ever I was enabled to preach so frequently, with such short intermission, before. For almost a whole fortnight together I preached thrice every day, besides riding, with only about half an hour's intermission. I found it hard for my body, but as it seemed better for the people's souls, and they could by this means return sooner to their families, I thought I had a warrant to trust for strength as my day was, to that God, who causes those that wait on Him to renew their strength.—Psalm ciii.

Here I parted from my good friends Mr. Jewett, Mr. N. Rogers, Mr. Emerson, and old Mr. White, who went with me to the Newbury ministers, and has favoured me with his company ever since I came to Cape Ann. Our parting was very affectionate, for our fellowship had been very sweet, and we rejoiced at the prospect of meeting, never to part any more, in the presence of that God who makes his angels spirits and his ministers a flaming fire. Make these thy dear servants, O Lord, more and more such, for Jesus Christ's sake. Amen and Amen.

Sunday, Feb.—Went in the morning to public worship at the Rev. Mr. T——'s, and in the afternoon to hear the Rev. Mr. Lowell, and preached about 5 o'clock in the evening, to a very large congregation in a person's Court-yard belonging

to the town, where the Lord met both preacher and hearers by his spirit. Afterwards I conversed with several at my lodgings that had been greatly comforted, and from all I could hear, had reason to believe, our Saviour had much people in and about Newbury, who, like new born babes, were desirous of being fed with the sincere milk of the word. Lord give it unto them, for thy dear Son's sake, and grant they may grow thereby!

Saturday, Feb.—Left Newbury on Monday morning, though it was somewhat difficult to part with so many dear souls. Stopped at two places on the way, and gave an exhortation at each place, at the earnest desire of several. God was with us, and also brought us in good season to Portsmouth, to dear Mr. S——'s, where I expected to have been in a few days after I left Boston, little thinking of having so many invitations on the way. But it is not in man to guide his own steps. When I came to my lodgings, the thoughts of what God had done for my body and soul, and the door He himself had opened for my preaching the everlasting gospel since I lay there, in all appearance, dying and breathing my last, caused me to draw near and breath out my soul to God. I thought it was like Jacob's coming to his pillar. All received me with open hearts.

I preached once on Tuesday, and so every day generally twice all the week, and redeemed as much time as I could to write to my dear friends at home. This day I went to visit Gen. P–pp–l and his lady, who have always expressed a great concern for me. At their desire I preached from those words out of Ecclesiastes * * * * and then returned to Portsmouth where I preached, at their request, also another sermon to the officers and soldiers engaged in the expedition. I spoke with much freedom, and have thought however, some things have not been managed so well as some serious persons could have wished, but hope, in the issue that good will come out of it to the people of God. Many of them are stirred up to go, and I trust the Lord will deal well with others for their sake. A general fast was kept on Thursday: on Wednesday I preached twice; under one sermon our Lord humbled the hearers very much, and I trust he will send forth a prevailing spirit of repentance, and then according to my second text He will * * * * * but also give us Cape Breton—Lord prepare us either for victory or defeat. But if it be thy will, grant that it may be a garrison for Protestants, and thy dear children who will worship thee in spirit and in truth!

Saturday, March.—Received the holy Sacrament at the Church of England congregation, where I have attended once

or twice before. Every thing was managed with decency and as much order as I have seen any where in America. Preached afterwards twice to large congregations in the two meeting-houses, as also once on Monday evening for the Rev. Mr. Shurtliff. Went five miles out of town at Newington on Thursday, and preached twice for the Rev. Mr. Adams. Twice on Wednesday for the Rev. Mr. Blunt on the Island. Once at Gen. Pepperell's, and twice for the Rev. Mr. Rogers of Kittery on Thursday. Twice for the Rev. Mr. Pike of Dover on Friday, and once for the Rev. Mr. Wise at Berwick; all seemingly hearty friends to, and great sharers in, the late blessed work of God. Their accounts of it were very entertaining. Every time the Lord was with us, but He seemed to keep the good wine till the last. For on Saturday many of God's people were filled exceedingly. On Friday I preached out—the meeting-house not being large enough to contain the congregation. Many ministers were present. The weather still continued to be uncommonly moderate. Few ever knew so mild a winter in New-England before. Oh that the winter among God's people may be over, the spring time come on, and the voice of the turtle be heard again in the land. Blessed be God, the prospect is very promising. Behold the fields are white, ready unto harvest. Lord, what am I, that thou shouldest thrust me out as a labourer into thy harvest! Thou didst thrust me; guide, protect and sanctify me, and at last gather me and all thy faithful servants like so many ripe shocks of corn into thy heavenly Garner.

Saturday.—Preached twice last Lord's-day for Mr. Rogers of Kittery, returned to Portsmouth on Monday evening, preached once on Tuesday to a very large auditory for the Rev. Mr. Allen of ——, and came back and preached once more to the soldiers who were now at Portsmouth ready to embark. As I went along, one of the Captains having a gun in his hand wished that it was loaded, for he would then in a few minutes send me either to heaven or hell. Blessed be God! all that go are not of such a spirit. Lord pity and convert those that are! On Wednesday morning, at their request, I prayed, sung, and gave a word of exhortation to a company of soldiers in Mr. Shurburn's yard, and then I went to Exeter, where there has been much of the power of God, and what is uncommon, as far as I can hear, it has prevailed chiefly amongst the rich. Many of them (I cannot very well tell upon what occasion) have been separated by council and formed into a church. But I did not go to them

as a separate body, but to preach to all in general. That my conduct might be as justifiable as might be, I waited upon the Rev. Mr. Odling, the senior minister, and took with me a most unexceptionable man to introduce me. He went in and desired Mr. Odling to speak with me privately, I being come to ask him leave to preach in his pulpit. He declined it, and as soon as he came into his parlour, which was almost filled with people, after a kind salutation, he began with me, and asked me whether I thought it for the glory of God to preach in his parish since it was so divided. I answered, yes; for if there had been faults on both sides, preaching the love of God and the meekness of the Lord Jesus must necessarily sweeten both. I also told him that I had heard there was a great division in his parish lately, about settling one of his sons; nay, that his being settled had at least increased the separation, and yet I supposed he thought it for the glory of God to have him settled. Yes, says he; but then, says he, many that were against his son now, were once most forward in inviting him. I replied by way of argumentum ad hominen, that my conduct in coming to preach at Exeter was, then, upon that account yet more justifiable. For he himself, about four years ago, had sent me an invitation to preach at Exeter by his son, who then sat by him. Soon after this, his son, (who I supposed was his father's colleague,) took me up and asked me what right I had to preach in that parish, since the people had entered into a covenant. I answered, that that was nothing to the purpose, unless the people had entered into a covenant, when they chose him, never to hear any one besides himself. I also further told him that the people had a right of private judgment, and that he could not, upon Protestant principles, deny them the liberty of hearing for themselves. That he was welcome to preach and if he judged proper to warn his people against me; but after he had done that, had done all that he could do as a Christian Protestant minister. He further told me that my conduct was contrary to that of the Apostle. For, says he, when Paul came into the Synagogue of the Jews, did Paul stand up and speak of his own accord? No, he waited till the rulers of the Synagogue made a motion, and said, brethren, if you have any word of exhortation to the people, say on. I replied, I thought that was quite foreign to the point in hand, unless I was to come into his father's meeting-house, and stand up and preach without his leave. I rather thought it countenanced my proceedings—For Paul did preach, and the rulers of the Synagogue disliked his preaching, and was Paul therefore silent? No; he

separated the brethren and disputed for a whole year in the school of one Tyrannus. What, replied he, will you countenance separations? Nay Sir, you brought the quotation. But, says he, that is not in the same chapter—If you please to examine you will find it as I say. Several other things passed pro and con, till at last I freely told him that if he thought proper I would challange him to dispute upon the point all the afternoon, publicly in the meeting-house before the whole congregation, and that I had authority to preach wherever souls were willing to hear from that text, whilst you have opportunity do good unto all men, and from that general commission, Go ye into all the world and preach the gospel to every creature. For as we pleaded in prayer the latter part of the promise, Lo I am with you always even to the end of the world; the former part, no doubt, must be applicable to this as well as to the apostolic age. But this would not satisfy; neither did young Mr. Odling seem inclined to go into the meeting-house, but debate the matter there. That I refused, and whilst we were talking further, and they were charging me with making confusions, in came the Rev. Mr. W——r and the Rev. Mr. T——g who was overheard to say, let us go and take him bodily. Mr. W——r spoke very loud and told me what confusions I had occasioned at Topsfield. At Topsfield, Sir, said I? Pray what confusions did I make there? I was called to preach there, by a vote of the church and the minister. But said he, Mr. Emerson was in a passion and said he would lose his blood. Sir, replied I, am I answerable for what Mr. Emerson said? Or will you speak against his being in a passion when you are in such a ferment yourself? It is time, says he, for us all to be in a ferment, or something to that purpose. But Sir, said I, are you minister of Topsfield, or are you minister of this parish? Is it not time enough for me to talk with you when I come into your parish? I came here only to speak with Mr. Odling. No, replied he, this is not my parish, but by Mr. Odling's leave I will speak. I told him he might if he pleased, but I was going to preach and should not stay to hear him. He told me, I should hear him. I replied I would not, and so bowed and was going out, but he followed me and spoke many things very loudly, and just as I was going out he called me back, and said to old Mr. Odling, read the letter, read the letter. I asked him what letter, and said if it was a private letter I desired I might have it privately; if it was a public letter, since they intended to read it before that company, they had as good let me have it from the press in a

public manner. Upon this I took my leave, and in about a quarter of an hour after, one of Mr. Odling's sons brought me the following letter, which after having been told that it had not been read, I received.

Upon reading it I could not help pitying the gentlemen that they should hold me in a parley for above an hour, and then send me word they would hold an interview with me. Surely, thought I, this wisdom and way of behaviour cometh not from above. This is never the way to keep a tottering ark from falling. Lord take it into thine own hands or it will be given over into the hands of the Philistines, the common enemy of us all.

After this I preached twice in the new meeting-house, it being a very snowy day, to very crowded assemblies, and spoke the things which made for peace. The God of peace and love was with us, and we had great reason to say, It is good for us to be here. In the evening I gave a private lecture to a young couple lately married; but both, in all probability, likely to launch soon into eternity. The sight was affecting, but the consideration that they both knew Jesus, made the prospect of their going as it were hand in hand to the marriage Supper of the Lamb, very pleasant and delightful. Oh that all were prepared and also *waiting* for that happy hour!

Wednesday.—Preached twice to very large assemblies at Durham, for the Rev. Mr. Gillman, a holy man of God, remarkable for being an example of putting on the meekness and gentleness of Christ. He has always been a very moral man, but dates the time of his experiencing an effectual work of grace, from hearing me preach at Hampton, when last in New-England. My aspect and outward appearance by no means accord with the ideas he had formed of my person from my writings. But he told me after he had looked off the man, to God, he soon felt a divine power attending the word. The late revival of religion has been pretty remarkable in his parish; but I thought both he and his people, by what I could hear, had been carried away too much by the extravagances of one Mr. Woodbury, who seemed to be of the same stamp of several I met with in England, who made a blaze for a little while but soon went out. I was in hopes to have seen him and had some conversation with him; but he was not in these parts. However, hearing that he had sown the tares of sinless perfection amongst the people, I was very explicit in my testimony against it, and exhorted the young converts, very particularly, to beware of spiritual pride and not to think

themselves something when they were nothing. May the Lord Jesus bless it to their souls! For none but thou, O Great Searcher of hearts, knowest how many snares the Devil lays to entrap the tender Lambs. Oh take them up in thy hands, carry them in thy bosom, and give them not over into the hands of devouring wolves.

Saturday.—Preached yesterday twice with much of the divine presence, to large congregations for the Rev. Mr. Cushing at ——; and to-day once for the Rev. Mr. Main of Rochester, the outermost settlement in the province of New-Hampshire, where they fetch masts from for the King of Great Britain. They lie much exposed to the Indians, and are obliged here and in the adjacent provinces to build garrisons for their defence. But I thought the situation was very delightful, and could not help looking over the present uninhabited woods between this and Canada, with a believing prospect that these howling wildernesses would in God's own time, be turned into fruitful fields, and that Jesus would take them as being given Him by the Father into his own possession. I thought I felt something of what the Patriarch Abraham felt, when he saw the Redeemer's day afar off and rejoiced. We wait for thy salvation, O Lord.

Monday.—Preached twice yesterday for the Rev. Mr. Pike, and this morning once for the Rev. Mr. Wise of Berwick—all three golden seasons wherein Jesus was pleased to lift up the light of his countenance upon many souls. The mentioning of the sudden death of a man lately crushed to death in an instant by the rolling of a great log over his body, was blest, I believe, to put many in mind of, and to set them upon preparing for, their latter end. Lord, grant that impressions made may be abiding, and not prove, as alas! too, too many do, like a morning cloud or the early dew that passeth away!

Set out last Monday, very weak in body and after many discouragements in my mind, upon a new circuit eastward, where I was under engagements to go if ever I came again to New-England. The ground being just about to be broken up, and the frost not gone out of it, rendered riding dangerous. But being apprehensive that, take all together, this would be the most convenient season, and Mr. Pike, Rogers and Wise, with several other friends being willing to accompany me, we went on in the strength of Jesus Christ and found every thing far beyond expectation. By Saturday evening we got as far as North-Yarmouth, about a hundred and thirty miles east from Boston.

Philadelphia, Aug. 7th, 1746.

My very Dear Mr. Vanhorn,

You have prevented me in love. I little thought you should have written me the first letter. But, God willing, I will endeavour to be even with you for the future. I rejoice in the goodness of the Lord to you in bringing (you) safe to New-York. The same gracious hand brought us to Philadelphia, though my dear wife with Mrs. Tennant of Free-Hold, had a dangerous fall out of the Chair. Blessed be God they received no considerable hurt. The sight of the Indians was affecting. The account of their conversion more so. I preached to them by an interpreter and could not help thinking of those words of our Lord, Many shall come from the East and the West and sit down with Abraham, Isaac and Jacob in the kingdom of God, whilst you yourselves shall be shut out. Glory be to that God who has put it into your heart, my dear Gains, to agonize or strive to enter in at the straight gate. Just as you came last to Mr. Schuyler's I and my dear yoke-fellow, unknown to each other, had been wrestling with the dear Lamb of God for you. Courage, my dear man, courage. Methinks I see the glorious Shepherd carrying you home upon his shoulders, and saying to men, angels and his Father, Behold I have found the sheep that was lost. Take care of prescribing to the Lord. You seem to look for some certain moment in which you expect, as it were, complete deliverance over every thing. Thus our Lord deals with many—It does not follow that He will deal so with (you.) He may teach you with thorns first, as Gideon taught the men of Succoth; and lead you into the wilderness before he brings you into Canaan. Remember our Saviour's dealing with him who prescribed to him and said, *Come down* Sir, ere my child die; Go, says our Lord, thy son liveth. He answered his request, but not in the way the petitioner expected. Put yourself, therefore, my dear Sir, as a blank into the hands of Jesus, be quite diligent in the use of all instituted means—offer yourself daily *just as you are,* and see if He will not visit you with his salvation. If He seems to frown, still follow; though faint, yet still pursue. Remember the Syrophenician woman—What obstacles lay in her way—How was she spurned at? How did the Lamb of God turn Zion as it were, and call her dog and yet she would not give way. No; she draws an argument from the very discouragement. Truth Lord, I am a dog, but Oh! let me then have a dog's share. And what was the consequence? The truly compassionate,

though seemingly severe, Jesus turned unto her and said, O woman, great is thy faith.

With joy then meditate the grace
Of your High Priest above;
His heart is made of tenderness,
His bowels melt with love.

He will not quench the smoking flax,
But raise it to a flame;
He will not break the bruised reed,
Or scorn the meanest name.

My very Dear Sir,—My heart is full. I love you most dearly and therefore write thus freely. You I have now made, and shall continue to make so long as you give me leave, my bosom friend. Let me know your sorrows, and I will, as enabled, lay them before our compassionate High Priest.

Enclosed you have a letter I received from Mr. Syms. You will see there how my temporals stand at home. Be pleased to send it me by the return of the post. All is well here, and Jesus is with me in preaching his Gospel. You will remember me to Mr. Pemberton, Mr. Smith, and all friends. Wishing you all manner of blessings from the Glorious Jesus, I subscribe myself Yours, W.

Christiana-Bridge, June 12th, 1746.

To Mr. John Syms.

My very Dear Friend,

I wrote to you once since our arrival in Pennsylvania, and now snatch a few moments to write to you again. Our Lord still continues to do wonders for his poor, ungrateful worm. Affairs are taking strange turns every day and fresh doors opening for preaching a crucified Redeemer. I know this will rejoice the heart. This week I paid Edward Evans twenty-five pounds sterling for James Hutton, and I intend to pay him also the ten pounds you borrowed of your brother Peter. I also sent, about three months ago, a Bill of Exchange of thirty pounds sterling, value for Mr. Straham, and am now about to send him another Bill for fifty pounds sterling. In a short time, I hope likewise to remit fifty pounds more, to pay the little sums that may be due to particular persons. Our Lord, I trust, is gradually helping me out of my outward embarrassments, and I trust, ere long, will enable me to say that I owe no man any thing but love. God

willing, Mr. Rutt shall hear from me very soon. Enclosed you have a letter to Mr. Ben. Seward. You will see the contents and let me know his answer. If he pays you any thing be pleased to pay it away immediately to whom you think best. I have wrote largely about the Tabernacle affairs in other letters. I expect ere now it is pulled down. I am sorry Antinomianism grows so fast. The Lord pity his dear children and give them clear heads and clear hearts. With this you will likewise receive a further account of my life and Bethesda, and another volume of sermons. They may be printed if you think they will sell. My books may be put in the hands of Mr. Straham, or any other trusty friends, if you do not keep them in yours. I wonder my things are not sent from Aberganenrey, and the *padlocked-chest* which I left at Bristol. I want all the portable furniture that I have; because I have no thoughts of seeing England as yet. However, my prayers are continually going up to the Great High-Priest and blessed Apostle of our profession, in behalf of my dear, very dear English friends. That grace, mercy and peace may be multiplied upon them and you is the hearty prayer of my very dear, dear Johnny, Yours, most affectionately, in Christ Jesus.

Bohemia, June 16th, 1746.

VERY DEAR SIR,

The many obligations you have laid me under, constrain me to let no opportunity slip of acknowledging them. I know our Lord will plentifully reward you seven-fold into your bosom. He continues to be very gracious to us on this side the water. I spent some months lately at Georgia and trust God hath said of it, Destroy it not for there is a blessing in it. My Orphan-house affairs are now brought within compass. I have sufficient subscriptions for its future support and am discharging the arrears as fast as possible. Your account is signed before witnesses, and next year, I hope to pay Mr. Habersham considerable towards balancing it. I have no thoughts of seeing England as yet. Fresh doors are opening every where in America. I am now in Maryland. Congregations are very large, and the Lord is pleased to follow the word with his mighty power. I intend, God willing, to winter at Bethesda. A particular account of it I suppose you will shortly see printed. Messrs. Habersham and Harris do well. Your last letter much concerned them. I believe they respect you very much and have missed no opportunity of writing. I hear you are married and I hope our joint and

cordial salutations will find acceptance with you and your dear yoke-fellow. Oh that you may be taught day by day to live together as heirs of the grace of life! That your latter end may greatly increase, and that whenever you die you may be happy in the Glorious Jesus, is the hearty prayer of very dear Sir, your most obliged, affectionate friend and servant, in Jesus. W.

A JOURNEY IN NEW-ENGLAND.

(*Continued from* p. 411.)

I HAVE mentioned among the interesting institutions in Connecticut, the Foreign Mission School established at Cornwall. I shall not soon cease to regret that I did not visit that place. Nothing but an urgent sense of duty prevented my enjoying that pleasure.

My general determination, in these communications, is to notice nothing but what I myself have seen; to write under the full sway of my feelings, and state as exactly as possible the impressions made on my own mind by objects and circumstances around me. In relation to the Foreign Mission School, I may, however, deviate from this purpose, and communicate the result of my inquiries.

This school originated in the ever active and vigilant benevolence of the late Rev. Samuel J. Mills; who, without possessing talents of a splendid and dazzling character, perhaps devised and executed more good than any young man in this country. At New-Haven, in the year 1809, he met with Henry Obookiah, a native of Owhyhee, the largest of the Sandwich Islands. In one of the sanguinary wars for the succession to the crown, which have frequently occurred in those islands, all the nearest kindred of Obookiah were murdered. Feeling himself alone and unconnected with society in his own country, he entered on board a ship belonging to New-Haven, which on her return from a voyage to the North-west coast, touched at Owhyhee. Mr. Mills found this interesting boy at New-Haven under the care of the Rev. Edwin Dwight, conceived the design of educating him for the ministry, took him to his father's at Torringford, and thence to Andover; affording to him at all times such useful instruction as circumstances would permit him to give.—While at Andover, it appears that Obookiah became a sincere christian. His case excited a deep interest in all who became acquainted with him; and when it was ascertained,

as was the case about the time when Obookiah professed christianity, that several others of his countrymen were wandering about in New-England, a similar interest was awakened on their behalf. And after much deliberation, it was determined to establish a school for the purpose of educating heathen youth in this country. The town of Cornwall, in the county of Litchfield, Con. was fixed on as the site of this institution. It was established in the Autumn of the year 1816, and in the following Spring was taken under the care of the American Board of Commissioners for Foreign Missions.—The especial object of this school, as specified in its Constitution is, "The education in our own country of Heathen Youths, in such manner, as, with subsequent professional instruction, will qualify them to become useful missionaries, physicians, surgeons, school-masters, or Interpreters; and to communicate to the Heathen nations such knowledge in agriculture and the arts, as may prove the means of promoting christianity and civilization." The members of this school are expected to take a much wider range of study, than they who are educated in the mission schools in the heathen countries; and are expected to return to their countrymen, qualified to afford important instruction in many useful arts, as well as in the doctrines and duties of christianity.

This institution has deservedly excited a deep interest in the minds of christians generally. It is a very important link in the great chain of means employed for the christianizing of the heathen. A more thorough education may certainly be given to young heathen in such a school than in one instituted by missionaries in foreign lands; heathen youths may be more completely civilized, more thoroughly christianized, and their hearts more entirely won over to the Missionary cause; they may be made more efficient and more trustworthy aids in this great work of christian love.

I ought to have mentioned that provision has been made in the constitution of this seminary for the admission, at the discretion of the Agents, of young men from our own country, of acknowledged piety, at their own expense. This I regard as a very wise regulation. Future missionaries may in this way be educated in habits of daily intercourse with heathen youths. Young savages will learn a great deal of the arts, habits, manners and customs of civilized life from their fellow students, and christian young men may, in the course of their education, learn much of the language, habits and prejudices of the heathen to whom, hereafter, they may be sent as missionaries. And between young christians and

heathens thus related there may grow up attachments of that peculiarly durable and powerful kind which are formed at college.

In the first year of the school twelve scholars were admitted, two natives of Connecticut and ten from among the heathen. Of these, seven were from the Sandwich Islands; namely, Henry Obookiah, John Honooree, Thomas Hopoo, William Tennooee, George Tamoree, George Sandwich and William Kun-moolah. Obookiah died about two years afterwards in a most happy and even triumphant manner. The four next in order went to their native country with the missionaries sent out by the American Board; and the year following, George Sandwich embarked at Boston to join the mission. More than thirty young heathen have been received into this institution, and above half of them have given evidence of a sound conversion. Besides these, several others appear to be under serious impressions.

The present state of this interesting institution is distinctly told in the following rhymes, which I send not only on account of the information which they afford, but because they are said to be the production of one of the members of the school. There is certainly nothing very poetical in them; but they are remarkable because they contain in as few words as possible an account of the institution.

THE CORNWALL SEMINARY.

Now in Connecticut there stands,
On Cornwall's low and pleasant lands,
A school composed of foreign youth,
For propagating gospel truth.
And on this consecrated ground
Are those from many nations round;
But mostly of the *Cherokees*,
The *Angloes*, and the Owhyhees.
The languages are now thirteen;
Twelve nations here likewise are seen,
And students thirty-two are found,
From regions of remotest bound.
But charity's propitious hand,
Which traverses o'er sea and land,
To seek for good, and lend her care,
Has brought these various nations here.*

* The writer of this ought to have mentioned that the institution is under the care of the Rev. Mr. Daggett, concerning whose ability and fidelity there is only one opinion and one voice in the community.

I am not able to tell you what are the *thirteen languages*, nor to explain how it is that the number exceeds that of the *nations*. There are, however, Anglo-Americans, Cherokees, Choctaws, Malays, an Otaheitan, a Chinese, and a New-Zealander, besides several from the smaller tribes of Indians found in different parts of the United States.

He who can contemplate a school of this kind, and not wish it success, and be willing, according to his means, to advance its design, must have a heart made of strange matter. The success of the undertaking—thanks to the great Head of the church!—has gone beyond the most sanguine hopes of its friends. Surely, if the 'just made perfect' are allowed to take any interest in the affairs of this world, the spirit of Mills must rejoice in the prosperity of this child of his christian benevolence. And here I cannot but pay my tribute, though it be but a mite, to the memory of a man, who may justly be considered as a martyr to the cause of christian charity. His works of love are known to the churches. For purity of intention, self denial and zeal, he may be ranked with the Brainerds and Martyns of this and other ages. Such men as these ennoble and adorn human nature. Their memory is blessed. Who now knows or cares for the soldiers of Alexander and Cæsar? They panted and toiled in their day for honour, and dreamed of perpetual glory: but they are forgotten forever. While the self-denying, the zealously benevolent, who counted not their own lives dear unto them, if they might but do their works of love, are had in everlasting remembrance. Men delight to dwell on their actions, and to claim kindred with those who bear such resemblance to the Author and Fountain of all goodness.

From Hartford, we turned aside to Tolland, a town about twenty miles to the East, where it was understood that the General Association of Connecticut was to hold its annual meeting. This is a delegated body, made up of representatives from all the district Associations in the state. As I had heard much of the clergy of Connecticut, and was very desirous to form with them as extensive an acquaintance as possible, I gladly embraced an opportunity, so favourable, of forwarding my views.

And here it may not be amiss to observe, (for southern people have not taken pains to inform themselves on this subject,) that the great body of professing christians in New-England are called *Congregationalists*. But if you inquire what this means, I answer that the term indicates nothing but the form of church government, without determining at

all what doctrines are received. A man may be a Congregationalist, and a Calvinist, an Arminian, a Sabellian, an Arian, or a Unitarian. The term is used to designate those who hold that all ecclesiastical power is lodged in the congregation, and ought to be exercised by them. And thus a distinction is made between them, and those who regard the *Presbytery*, or the *Bishop*, as the depository of power. Pure *congregationalism* is the democracy of ecclesiastical polity. It is subjected to two capital disadvantages; first, that it affords opportunities for faction and intrigue, as every pure democracy does; and secondly, that it makes it very difficult to keep out of the church, men who hold heterodox sentiments. Congregationalism, however, has been so modified in Connecticut, as to bring it, in many respects, near to Presbyterianism.—But I have no intention of writing a dissertation on church government.

The Association is altogether made up of ministers: it is merely an advisary council, without power; and is held for the purpose of consulting on the best measures for promoting the interests of the Redeemer's kingdom, of giving advice to the churches, and cultivating a spirit of brotherly love and co-operation among the members. Representatives of the General Assembly of the Presbyterian church, and of the General Associations of the other New-England states, are accustomed to meet with this body, and unite in all their deliberations.

It is hardly possible to conceive of an assembly of *men* where a more fraternal spirit could be manifested, than was exhibited by this body of clergy. Cordial affection, mildness, and deference of one to another reigned through the whole meeting. And I think that I have never witnessed any where fewer tokens of ambition, or so little attempt at display. Remarkable respect and kindness were shown to the delegates from other ecclesiastical bodies. And there seemed to be a disposition unfeignedly to rejoice in the progress of true religion, no matter who were the instruments of its advancement.

I have before said that the term *congregationalism*, is entirely indefinite as regards the doctrines of religion. It is gratifying to me, and it is due in justice to the brethren of Connecticut to say, that in this era of innovation, they retain their orthodoxy. They do not seem to think that they are very wise, compared with their forefathers; and that new discoveries in religion are superseding the old doctrines on which sinners were accustomed to build their hopes of pardon and acceptance with God. They are educated men, and a

number of them men of superior talents, and active, inquiring minds. I regarded them with feelings as pleasant to myself as I ever remember to have experienced; and you can easily judge how much of respect and kindness entered into feelings of this character.

Yet I cannot but say that in some things I could wish to see a change. And in the first place, I think that the New-England clergymen *write by far too many sermons.* You know that it is the common practice, in this part of the country, *to read* discourses. Now every pastor is expected to preach twice every Sabbath in the year; besides visiting the sick, catechising children, attending conferences, holding week day lectures, &c. &c. A man who does all this, and composes two sermons a week, cannot do much else. Hence I do not see how it is possible for the clergyman to pursue that course of general reading which enlarges the mind, and by consequence counteracts what I call professional influences. Every profession has its technicalities, its routines of thought as well as of duty. And every professional man is in danger of having the range of his mind contracted and brought within the common channels of his profession. Ministers of the gospel are peculiarly exposed to this evil, because the very nature of their calling and the urgent duties of preparation for the pulpit, keep them so apart from the world, that they do not see its progress, they are not carried along by its movement; and hence in the march of intellect, and changes of opinion, they are often left far behind. It is not at all uncommon to see an aged and most respectable clergyman, whose habitudes of thought, whose associations, and modes of expression, all bear the impress of an age gone by. He has confined himself to his study and to the circle of his professional duties, so that the peculiar fashion and manners of the age, and the thousand little circumstances which diversify thought and feeling, create prejudices, and give peculiarity to character, escape his notice. And thus, with all his consistency of christian conduct and all his worth, he becomes really an uninteresting preacher. He has not kept pace with the world.

One reason of this is that daily labours occupy his whole attention. The necessity of writing, amidst a thousand distracting cares and calls of duty, two sermons a week, exposes him to the temptation of pursuing that course of reading, which will most facilitate his work. Hence he reads many sermons, and essays, written by neighbouring clergymen, which fall in with his customary train of thinking.

Now, however useful in some respects, this course of reading may be, it certainly is not adapted to promote enlargement of mind, and keep men in contact with the minds and hearts of those around them.

Another thing which strikes me in the style of preaching of the New-England brethren is, that it bears too much of a *polemic* character. I do not know whether this word exactly expresses my meaning—What I intend is this; their manner of preaching often reminds me of the manner of a man holding a disputation with a subtile opponent, who he knows will take advantage of every uncautious position, and of every ambiguous word to resist or evade his conclusion. The preacher constructs and words his discourse as though he thought that every hearer were holding an argument with him in his own mind, and felt that there was a contest going on from beginning to end of the sermon. The effect of this is, that although there is not, perhaps, a more warm hearted benevolent set of men in the world than the New-England clergy, their pulpit manner has something of the apparent coldness of suspicion. The mingling of this with the authority with which they feel themselves warranted to speak as the ambassadors of Christ, had a very curious effect on my mind. I was conscious of a strange sort of struggle between the duty of submission, and a disposition to dispute every thing the preacher advanced. I wanted them to cast off their trammels, and with the unsuspecting confidence of love, throw themselves on the kind and generous feelings of their hearers; to forget petty distinctions and minute subtilties, and yield themselves to the sway of the mighty feelings which a Saviour's love, and a christian's hopes are calculated to awaken.

Perhaps the manner of preaching of which I have just spoken, may be accounted for by the habits of the New-England clergy already mentioned.

They are descendants of the Puritans; and notwithstanding the declamation which we often hear from the attendants on the great, the admirers of royalty, the hangers-on about the courts of princes, and their servile imitators, if any people ever had reason to boast of their ancestors, they have. I am no indiscriminate advocate of any body of men that ever lived. But take the Puritans all in all, I do not believe that history affords examples of higher courage, of warmer zeal, of more fervent piety, or of greater practical wisdom, than they displayed in their day. But that day was emphatically one of controversy; and the circumstances of the times gave a particular cast to the preaching, and determined its peculiar

manner. The outward form of sermons has been changed; but there is a survival of the spirit. And this is owing perhaps to the general course of reading before mentioned, and to the habit of composing induced by it.

This polemic spirit, for I do not know how else to designate it, has probably given to the sermons and essays produced in this part of our country, that metaphysical character, as it is termed, which southern men always notice. I do not know that it is proper to call it *metaphysical*; the thing meant is manifest in many nice distinctions, and subtile refinements, of which men of other habits would never dream. These are pushed so far as to create a number of *schemes* of divinity, which have scarcely been heard of out of New England; such as the *Light scheme*, the *Exercise scheme*, &c. &c. none of which I would venture to unravel to you. The error of the whole, I think consists in two things, an attempt to *simplify* too much, and an attempt to *explain* too much. The doctrines of christianity are founded on a series of facts, and are adapted to the whole moral nature of man. And the only philosophical method of building up a system of divinity, is to ascertain and classify these facts, and show their adaptation to the actual condition of man as a sinner. A system which is made to turn on the pivot of any one metaphysical truth, or makes all religion to consist in any one feeling or affection, with whatever ingenuity it may be built up, and with how great talent soever it may be defended, seems to me to be like an inverted cone, which will fall immediately if only it is let alone.

But I had no thought of running into these speculations when I began. As, however, I have thus freely expressed myself towards the brethren to the East, I ought in all fairness to mention some remarks which I heard from some of them who had travelled to the South. They say, then, that southern preachers deal too much in declamation, and in general statements; that they do not enter into the particulars of their subjects sufficiently to explain them; and that their hearers, if they depend on what is delivered from the pulpit, can make no progress in christian knowledge. They highly approve of the characteristic ardour of the south; but think it very desirable that more reasoning should be employed, and more knowledge embodied in discourses delivered from the pulpit. It may be worth while for our southern preachers to regard these hints, for certainly they were thrown out with no unfriendly feelings; and to profit by them. I am sure that there is a great increase of mutual love be-

tween christians in the different parts of our country, and I hope that they will be more and more profitable to each other.

There has certainly existed a high degree of local feeling, and of *sectional jealousy*, as the cant phrase has it, in different parts of our country. And as yet far too much of it remains. It is in vain to hope that our political union will prevent this evil. Since the days of the revolution, it has been increased. It is religion only which can wind its bands of love round the whole nation, and bind it together in "unity and concord." It is producing this effect: but still much is yet to be done before it can be complete. In Connecticut the state of things appeared to me to be just this—Tell the brethren of the progress of good principles and vital religion in any part of the country, and they would give tokens of lively and sincere joy; but speak to them of doing any thing, or contributing money for the promotion of any object of christian benevolence, and immediately they would think of Connecticut. This is too much the case, as far as my observation went, throughout New-England. "Will this or that rich and generous man aid an Education society, or a Theological Seminary, in the South?" "No! he wo'nt give a cent." Now this sort of policy will ultimately shut up all the channels through which benefactions have flowed freely from the southern to the northern country; and will cut off a sort of interchange of aid and kindness, from which much good might be expected. The feeling inevitably will be, 'if they will not help us, we will not help them.'—A result which I should most exceedingly deplore.

But while I speak thus, I cannot but commend the wisdom manifested here, in attention to the internal improvement of the state. In Connecticut, and in all the New-England states, I believe, except perhaps Rhode-Island, there are Domestic Missionary Societies; the object of which is, exclusively, the promotion of religion within their own limits. Small and weak churches are assisted in the support of pastors; and in some cases, new churches are built, to the very great advantage of the people who are objects of this benevolence. Without this assistance many places would now be mere wastes, where, as it is, the gospel is faithfully and ably preached. The only instance presented to my mind, wherein there seemed to be a necessity of extending this plan, has, I believe been mentioned before; namely, the affording of a suitable supply to the increase of population in the growing towns and cities.

The anniversary of the Domestic Missionary Society of Connecticut was held during the meeting of the General Association. It would be needless to give you any detail of the business of this body, as it was entirely local. After spending a few days as pleasantly as well could be, and experiencing all the pain of parting from persons into whose character we had time just fully to enter, and whom we had just begun to feel that we most heartily loved, we returned to the city of Hartford. From this place, we pursued our journey up the 'dark rolling Connecticut,' a truly noble and beautiful river, to Springfield in Massachusetts, from which place I am writing this very long letter.—The tide does not flow beyond Hartford. The current of the river, however, must be very moderate, for I saw a number of batteaux or flat bottomed boats laden with merchandize, making very good way up the stream, by means of sails. The wind was very light too. In Virginia, such boats would probably be rowed by negroes. But our New-England brethren are famous for labour-saving contrivances. They remind one of the anecdote of the black man, who said to his fellow—"Eh! Cuff; What you tink? *Buckra man*, he man after all—Make ebery ting work—He go to Africa, catch poor negro, an make he work—He catch water, an make he work—He catch wind, an make he work—He catch *smoke* an make he work!" As for going to Africa, however, I believe the credit of this part of *Buckra man's* exploits, as far as this country is concerned, belongs chiefly to our brethren of Rhode-Island. But for ingenuity in contrivances to save labour, and make wind and smoke work, I believe that none among us exceed the good people of Connecticut and Massachusetts.

The low grounds on the east side of the Connecticut are very sandy to a considerable extent. While observing the products of the soil and the style of farming here, I was somewhat surprised to see a large *water-melon patch*, evidently cultivated for the Hartford market. I did not suppose that this species of melon, would come to maturity in this region. It seems, however, that a warm, rich, sandy soil will produce them well. The appearance of this *patch* was such as would have done no discredit to old Hanover, and the famous water-melon growers, who supply the Richmond market.

But if I was surprised to see water-melons growing here, you may well imagine that I was more so, on noticing, as I journied along the river bank, a number of patches of *tobacco*. The first was so small, as to make me suppose that some person was cultivating a few plants merely as a curi-

osity. But on further observation, I found that it was actually grown for market. I recollected to have seen a tobacco manufactory in Hartford, but I supposed that the leaf was brought from the south, and managed there on purpose to suit the taste of the people, who I find do not love the good unsophisticated tobacco of old Virginia; but work it up in some strange way, that makes it look like the sumach leaves after the morocco dresser has used them. But, *quemcunque trahit sua voluptas*, which, if you have forgotten your Latin, you may translate, *every man has his own humour*. A true Virginian, I know would not give one twist of Wyatt's best, for all the blue papers stuffed with dry leaves, that can be found in New-England. But this is a digression. I have no doubt but that the people here find it to their interest, to cultivate tobacco, or they would not do it. But how many neighbours have to join to make up one hogshead, I should be unwilling to *guess!* I could not help contrasting these little patches, with the immense fields which I have seen, all green with luxuriant plants, on the low grounds of the James, and the Roanoke rivers These thoughts carried me away from the scenes around me to the *ancient dominion*, the land of my birth, the abode of my friends, and the place of my forefathers. And as I mused on distant scenes, and events gone by, the stage driver cried out "there is Springfield." At this flourishing town, we soon arrived; and here I close my first letter. I cannot however, take leave of the "land of steady habits," without saying one thing more in her commendation. *I travelled, by public conveyance, through the whole length of the state, and heard only one oath, the whole way, and that was from a stage driver.* *(To be continued.)*

For the Evangelical and Literary Magazine.

OBSERVATIONS ON THE MANNER OF EDUCATING YOUNG MEN FOR THE MINISTRY OF THE GOSPEL.

In a former communication I made some remarks on this important subject, and promised in a future number to resume it. I now undertake the fulfilment of that promise, in the hope that I may be able to offer some hints not altogether useless to some of your readers.

My closing remark was that the minister of the gospel, who always has much opposition to encounter, can gain the victory *only by love.* This observation is the result of more

than twenty years' experience. When I first went out into the world, there was a wiry edge on my spirit, which, I have long been convinced, did no little harm. While I felt great complacency towards all who appeared to me to be christians, I felt something, I scarcely know what to call it, which led to harshness of expression in relation to such as I considered and termed sinners. I know that I did not hate them; but I am not sure that I *manifested* benevolence towards them. And I am apt to think that the mistakes which I committed, are not very rare with young ministers. Assuredly they ought not to seek the society of the gay and thoughtless, and choose them for companions. But on many occasions, the preacher is unavoidably brought into their company. In this case, while he preserves a decent and dignified gravity, he ought not to look sour, and be morose; he ought not to appear as though he were contaminated by their touch, or in danger of being corrupted by their example. A frank, easy, polite and affectionate manner ought certainly to characterise his conduct, while he should carefully avoid a starched, lofty, official demeanor. The soft and winning air of christian love will do a great deal more than any harsh stateliness that can be assumed.

Sometimes, ministers sufficiently mindful of the dignity of their office, put on the bearing of authority in their common intercourse with the world. This always excites resentment, and sometimes produces insult. There are thousands in our country who never have been taught to regard a preacher of the gospel with reverence, or to look to him for instruction; and if he is accustomed to speak in a dogmatical, authoritative way, they will be very apt to regard him as intentionally giving insults, and will not be backward to repay him, in what they call his own coin. To our countrymen, generally, there is something peculiarly offensive in assertions of official dignity, and in claims of official respect. What they voluntarily and cheerfully yield to acknowledged merit or superior attainments, they indignantly withold from any one who claims it as a right, or who attempts to extort it. Love, then, ought to run through all the actions of a preacher; and he ought, instead of being *grum* and *huffish*, to bear himself with all the meekness which his Master manifested when on earth.

But students of Divinity ought, while preparing for their sacred calling, to study well the demeanor that becomes them in the pulpit. In the Bible, there is a great deal of terrible threatening and appalling denunciation. The wrath of God

and the perdition of the soul are common topics. And it is fit that it should be so; because one great design of this revelation is, to warn a world lying in wickedness, of the evil which is to come. It is a merciful design. But here perhaps the preacher of the gospel is most apt to fail. He feels that it would be unfaithful to the souls of men, not to repeat these awful warnings and utter these terrible denunciations. But the manner of very few is, on this subject, what it ought to be. There is, in most cases, a coldness, a harshness, and, I will say, a hardheartedness in the tone and looks of the minister of mercy, very ill suited to the subject. And when this is the case, it is utterly in vain for him to say that it is in love to the souls of men that he dwells on such painful topics. They will not believe him. They will say that he is angry; that he loves to cry damnation, and to hurl about the instruments of wrath. When there is this apparent unsuitableness of the manner to the matter, hearers are very apt, instead of having their fears alarmed and taking the warning given by heaven, to feel resentment towards the preacher, who, as they imagine, takes pleasure in denouncing their destruction. Let a student of Theology, after having performed an exercise, in which he has dwelt on these awful subjects, compare his manner and the feelings of which he was conscious, with what he knows he could not help feeling, if he saw a number of his friends and neighbours exposed to some certain, rapidly approaching, and terrible calamity, from which the warning given by him might be the only means of deliverance. The eye, the voice, every feature of the countenance and every movement of the limbs, would express apprehension and compassion. The very first sound would be laden with such airs, as would arrest attention.—It was said that the great difference between Whitfield and other preachers was, that he believed what he said.

If a preacher shows that the denunciations of God's word on impenitent transgressors, really excite suitable feelings of compassion, and that he actually gives the warning in love, it will at least ensure the belief of his sincerity, and will conciliate good-will. It is not ordinarily in human nature, with all its corruption, to hate one who gives proofs that he loves us, and is intent on doing us good. And it is of the utmost importance to the preacher's success, to gain the kindness of those to whom he ministers. If a man is made angry, or his prejudices are excited, it is utterly vain and useless to attempt to reason with him or persuade him. I should, with just as much hope of success, undertake to

reason down the north-western blast. No! *Preachers of the gospel cannot win their way but by love.*

And here, I feel it to be my duty, to drop a hint in relation to the notions about candour, and honesty as it is called, which prevail to a very considerable extent. I have known young ministers, who, on going to a particular place, and finding that some erroneous doctrine was generally received, or some wrong practice was prevalent, would immediately, under a sense of the obligation to be *candid* and *honest*, drive directly and with all their might at the error or the vice, denouncing it in terms of the broadest and most unreserved condemnation. Now the effect of all this is, in almost every instance, to drive away hearers; that is, to put it out of the preacher's power to do any good at all. What, then, it may be asked, is the minister of the gospel to tolerate error and vice? By no means. But surely he ought not to attack them in a way that alarms prejudice and rouses resentment; that is, in a way which ensures adherence to error and perseverance in vice. Surely, it is better to teach those truths, which, being once heartily received, allow no foundation for the error, or take away all inclination for the sinful indulgence. I once knew a person, in a considerable degree interested on the subject of religion, who had adopted the notion that it was the most unreasonable thing in the world to tell a man that of himself he could do nothing in the way of salvation. The minister who had the charge of that man's spiritual interests, finding that his prejudices were strong, dropped the subject altogether, and in a way to create no suspicion, directed his attention to the doctrine of scripture respecting the sinfulness of human nature. Inquiry here resulted in entire and exclusive reliance on the Lord Jesus Christ for all that a sinner needs.

But on this subject, I had rather refer to the example of the Apostle Paul. Let the young theologian study the history of this preacher's ministry, and the records that have been made of his manner of preaching. With the most courageous fidelity he mingled the utmost prudence, and the greatest caution to avoid giving offence or rousing prejudice. The sketch given in the Acts of the Apostles of his speech in the court of Areopagus, is worthy of most diligent study. Nothing can be imagined more perfect in its kind. The more we are acquainted with the Athenian character, the more we shall admire the skill, the prudence, the caution and the fidelity of the Apostle. And surely this is an example, which no minister of the gospel need be ashamed or afraid to imitate.

There is another notion, in reference to that course of conduct which has been recommended to the young preacher in his intercourse with the world, that deserves notice. It is said that it is deceitful; and it has been asked, would you have me pretend to love a man that I despise? Now, I would remark that language like this scarcely becomes a disciple, much less a minister, of the meek and lowly Saviour. But I answer, no: I would not have you *pretend* to any thing. I make the obvious distinction between *complacency* and *benevolence*, and say that you ought to *feel* all that benevolence which your office and your message presuppose. And you ought to be so intent on the object for which you are sent, as at all times to be ready to adopt the most efficient measures for its accomplishment. The question is, what are they? I appeal to your own knowledge of human nature. Suppose that you scowl on a man of the world, treat him with a cold and distant reserve, and barely show him ordinary civility; is it likely that he will humble himself in heart, and say, it is because I am such a vile, miserable sinner that the man of God treats me in this way: I deserve to be cast out from all the virtuous and holy into outer darkness and eternal solitude? Or will not his heart rise in resentment, will he not say that you are proud, that you are pharisaical; and under these feelings, will he not turn a deaf ear to all the instructions which you can give? Suppose in the next place, that while you maintain your purity and gravity, you manifest an affectionate desire to oblige and to do good, show a kind civility, and that spontaneous politeness which flows from a truly benevolent heart; is it not likely that any thing you may say, either in the way of private admonition or public instruction, will be at least kindly received?—*Pretend!* No; I would not have you pretend, but really *feel*, and *deeply feel* benevolent compassion for the souls of perishing men, and a sincere regard for their best interests.

There is another particular to which I think it right to call the attention of candidates for the ministry. It has been often remarked that there is a strong disposition to separate religion from the affairs of every day life. And beyond a doubt, no little injury is often done to the cause by this separation. Men leave their religion at church, and go into the world with the spirit and temper of the world. There is also a strong disposition to shut religion out, in times of health and enjoyment, and to bring her in, when we are afflicted and sorrowful. This is so much the case, that many associate religion only with the sick bed and the dying hour,

with scenes of bereavement and heart-breaking anguish. And, indeed, religion does appear there in her chief glory; because she comes as the prime minister of mercy, binding up the broken heart, and whispering words of comfort, when every thing else fails, and human help is shown to be utterly vain. Yet is religion adapted to all the scenes of life in which man ought to be an actor, and to all the business in which he ought to engage. I do not know, however, whether ministers of the gospel have not sometimes contributed to the bad effects which have been adverted to, by steadily refusing to have any intercourse with their people, but what may be called *ministerial*. All visits to heads of families are pastoral; and all intercourse with children is catechetical. The ordinary business of life is thus entirely cut off from all connexion with the ministry of the gospel; and no trains of thought and feeling are established, which associate the pastor and the blessed truths which he teaches, with daily joys and daily employments.

Perhaps in this case, the general precepts, in themselves wise and salutary, which have been given in the lecture room, are misapplied. It is a bad example, it is odious, to find ministers of the gospel, in every company, talking of crops, the price of produce, politics and neighbourhood scandal, as loudly and keenly as any man of the world. And in avoiding this, perhaps it is not difficult to run into an injurious extreme on the contrary part. Necessarily, the affairs of this world take up much of the time and attention of those who live in it. They awaken much interest, and call forth much exertion. Now, if the people find that their daily labours and cares do not excite any sympathy in the bosom of their minister, they certainly will feel in a great degree separated from him. They will be apt to think of him as a man pursuing his calling, apart from them, yet supported by them—And, certainly, in this case the prospect of usefulness is greatly lessened. The minister, too, is in a great degree ignorant of the exact state of that part of the world which lies around him, and does not know how to accommodate his discourses exactly to the habits of the society in which he lives. And the children accustomed to think of the minister only as a solemn instructor, whose sole business it is, gravely if not austerely, to teach them religious truth, will of course regard religion as a gloomy and melancholy service, not suited to the joyous season of youth. It is far better, surely, to temper instruction with affectionate cheerfulness, so that

> 'Children will follow with endearing wile,
> And pluck his gown to share the good man's smile.'

But this whole matter is one which deserves serious consideration; and the student of Divinity, in looking forward to the time when he may be a pastor, ought carefully to study the question, How ought a minister of the gospel to regulate his intercourse with the people around him, and especially with the members of his pastoral charge.

There is one thing more, which has some connexion with the general subject of this communication, on which it appears worth while to offer a few remarks.

There is a perpetual change in life. Habits, manners, customs and tastes are undergoing new modifications every year; and both science and literature feel the influence of these changes. Take a man out of the world for two or three years, and then bring him back again, and he will be surprised at the difference between the present and the former time. Now what I have to say is, that the student, who is preparing for active life and usefulness, ought not to lose sight, in retirement from the world, of the progress which things are making and the changes which are taking place. His observation, ought if possible, to keep up with them; that when he goes forth, he may know how to take hold of his spiritual weapons, and where to strike. The coarse and insidious publications of avowed deists are nearly or quite obsolete. Scarcely any person now thinks of them. But although this is the case, I not very long ago, heard a sermon, which seemed to be constructed for the state of things five and twenty years ago, when people were run mad with the *Age of Reason*. Hume, Bolingbroke and Voltaire, too, were coupled with "Tom Paine," and all were soundly flagellated by the preacher; while probably not three men in the whole congregation had ever looked into one of those *antiquated* authors.—The infidelity of the present age comes to us either in treatises on Geology and Physiology, or in light poems, novels, books of travels, and newspaper squibs. It has nothing of the manliness and honesty even of former days; but is sly, underhanded, and hypocritical. It will even make a profession of religion, and stoutly assert a claim to the character of Chistian, if that will best answer its purpose. And ministers of the gospel ought not to be ignorant of its devices. The ever varying aspect of the times ought to be carefully observed by all who aim to be extensively useful.

There is yet another remark, which I wish to introduce here.—Theology has its technical terms. These may be useful, when it is taught as a science, although here I confess that I have my doubts. But surely it cannot be advantage-

ous to introduce them into popular theology. This may not indeed do much harm, where the people have been catechised from their youth, and so have learned the language of this science. But when a missionary goes to preach among people who have never, in all their lives, looked into a catechism, and who have heard very few sermons, he ought not by any means to employ these technicalities. If he does, inevitably his hearers will not understand him; and sometimes they will think, as for instance when he uses a common term in a technical sense, that he is talking nonsense.

To this it may be added, that technical terms are, in one part of the church, used in a sense considerably different from that in which they are used in another. Of this a number of examples might be given. I shall only mention one instance which lately fell within my own observation. A preacher, not long since, delivered a discourse, in which a great deal was said about *the covenant.* It was obvious that the hearers generally did not comprehend him. Several times, on his pronouncing the term with great emphasis, I could plainly see an expression of surprise and curiosity on their countenances, which, more plainly than could have been done by words, inquired, "What in the world does the man mean?" The case was just this; the congregation understand by *the covenant,* what divines commonly call the *covenant of grace;* but the preacher meant by it what in some places is called, *the church covenant,* that is, the engagement into which one voluntarily enters, when received a member of the church.—This shows that preachers ought to be very sparing of their technicalities, or very careful to inform themselves as to the usage in different parts of the church. HOLEM.

To the Publisher of the Evan. and Lit. Magazine.

ON THE TENDENCY OF DOCTRINES MAINTAINED BY SOME MODERN PHYSIOLOGISTS.

THE title of this essay may, perhaps, offend some of your readers. Because it is a fashionable opinion, in some circles, that the inquirer into nature has nothing to do with the *tendency* or the *consequences* of his discoveries: it being his sole business to ascertain and classify phenomena. To this opinion, advanced in a naked and abstract form, no philosopher ought to object. But when it is laid down as a rule of practice, it ought to be received with many qualifications.

1. In the first place, every man who undertakes to make observations and experiments in Philosophy, has some theory which he wishes to support; is influenced by some prejudices through which he sees the phenomena which occur; and thus may unwittingly give to his report of facts, the colour of the medium through which he sees them. While this is the case, the testimony of philosophers is to be received with caution.

2. In the next place, there is so strong a disposition to derive from what we observe, conclusions in conformity to our previous opinions, that not very unfrequently the inferences of the observer of nature, are stated; and by others who adopt the same theory are received, as facts. Here then is another reason for caution.

3. There are some truths so fully established by variety and weight of evidence, that when particular facts appear to militate against them, this very circumstance affords reason for suspecting the correctness of the observation by which the facts are said to be ascertained. For instance, in the history of the generation of living things, alleged facts which go to destroy belief in the existence of Deity, may well be questioned. Or suppose that some phrenologist, after studying *bumps* on the head, and the various organs corresponding to them, should produce a statement of facts from which the obvious conclusion would be, that man is not a moral agent, that he can act no otherwise than he does act, and that the obligation to moral honesty is an absurdity;—beyond a doubt such a conclusion would in the first place cause us to suspect a flaw in the reasoning, and to give it a careful examination. But if no fallacy could be detected there, we should inevitably deny the premises. And the reason is this—no evidence can possibly be more complete, than that by which we are convinced of the obligation to be honest. We do not more fully believe our own senses. Indeed, should the information of the senses seem to oppose this axiom in morals, we should more readily question the former than the latter. We do not indeed believe that such opposition can exist, but have supposed the case to illustrate our opinions.

As this is a subject of importance, and as we are very anxious that we may neither be misapprehended nor mislead, we repeat, that no person at all acquainted with the true method of philosophizing, can object to the naked position that facts are to be recorded and classified as they occur—for he that knows a fact knows just so much truth. But while this is the case, he who knows the prejudices of many who call themselves philosophers, their strong disposition to general-

ize, and the haste with which they often draw their conclusions, will be apt to hesitate as to the records which they give of philosophical facts; and will think it a part of prudence to look to the tendency of the doctrines deduced from them. This inquiry will operate as an *antagonist* to such conclusions; will in a certain way serve as a test of the correctness or incorrectness of the observations made, or the experiments tried, and will lead to a rigorous re-examination. As in the supposed case of phrenology, had my inquiries into nature led me to facts, the inevitable inference from which was that man is under no obligation to be morally honest, I should certainly think myself bound to repeat all my experiments again and again, before admitting a doctrine so desolating as this.—Hence I feel myself justified in inquiring into the tendency of the doctrines advanced by philosophers.

This is more reasonable in the case before us, on account of the conduct of some modern physiologists. Not very consistently with sound philosophy, they are continually roaming beyond their proper boundaries, and making incursions into the provinces of the Metaphysician and the Moralist. We scarcely ever meet with a dissertation on *Life*, or an *anatomy of the brain*, without encountering some new fangled notions respecting sensation, volition, thought, human obligation, the substance of the human mind, and the high and holy doctrines of religion. The tendency of these speculations is to induce the belief that man is a curious piece of mechanism, and no more; that the doctrine of the immateriality and immortality of the human soul is an "old wives' fable;" and that the existence of a God, apart from the powers of the material universe, is the dream of a dark superstition!

If these montrous and horrible opinions were advanced only by flippant, conceited, half-taught young men, who, as is not unusual, say wild and extravagant things, that they may be thought to be men of genius, it would be prudent to regard them with silent contempt. But this is not altogether the case. Some men of first rate talent, and of high distinction in various departments of natural science, have embraced these doctrines, and support them with the zeal and ardour of absolute devotees. Far be it from us to say that they are *hostes generis humani*, and that they pursue their labours with a design to destroy the best hopes of mankind, and demolish doctrines with which all the highest and holiest feelings of our nature are intimately connected. What passion urges them on we cannot conjecture. But that they are hurried on by some powerful excitement appears from this, that, although

men of great acuteness, and of scientific minds, they rush to their conclusions without sufficient induction, and often carry their inferences a great way beyond their premises.

The position which I advance, and I think on just grounds, is that the tendency of some of the dogmas of modern physiologists is irreligious and atheistical. It has been asserted without qualification or reserve *that there can be no thought without a brain.* This position is directly in opposition to all in scripture, which teaches that the soul is distinct from the body, that it is capable of a separate existence, and is immortal. And if the position be taken in all the extent in which it is laid down the consequence is direct atheism. If it is impossible that there should be thought without a brain, then there is no separate, almighty Mind, which made, governs and preserves all things—there is no God. But lest this should be thought to be a conclusion reaching beyond the premises, let it be understood that it has been urged that *God* is a name for the cause of those effects in nature, which have not yet been explained. Of course it is ignorance alone, which induces the belief of the existence of a Deity. As philosophy advances, there is of course less and still less reason to entertain this belief; and by and by, when she shall have completed her work, there will be no God at all.

We have taken up this subject at this time, because there is considerable zeal shown in this country to circulate the writings of men, who zealously advocate these doctrines of broad universal materialism. The works of *Bichat* are likely to be extensively read by professional men, and the name of *Laurence* stands very high, so that not improbably the books which he finds it prudent to suppress in his own country, will be published here. And it is becoming more fashionable than it once was, for medical gentlemen* to travel out of the precincts of their profession, and while they prescribe for their patients, to discourse with them about religion, or rather to insinuate that there is nothing at all in it. A race of young *materialists* is springing up from the schools, and with increasing freedom, laughing at the old notion that men have souls to be saved.

* I hope that I shall not be understood here to intend any reflection on the profession. It is one for which I entertain a very high respect. In addition to their usefulness as physicians, it may with truth be stated, that there is no civilized country which has not been enlightened by their scientific labours, that the cause of literature is greatly indebted to their zeal, that they have in many instances been honourably distinguished by an enlightened public spirit, and that poverty when borne down by disease and misery, has often testified to their benevolence. This country in particular is greatly indebted to them.

I have long been in the habit of marking the signs of the times; and am convinced of the expediency of noticing this thing. An attempt to go into a full examination of this subject would require more time than I can now spare. But should this communication find a place in your Magazine, I may hereafter undertake to show that the doctrines to which I have reference are not more opposed to true religion, than to sound philosophy. At present I must beg leave to say, that the doctrine of materialism breaks up many of the most delightful associations of thought in the human mind, and extinguishes many of our holiest and loftiest feelings. When we think of the soul as the essential part of man, regard it as capable of an endless progress in knowledge and virtue, and, looking at the present as only the vestibule of existence, stretch forward to eternity as the theatre of man's glory and happiness—all that concerns him rises in value, and we regard him as a being in whose happiness Heaven may well take an interest. All his relations and affairs are invested with new dignity, and we expect to see him assume the port and bearing of an angel. But when we think of him as only an organized piece of matter; and believe that imagination and reason, heroic courage and devoted love, and all that adorns and ennobles man, is the result of a particular order and juxtaposition of particles, then he sinks in our estimation, and we find no place for the best hopes that ever blessed human beings, we shroud in darkness the fairest prospects that ever enchanted our vision. The whole effect is an undervaluing of man, and an indifference to his interests.—Poor creature of a day! Why need I be much concerned for him or his? A wretch! on whose night in the grave, no resurrection morning will ever dawn—what care I whether he lives a day more or less? And if there is no future reckoning, no tribunal of eternal justice, where I am to meet my fellow, why should his life stand in the way of my interest or enjoyment?

This is, indeed, a dark and wretched system. Thanks to heaven! truth and evidence are all against it—But if they were not, surely every man who feels kindly towards human nature, would wish that it were false; and that his fellow creatures, for the sake of their own happiness might not believe it.

A COUNTRYMAN.

For the Evangelical and Literary Magazine.

LEISURE MOMENTS.

THE CAPTURE OF THE ARK.

AMONG those parts of the Bible which, as Cowley says, "are the best materials in the world for poesy," I have always been particularly pleased with the fourth chapter of the First Book of Samuel, which gives us the story of the capture of the Ark by the Philistines. And let us observe for a moment, if you please, how many traits of the sublime and pathetic it displays!

The Israelites, you see, have often been defeated by their foes, and their elders now hold a council of war, and determine to send for the Ark of God out of Shiloh, "that," as they say, "when it cometh among us, it may save us out of the hands of our enemies." Accordingly it is brought out to them into the camp, and "all Israel shouted with a great shout, so that the earth rang again." They are sure now, you see, that they cannot be vanquished in battle any more as they have been. On the other hand, the Philistines hear their rejoicing with dismay, and exclaim, "God is come into the camp." And "wo unto us! who shall deliver us out of the hands of the mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness"—and they buckle on their armour, like men, to meet them in the tug of war. But vain alike are all the hopes of the one, and all the fears of the other. The battle is joined again, and victory declares once more for the Heathen—in spite of the ark—and it is even worse than ever. "And the Philistines fought, and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter; for there fell of Israel thirty thousand footmen." What was worst of all, the ark itself, the very ark in which they trusted for victory, "the ark of God, was taken; and the two sons of Eli, Hophni and Phinehas," (fighting valiantly, as you may suppose, in defence of it,) "were slain." Bad news flies fast. "And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head." You can imagine the sensation created by his appearance; and you have the effect of his intelligence in few words, "all the city cried out."

And here the venerable Eli, old in years and service, and blind with age, who "sat upon a seat by the way-side watch-

ing, *for his heart trembled for the ark of God,*" hears the noise of the crying around him, and anxiously asks the messenger the cause. "And he said what is there done my son?"—What a sentence follows! "And the man said unto Eli, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken!" Here you see, is woe upon woe, each greater than the last, and "the ark of God is taken" caps the whole. The poor old man hears every part of it with greater and greater alarm, his heart trembling more and more for the object of all his anxiety, for the ark of God, expecting every moment to hear of its fate,—and he is not disappointed—"and the ark of God is taken!" It is enough for him—and too much. "And it came to pass, when he made mention of the ark of God, that he fell from off his seat backwards by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel 40 years." Nothing can be finer than this devotion of the old Priest and Judge to the ark of church and state, and his dying for its loss.

But the story now turns to the still more touching and affecting fate of his daughter-in-law, the wife of his son Phinehas, whose hearing of the same tragic news brings on the pangs of parturition upon her before her time. Then there is something striking and sacred in the silent agony which makes her refuse to be comforted, even by that annunciation so welcome to a mother's ears, so dear to hers at any other time, that she had borne a child, and that child a son. "And about the time of her death, the women that stood by her said unto her, Fear not, for thou hast borne a son. But she answered not, neither did she regard it." Her soul is absent, absorbed in her own mighty woe. And observe, it is not the death of her father-in-law, nor of her husband, nor the flight, nor the slaughter of her countrymen, it is not one nor all of these things, but it is the loss of the Ark, for which she grieves and dies. "And she named the child Ichabod, saying, The glory is departed from Israel." And again she said, (and she is dying now,) "The glory is departed from Israel; for the ark of God is taken!"—and gave up the ghost. Really I cannot imagine any thing more sublime than such a death. And I will take upon me to say, that there is nothing equal to it in all the annals of Greece and Rome.

And now you will agree with me, I think, that such things as these are indeed the very elements of poetry, the "thoughts"

as Milton says, "that voluntary move harmonious numbers" in every tuneful breast. For myself at least, I confess that in reading the passage over again just now, I could not help turning some part of it into verse as I went along; or rather it turned itself I may say, for the words actually seemed to come of their own accord.

OUR GLORY IS GONE.

THE battle was fought on that day,
And Israel was smitten and fled:
And the ark—it was carried away,
Over heaps of the dying and dead.

That ark of the Lord had been brought
To conquer the Heathen in vain;
And Hophni and Phinehas who fought
Like lions to guard it, were slain.

To Shiloh the messenger flies,
And whispers the soul-chilling tale;
Old Eli hath heard it—and dies—
And Adah is loud in her wail.

"Our glory is gone with the ark!
All gone to the Philistines now!
And the Sun of our Zion is dark;
For the Lord hath rejected her vow.

The sire of my husband is dead!
The Lord of my love is no more!
But yet not a tear should be shed,
If the ark were but safe as before.

The ark!—it was God with our men!
Our men were like gods in the fray:
O! how have they conquer'd us then,
And ravish'd our glory away?

Our glory, our glory is gone!
Like a rainbow that melts in the sky!
I feel my last pang coming on,
And all I can do is to die."

She said, and gave life to her son,
Herself going down to the tomb;
Nor smil'd on the dear little-one,
She had carried so long in her womb.

For her soul—it was sick unto death,
And the light of her eyes—it was dark;
And she cried with her vanishing breath,
'Our glory is gone with the ark!'

[The following is borrowed from the last No. of the Literary and Scientific Repository, and Critical Review; a quarterly magazine, published in New-York. It was extracted by the Editor from a London periodical.—We give it as a specimen of the altered tone of some British writers in speaking of America.]

SPECIMENS OF THE AMERICAN POETS.—*London*, 1882.

THE poetical attempts of the Americans have hitherto been known to us only by their failure, and by the severity with which our critics have attacked them, and, it must be allowed, not without reason, whenever they found a sufficient opportunity. Under all this weight of discouragement, that great nation has been as active in improving her talents and refining her taste, as in advancing her political prosperity; and she may now boast of possessing bards, whom she may present with pride and confidence to their rivals on this side the Atlantic.

In point of literary dependence, America seems to be still a British colony, and to draw her supplies, in a great degree, from the mother country. She has not yet thrown off the yoke of criticism; but, on the contrary, humbles herself under it, even to the discouragement of her native genius. It is unfashionable to find any merit in her homebred aspirants; and a fine taste can only be demonstrated by an exclusive preference of English talent. In the relative state of English and American letters, this is certainly a natural inclination; but as far as regards the English reader it has an unfortunate tendency. To him the imitation of English style and sentiment, to which it inevitably leads, is vapid and uninteresting; and he asks for those demonstrations of national spirit and character, which would be regarded by the transatlantic critic with indifference or contempt. One original note is worth all the warblings of a mocking-bird, to ears which have been long familiar with his borrowed tunes.

[*Monthly Magazine, May*, 1822.]

Intelligence.

PASTORAL ADDRESS OF THE GENERAL ASSEMBLY OF CONNECTICUT.

Beloved Brethren,—We, the pastors of the churches, feeling it to be our duty to "*feed the church of God which he has purchased with his own blood,*" and "*to take heed unto all the flock, over which the Holy Ghost hath made us overseers,*" beseech you to suffer the word of exhortation, with all affection and confidence, as fellow-heirs of the grace of life, while we address you on a subject which we deem of the highest importance, viz. *the religious education of baptized children.* Whatever may be the standing of baptized children in the church, it is acknowledged on all hands, that christian parents are under peculiar obligations, to train up their children in the way they should go.

On this extensive subject, it cannot be expected that we should at this time very largely enter. We take the liberty, however, to suggest a few plain practical principles, which we hope may be of use to parents, and to churches respecting this interesting duty.

1. It is the duty of parents early to fix on a definite object, to which their labours shall be supremely directed in the education of their children.

In other words, parents ought early to settle the question in their own minds, whether they will educate their children to shine in the honours of this world, or to be pillars in the temple of the living God.

The evils attending a want of decision in this respect are many and great. If there is no definite object in view, there will of course be no regular and connected system of operations. If the parent has not decided on the character which he wishes to form in the child, or on the end at which he intends the child shall arrive, he cannot expect any happy result of his labours.

A want of decision in this respect also leaves the door open for the intrusion and secret operation of improper motives. The mind, which is not governed by a known and proper object, is liable to be insensibly drawn away into the pursuit of that which, if deliberately considered, must be disapproved.

Another evil of a want of decision in this case is, a liability to inconstancy in measures, and measures which are often varied can be of no lasting benefit.

On the other hand, the advantages of a settled state of mind on this subject are manifest. It will be a constant stimulus to action. It will also produce a degree of independence, which will guard the mind against prevailing customs or opinions. The object of education being settled, the parent will be led to examine the bearing of every particular step on the ultimate object, and thus the evil tendency of many practices which appear plausible in themselves, will be detected. Many of the amusements of youth, which, in themselves appear trifling or innocent, assume a very different aspect when viewed in their tendency and consequences.

A definite object must also be simple, and will therefore preserve those who pursue it from the inconsistency of attempting to pursue two contrary objects at the same time.

It is by no means uncommon to find persons who, in the education of their children, professedly pursue one object, but really aim at one directly the opposite. We hear many talk most feelingly of the salvation of their children, as the great object of their desires, while they are secretly habituating them to a worldly and sensual course. The language of their real teaching is, "secure this world, its honours and pleasures at all events,

and then gain heaven if you can."—This language is early understood, cordially welcomed, and industriously obeyed by the child, until it is found too late that he has gained the world at the expense of his soul.

Many attempt to avoid this inconsistency by saying, that for spiritual blessings, we are dependent on the special grace of God.

But this is avoiding one inconsistency, by falling into another equally mischievous. We are indeed dependent on the blessing of God to render all means effectual; but are we to expect that blessing without means, or in neglect of our duty? To say then that we desire the salvation of our children, when we labour only to promote their worldly interests, and to prepare them for earthly distinctions, is absurd.

And here we cannot forbear to inquire, whether the fashionable systems of education in our country, and which are followed by many professed christians, are not calculated exclusively to promote the interests of this world? Can the christian parent really suppose when he suffers the children to enter the dancing-school or ball-room, or to engage in other vain amusements, that this course is likely to prepare them for the service of Christ here, or his kingdom hereafter? or rather, does not every such parent know, and does not his conscience upbraid him with the truth, that in doing this, he is putting the immortal interests of his children in jeopardy.

Let every christian parent then make up his mind, as to the one great and leading object to be aimed at in the education of his children. Let him seriously ask himself, whether he really desires to see his children the devoted servants of Christ, and heirs of his kingdom, rich in faith and good works, at whatever expense of earthly interests or honours? or whether he wishes to see his children glitter in the circles of pleasure, faring sumptuously every day, at the hazard of finding them at the left hand of Christ, in the day of his appearing.

2. We consider it a necessary principle in religious education, that parents count the cost, and prepare for the trials of persevering in the course which they deliberately adopt. Not only must a proper and definite object be proposed, but it must be perseveringly pursued. And that it may be thus pursued, parents must look forward, and prepare their minds for the difficulties which they will surely meet. There is probably more evil arising from failure in perseverance, than from want of a definite and desired object.

The christian parent finds it easy to propose to himself at the first, the religious education and salvation of his children, as the great and leading object of all his labours. He begins early to furnish their minds with the elements of christian knowledge, and to tell them of the need of a Saviour. And during the season of childhood, the work goes on easily and prosperously. But there is an age at which children soon arrive, which brings with it new and peculiar trials to the parent. This is the age when children begin to extend their acquaintance and views beyond the family circle, to feel the influence of a mixed company of companions, and to have their feelings wrought upon by the fear of singularity. When they look around them in the world, they observe that others have not felt the same restraints, to which they have been accustomed. They hear others talk of pleasure in worldly indulgence; and above all, they hear that course of instruction and restraint in which they have been led, branded with the names of superstition and bigotry. In this situation their native feelings experience great mortification; natural propensities are awakened, and brought into action, and at once it becomes their great object to throw off that character, which though it is their greatest honour and treasure, begins to be regarded as their misfortune, and the obstacle to all their future prospects. With these feelings, parental authority and influence are assailed with every argument which ardent feelings can in-

vent. The great reason which is plead for more licence is, that others do so; and that singularity is certain ruin. Children in this case will easily discover the vulnerable point, in the character or feelings of a parent, and they will manage the attack with all possible art and pathos. They will plead that there is no harm in the indulgence; that they must keep pace with their companions, and that they must have relaxation. And what renders this onset more successful is, that it is made at a time when parents often begin to relax in their diligence, and to be off their guard, from the flattering success of former labours, and from the mistaken idea that their work is almost if not quite accomplished. It is also frequently the case that the parent as well as the child begins to catch the contagion of the prevailing customs and opinions. As his children come abroad into the world, he begins to feel more solicitude about the reception they will meet. He looks around him, and sees that the children of this and that professor of religion, go into mixed company, are at the party of pleasure, or frequent the ball-room. And he begins seriously to fear that he is too strict, and that his children will be secluded from all society. Under this influence he begins to waver, to relax a little his former principles, and the child seizes the favourable opportunity to break away from all restraint. The parent soon perceives, too late, that he has yielded a point which can never be regained; and has the extreme mortification to find that his children have the reputation of being more rude and profligate than any in the neighbourhood. Many of his more accommodating neighbours, who have hated the restraints and admonitions of his example, now exult and throw out many wise remarks on the bad effects of too much strictness with children; and come to this joyful conclusion, which relieves their consciences, in respect to their own children, that a religious education makes young people worse than they would otherwise be.

But these effects, let it be remembered, follow not from a religious education, but from a failure to persevere in it. And it will be seen that this failure not only destroys all that has been done, but more than destroys it. Like a weight raised from the ground, the youth who has been religiously educated, if he fall, must fall with greater force in proportion to the greater height to which he has been raised. The only way to prevent this evil is to persevere, not to suffer him to fall, but to keep him rising, until he is placed, by the grace of God, beyond the attractions of earth.

It is apprehended that the cause of this failure is, that the parent has not sufficiently counted the cost of what he undertook; the trial is unexpected, and overcomes him, before he has time to ascertain its real character, or rally his forces against it.

To obviate this difficulty, therefore, parents must look forward and anticipate the trials to which they must come, if their children live. And having learnt what they are to expect, they ought then to settle the correct principles of proceeding, before their feelings are assailed, and made to bias their judgment, and bribe them to a wrong conclusion. They ought to have settled the point in their own minds, whether it is proper for their children to associate with the world, and mingle in its vain amusements, before the child comes to plead for the liberty.

And not only ought parents to prepare their own minds for this trial, but also to prepare the minds of their children to meet it with composure. Let children be led to such views of the world, as shall satisfy them that their happiness, or usefulness, does not depend on following prevailing evil customs, but rather on avoiding them. Let parents refer their children to the history of such men, as have been eminent for wisdom or goodness, and they will see that these have never been drawn from the ranks of fashion and pleasure, but from those who have been early inured to habits of self-government, industry, and sobriety.

And more, let parents early inculcate the sentiment, that *time* is a talent, for the use of which we are accountable to God, and that the waste of time in vain amusements, or hurtful indulgences, is a great sin. This will prepare the conscience of the child to take the side of truth and will go far to satisfy the mind of the child, without the intervention of parental authority or even advice.—Or if the child is disposed to ask, what harm there can be in this or that amusement, the answer is ready and decisive, it is a waste of precious time, for which you can give no good account. In this way the peculiar trials of this season may be sustained or averted; the parent may at least hold what he has gained, until the storm has passed by: for this is not usually of long continuance, if firmly and steadily resisted. Children will soon begin to reflect for themselves; they will see many around them whom they desired to imitate, falling into disgrace from their dissipation. They will soon perceive the pit to which they were urging their way, and which has swallowed up many youth of fair promise; and they will soon begin to feel thankful to their parents, for their faithfulness in restraining them, as the only means of their preservation.

3. As another important principle, in the religious education of children, we would recommend a concert among christian parents, in respect to the measures which they adopt.

The whole power of the custom of the world arises from their consonance with the natural propensities of the heart, and their general prevalence. On the first of these grounds, christian parents will certainly feel, that they have every motive to avoid or resist them. But on the other ground, they are too often induced to yield at least a silent acquiescence. They suffer their children to be drawn into the vortex, because they do not feel able, or are afraid singly to resist the current of universal practice. As Pharaoh said to the Israelites, so in this case the world says to christians, if you must go serve the Lord, give us your little ones, leave your children behind you, to be initiated into our customs, to be trained up for our service, and to be the victims of our vices. Sacrifice them upon our altars, that we be satisfied that you regard infant baptism, as a mere form, and religious obligations as subservient to worldly interests. And how shocking the incongruity of bringing our infant offspring to the altar of Christ, and there placing upon them the seal of that gracious covenant, which makes them his; and then casting them into the jaws of this devouring Moloch!

The world accomplishes all this by acting in concert, and thus establishing the despotic laws of custom. The world, in fact, gives laws to the church in the management of their children, and thus carries off, generation after generation, the children of the church, given to Christ in baptism, to the ranks of the enemy, and the gulf of perdition. If our children can be thus plucked from our families and our arms, by the force of custom, why should not christians attempt to save them, by virtue of a similar concert? If we cannot singly stem this torrent, let us join hands and hearts, in a phalanx which cannot be shaken. Cannot the church make customs for itself, and thus for ever destroy the plea, that it is a singular, solitary and disgraceful thing, to train up children in the way they should go? Must the church always look to this corrupt world, and to those who are aliens from the commonwealth of Israel and strangers to the covenants of promise, for her standards of manners, and for maxims of moral practice? Rather let us attend to the Apostolic injunction, "Be not conformed to the world." Let christians then associate together, and deliberate on the proper course for them to pursue; let them understand each other, and unitedly come out from the world, and be separate in the treatment of their children as well as in other respects.

Thus a glorious standard will be raised for the cause of Christ, supported by the prayers of christians,

and the blessing of God, which will soon change the course of custom and make the world ashamed of itself. The more respectable part of the world is now kept in countenance, only by the tame submission of professors of religion, and for want of better example. If christians would lead the way to a reformation of manners, they would find the example exerting a powerful influence on all sober persons around them. Is not the church then as the salt of the earth, as the light of the world, to let her light shine before men in this respect? Is it asked here, in respect to what particulars christians ought to have a concert of measures? We answer,

Let them agree to prohibit, so far as their influence extends, the promiscuous intercourse of children and youth, parties of pleasure, and vain amusements of every kind. Let the time and property wantonly spent for these purposes, be sacredly devoted to some useful object. The maxim that youth must associate together in mixed companies, and at unseasonable hours, to promote acquaintance and friendship, we hesitate not to say, is false and pernicious. All useful acquaintance may be better promoted, without this prodigality of time, health, and property, and this exposure to temptation. And as to the promotion of friendship, these mixed assemblies, where pride and vanity are the ruling motives,and where rivalry and envy are directly excited, have a tendency to destroy all rational or virtuous friendship.

It is said that this intercourse tends to assimilate youth to each other, and thus prepare them to act and live in society? If this effect is produced, it is by reducing the whole mass to a level with the worst, and that this effect is produced, facts lamentably prove. As well might we send our children to the haunts of pestilence, to assimilate them to the sick and the dying. What can be more preposterous, than for christian parents, after having endeavoured to inculcate religious truth upon their children, to turn them loose into the company of the profligate, where every vestige of useful impression must be immediately effaced? We repeat the idea, then, that we regard the promiscuous intercourse of youth, in scenes of temptation, such as all vain amusements present, as the great means of counteracting and frustrating the labours of christian parents.

Again, Let christian parents agree in devising methods for the entertainment and improvement of youth, which may operate as a substitute for vain amusements. Such methods may be devised, because they have been, and have been found effectual. Above all, let christian parents agree to pray for their children, that their hearts may be sanctified and prepared for the service of Christ. Their conversion will be an effectual remedy against those vain pleasures which are so ensnaring to the carnal mind. They will then be introduced to a new and interesting field of action; their desires will be elevated above the grovelling pleasures of sense, and they will no longer need the aid of parental influence to be induced to lay them aside. And let no christian parent be disheartened in view of the arduous duty now presented. Let every one remember that we live in an age when many labourers are wanted in the vineyard of Christ—And where shall these instruments be found, but in the families of the faithful, in the nurseries of the church? It is reasonable then to expect, that multitudes of the children of believers will be converted, and called into the service of Christ at an early age. Let every christian parent feel, while he is engaged in the instruction of his children, that he is preparing soldiers of the cross, who will, in some way or other, be instrumental of the triumphs of the Redeemer.

Now brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance, among all them which are sanctified. Now unto him that is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever—Amen.

METHODIST MISSIONARY SOCIETY.

Third Annual Report of the Methodist Missionary Society, presented at the annual meeting in New-York, June 29, 1822.

THIS Society embraces in its operations both Domestic and Indian Missions. The Managers, in the introduction to the Report before us, represent "the establishment of the Society" as forming "a new era in the history of Methodism." "Through its influence," they observe, "the latent energies of many an individual are called into action, and directed to the accomplishment of the grand designs of redemption—the universal diffusion of Gospel truth and holiness." In relation to Indian Missions, they justly remark—"Never, indeed, since the first settlement of our country, has a more effectual door been opened to the natives of our soil than at the present period; and it is matter of no small exultation, that the exertions of the Christian community are becoming proportionate to the demands of the destitute, and that the Supreme Head of the Church is raising up and qualifying men to enter the fields of Missionary labour with that spirit and intrepidity which promise a complete triumph to Christianity."

Following the order of the Report, we shall arrange our Abstract under the following heads: Domestic Missions, Indian Missions, Auxiliary Institutions, and Concluding Remarks.

[*Am. Miss. Reg.*]

DOMESTIC MISSIONS.

Upper Canada.

At the session of the last Genesee Conference, two Missionaries, Rev. Fitch Reed and Keneth M. K. Smith, were appointed to the new settlements in Upper Canada. In mentioning this Province, we can but recollect, with gratitude to God, the progress which the Gospel has made in that region, where, previous to the visits of the Methodist preachers, the people were generally destitute of Gospel ordinances; but where, through the persevering and indefatigable labours of these heralds of salvation, thousands have been drawn to the standard of Immanuel; many of whom are now lending their aid, both by their prayers and money, to extend the borders of His kingdom. And now, through the medium of the Missionary Society, the poorest and most destitute neighbourhoods are likely to be favoured with the transforming power of the Gospel of the Son of God. By this means the bounds of His kingdom will be limited only by the extent of the settlements; and dwelling houses and meeting-houses shall rise up together.

In support of these general remarks, a letter is introduced from the Rev. Fitch Reed, dated at York on the 20th of March last. Of this letter we shall here quote the most interesting passages.

Difficulties and Discouragements.

The last of August, we passed into the new settlements about thirty miles from this place, and made it our first object to ascertain the state of the country, the wants and dispositions of the people, and to what places we might, with the best prospect of success, direct our attention. We found the inhabitants in general composed of English, Scotch, and Irish, with a few American families; possessing different habits and inclinations, and consequently differently disposed as it respects religion. But they received us kindly, and generally expressed a desire to have the gospel preached among them. To extend our labours to all those places where this desire was manifested, it was necessary to travel over a large extent of country, frequently without any open roads, and sometimes without even the mark of the axe upon trees to guide us from one settlement to another. To travel with horses was found impracticable, both from the state of the roads and want of accommodation for our beasts.

I found it necessary to return to my station in this place before I could visit all those townships which were considered proper missionary ground; nor have I been able since to travel so extensively as I could wish, from the important duties connected with

my charge in town. Brother Smith has generally remained in the bush, while, as often as possible, I have gone to his assistance. He has performed his tours altogether on foot, directing his course by a small pocket compass, where there was no path, and sometimes travelling from four to ten miles without meeting with the footsteps of man, or a house to shelter him from the storm.

Although the people had generally expressed a wish to have preaching, yet at first but few attended; four or five on week days, and not many on the Sabbath. Contending with difficulties common to new settlers, and anxious to render themselves comfortable in wordly circumstances, so much did the cares of life engross their attention, that it was difficult to engage their minds in the duties of religion. In numerous instances, the Sabbath was not regarded as holy to the Lord, but devoted to wordly purposes; and many who were once living witnesses of the power of godliness, had become lax in religious duties, and seemed to have lost, in a great measure, their spiritual enjoyments.

Ultimate Success.

But glory and praise to God, the scene is changed. An astonishing alteration in the manners of the people soon became visible; not in one or a few places only, but generally where the gospel was preached. Where formerly our congregations were very small, houses are now crowded with listening multitudes, anxious to hear the word of salvation; and their inquiry is not so much, "What shall we eat, and what shall we drink?" but in many instances, "What shall I do to be saved?" The gathering crowds upon the Sabbath, and the multitudes which frequently press to the house of worship in the evenings, witness the solicitude of their minds by their serious attention, and often by tears and cries of penitence. To see them in every direction coming from the woods with lighted torches, has often filled us with a pleasing solemnity, and led us to reflect upon the importance of those realities which have excited this deep interest in their minds. We have had the pleasure of witnessing not only the tears, but, in some instances the joyful conversion of penitents. In the townships of Esquesing and Chinquacousy, the Lord has favoured us with a revival; and a number have been brought from "darkness to light," and "made free from the law of sin and death." They are principally young people. The work still appears to be progressing, and our meetings are crowned with the gracious presence of our God.

In October we held our first quarterly meeting. It was, indeed, a season long to be remembered. Nearly one hundred collected upon the Sabbath, and about forty communicants came forward at the sacrament of the Lord's supper. Our seven months' labour, I trust, has not been in vain. We have formed six societies, and added nearly seventy members. The greater part of these were members before, in different parts of Europe and America; and others, we trust, are the fruits of recent labours. One circumstance of importance is, the members generally evidence a genuine work of grace in their hearts; and there is a gradual increase of holiness and zeal. Two Sabbath Schools have been formed, in which are about fifty or sixty children. They promise to become useful and important auxiliaries to the cause of religion in this infant establishment. One house of worship has been erected, and two others will probably be completed in the course of the ensuing season. Surely the Lord is at work among the people; and I believe he will still perform gloriously in this country. The views and efforts of our Missionary Society have evidently been seconded by the people, as doubtless they were first sanctioned by the great Head of the church.

The country is new, having been settled but little more than two years. In each of the townships of Esquesing and Chinquacousy, there

are about one hundred and fifty families; and emigrants are constantly moving into these and other townships adjoining. I would wish to suggest to our Missionary committee the necessity of persevering efforts in regard to this Mission, as I think we have reason to be encouraged from the success of our first endeavours.

The townships which form our Missionary field this year are Toronto, Trafalgar, Chinquacousy, Esquesing, and Erin. But these do not embrace *all* the ground where our labour is needed. The call is on every hand, "Come and help us." In Albion, Caledon, Eramosa, and Nelson, the people would probably welcome the messenger of salvation; and I am persuaded that our Missionary Society will, if possible, send an additional labourer the next year. The people will probably afford considerable assistance towards their support.

The prospect in this town is by no means discouraging. There is an evident increase of holiness among Christians; and a number have been hopefully brought to a saving knowledge of the truth. About thirty have been received into the Society since I came here, and something more than that number have removed. This will account for the decrease in the returns of the last minutes. An unusual seriousness has lately appeared in our congregations, and some at this time are earnestly inquiring the "way to Zion." I am more and more convinced that my appointment to this place was of God; and I have reason to think that I shall ever remember, with pleasure and gratitude, my labours in Upper Canada.

INDIAN MISSIONS.

Wyandott Indians.

After following the flight of our Missionaries through the wilds of Canada, and witnessing the triumphs of truth in the hearts of its inhabitants, we will turn our attention to some of the Indian tribes who dwell in the skirts of our States and Territories. In surveying this field of Missionary labour, we shall have abundant cause of thankfulness for the blessed result of the recent exertions among our brethren of the forest.

At the last Ohio Conference, the Rev. James B. Finley was appointed Missionary to the Wyandott Indians, with instructions, if possible, to establish schools for the instruction of Indian youth, as well as to convey to them the knowledge of the truth as it is in Jesus; and the following communication from him will show the state of the mission at the time he wrote.

This communication is dated at Upper Sandusky, on the 4th of November last. After a short introduction, Mr. Finley thus proceeds:—

I left my dwelling on the 8th of October, with two waggons loaded with our household goods, farming utensils, and other needful apparatus to commence a Missionary School among the Wyandott Indians, with a design to embrace any of the neighbouring nations to which we may obtain access. After driving hard for eight days, I arrived at this place on the 16th, and immediately commenced building me a small house for present accommodation, as a shelter from the storm and cold. By constant labour, I have already made this habitation pretty comfortable; and although I am in the midst of savage men, and very much fatigued by hard work, yet the Lord is with me, and I have enjoyed some precious moments both in public and private. I feel much drawn out in prayer to God for the universal conversion of this people. I have tried to preach to them three Sabbaths, and our meetings have been gracious seasons. *Scuteash*, a chief of the Big Turtle tribe, is our class-leader, and last Sabbath, while he was speaking to the class, the Lord poured out his blessed Spirit, and we had a season of sweet refreshing from his presence. One of the old sisters, who had been much afflicted said to me, "Dear brother, I thank the Lord that you have come to us once more; and I thank the Great Spirit that He sent you, that I might hear

once more the blessed word. It has given me much strength. And now my soul is full of love to Jesus and his people—my sickness is all nothing, and I am now ready to die: all that hinders me is my children—I am afraid they will be lost for ever." She then began to exhort them to seek the Lord *now;* for *now*, said she, is the best time.

Through bad management some difficulties have arisen, but I have no doubt but I shall be able to have all difficulties adjusted and amicably settled. The prospect of being extensively useful to these children of the forest is truly pleasing. They are prepared to receive the instructions of religion, and almost universally willing that I should have their children to instruct. I have no doubt, but if I had the means to commence with, I could, within two months, have fifty scholars. I have commenced a small school with fourteen of these native children. They learn fast, and can speak the letters plain, and will soon be able to speak English.

The Senecas wish to put under our care and tuition fifteen or twenty of their children, and some of the Wyandotts who are poor, and living in Canada, wish to send their's also. Four of the chiefs have given me liberty to enclose as much ground for a farm as I please, and I can have the use of their Saw-mill to cut plank, or any privilege I want for the benefit of the institution. In a word, my dear brother, I believe the Lord has opened a great and effectual door to the Methodist Episcopal Church to do this people good, and to extend its Missionary labour, and the knowledge and praise of the Saviour's name.

To put this establishment into complete operation, will require, for the first year, between two and three thousand dollars. But probably after the first year one third of this sum will support the institution. It is my most ardent desire and prayer to God that He would open the hearts of our brethren and friends to *lend Him* this small sum. If I had only the money which even the Methodists in your city, (not to say in America,) consume in smoking segars, chewing tobacco, and in other unnecessary expenditures, how many of these poor little naked savages could I feed, and clothe, and learn to read the word of God! O send over, and help us! For the sake of Christ and the souls of this people, get help from those who have to spare!—Dear brother, I shall depend much on your exertions. Your last letter to me was one of the instruments that placed me in this forest. I am now in need of funds; but am still pressing on. I want to grasp all these children; and learn the girls to knit, sew, spin, weave, and the art of housewifery; and the boys agriculture; and all of them to read the Holy Scriptures, and serve the true God. This I know is a hard task; but by the grace of God, and the help of his friends, I shall succeed. I know I have the confidenee of these Indians. God has opened my way, and I now see nothing to hinder my success but a failure of means and labour. I am determined, by the help of God, not to stop at this nation, but to visit the Delawares, Senecas, the Tawways and Chippeways. The two last live at Cheganga, three hundred miles from this place. My interpreter can talk all the tongues, and the Lord has converted his soul, and he is willing and wants to go. I feel the heavenly flame run through my soul —I have confidence in God, that He will be with me in this important undertaking. Our conference is much in the spirit of the work. Clothes and food can be amply supplied in this country; but money is scarce, and the people are much in debt. I have confidence that you will do all for us that lies in your power—your extensive acquaintance with the preachers may afford you the means of aiding us, which others do not possess. I pledge myself, that whatever may be collected for this purpose, shall be faithfully appropriated to the best advantage. My intention is to enclose a large pasture, and plant fifteen or twenty acres of corn,

and sow as much wheat if I can. This will enable me to support the institution the next year without purchasing provisions at a very dear rate, or conveying them through very bad roads from eighty to one hundred miles.

Creek Indians.

At the last South-Carolina Annual Conference, the Rev. William Capers was appointed Conference Missionary, and furnished with instructions which made it his duty to visit the neighbouring Indians, with a view to the establishment of a mission or missions among them as early as practicable. The first part of the present year he was employed in travelling extensively within the limits of the conference, and making collections and other necessary arrangements, to effect the object of his appointment. Having been advised by Bp. M'Kendree to make the first proposals to the Creeks, as being the most destitute, he accordingly went on in August.

In a letter, dated at Coweta, Creek Nation, Sept. 5, 1821, Mr. Capers says:—

In company with Col. Blount, of Georgia, I have visited the Creeks, and have done all that at this moment can be done for the institution of a mission among them. M'Intosh and Lovett are more than friendly, and say, the chiefs in council, will surely accede to our wishes. To give permission to any white man to live among them, a council of the whole nation must first be held, and the concurrence of the agent obtained.

The agent is now in Alabama, and we know not when he may return—probably within a fortnight; but as early as may be, the necessary consultation will be had, and the result made known to me through the agent: or if the council cannot be had very early, the time for holding it will be made known, that I may attend.

The Indian Council was held in October, and terminated in favour of the mission. On the 9th of November, Mr. Capers writes from the Creek Agency, as follows:

I am now hastening into Georgia, to make the necessary arrangements for the Coweta Mission. Brother Hill remains with Lovett at Thakatch-ka, until I return; and will be occupied in procuring provisions, examining the country, and conversing with the Indians.

Decided that I ought to engage for *two* schools, I thought it better not to delay their commencement. As the Indians are prepared to receive our services only to a limited extent, I supposed the smallest beginnings might be valuable, to form their acquaintance with our character: and that promptness to serve them might be better estimated than the service rendered. I could wish to put up buildings that might accommodate sixty children at either school; but for the first six or twelve months, we may not have more than half that number.

We are encouraged to believe that, in this attempt to establish a mission among our heathen neighbours, we are following the openings of a gracious Providence, which, although it has suffered them long to remain in darkness, yet hath purposes of mercy towards them. May the Lord who does not despise the day of small things, bless these our efforts to do good, and gloriously ride on until all shall bow to his sceptre. May the hearts of his people be enlarged, and their hands stretched forth to promote the interest of his Kingdom.

Mr. Capers soon returned to the field of his labours, fixed on the site for the missionary establishment, and commenced the necessary buildings. In a subsequent communication, the missionary remarks:—

I cannot forbear to mention with how solemn feelings we occupied this place, in the name of the Lord. We had been encamped on the road at Fort Mitchell, and from that place, moved slowly with our baggage to this. Scarcely a word passed by the way; we mutually preferred our meditations. When halting on the summit of the hill, we kneeled down and prayed. I prayed aloud. The prayer over, we still continued on our knees.

It was a solemn time of joy, and we blessed God for the consolation.

The latest advices from the mission, as well as the appointment of two additional missionaries, are communicated by Bishop M'Kendree, as follows:—

You have been informed of the agreement entered into by the South Carolina Conference, with the Creek Indians; and some of the circumstances under which that agreement was concluded Later accounts evidence the importance of the undertaking; and give increasing encouragement to prosecute it.

The buildings at our first establishment are so far advanced as to admit the opening of a school immediately; and the good disposition of the Indians has increased with the progress of the work.

From the present Conference, we send two Missionaries into this important field. Our venerable brother, the Rev. Isaac Smith, who in the year 1786 was associated with the first missionaries to South-Carolina, now offers himself to the Indians! He goes in charge of the mission; and with him, his excellent wife. Brother A. Hammill, an elder, is associated with them. These were not chosen without much prayer; and heartily offering themselves, and are most cordially approved by us, for the great work upon which they are embarked.

AUXILIARY AND BRANCH SOCIETIES.

Since the last report, official information has been received of the following auxiliary and branch societies:—

1. The Virginia Conference Missionary Society. Though this Society was organized previously to our last anniversary, yet an official notice of its existence did not arrive in time to report it in its proper place among the auxiliaries. Its first anniversary was held, March 4, 1822. The report presented to the meeting concludes in these words:—"In inviting the friends of the Virginia Conference Missionary Society to continue their support to this interesting department of missionary labour, the board is inviting them to exercise one of the most exalted privileges of their lives, and to confer one of the richest boons that Heaven has placed at their disposal. The mercy that they impart, is mercy of the highest order: it is mercy to the souls and bodies of men; it is mercy for time and eternity: it is mercy that is twice blessed; it 'Blesseth him that gives, and him that takes.' It issues from the hands of its dispensers, in streams of life and salvation, and returns in honour and blessings on their head."

2. Jamaica Circuit Auxiliary Society. The following is an extract from the communication of its Secretary, Rev. David Buck: "It affords no ordinary pleasure to the pious mind to see the friends of Zion so deeply interested in behalf of the aborigines of our wilderness. The interest already excited in the hearts of our brethren gives us reason to hope that this infant society will arrive to manhood, and become a powerful auxiliary to the parent institution. The fields are white; and though age and infirmity compel me to a more circumscribed sphere of action, yet I rejoice that God is raising up young men, in every section of our country, who are able to take the field, and who will, I hope, transmit to posterity the unsullied doctrines of the gospel."

3. Reading Circuit Auxiliary Society. The Corresponding Secretary of this society observes; "We are happy to learn that Missionary fields are opening among the aborigines of our country, and that our church is taking so important a part in the work of their salvation. We wish to cast in our mite with you in aid of the general cause of missions, and hope that your zeal will provoke very many to this best labour of love."

The whole number of Auxiliary and Branch Societies, now is twenty-six.

From the Second Annual Report of the Baltimore Auxiliary Society, it appears that the following branch societies have been formed within the bounds of that auxiliary, (viz.)

1. Stephensburg, for the Winchester circuit. 2. Georgetown. 3. Cal-

vert circuit. 4. Huntingdon. 5. Stanton. 6. A Female Mite Society, at Winchester, in Virginia. 7. The Juvenile Finleyan Missionary Mite Society of Baltimore.

"To each of these are justly due, says the report, the warmest thanks of this Society; and we pray most devoutly that their numbers may be increased, and their influence widely extended."

After a variety of very useful matter, the above mentioned report concludes in the following words;—"For twenty-five years before the dreadful carnage of Waterloo, the highest energies of the human mind, and the utmost force of the physical powers of man, were employed in the barbarous work of destruction! What a change of things now gilds the scene! How delightful to turn and behold so many institutions, springing up in all parts of the world; which, by the unity of their design, the benevolence of their purpose, and the salutary tendency of all their means and results, are calculated to excite common feelings in all who bear the Christian name; to soften and subdue the malignant passions of the heart, and bestow the blessings of civilization and pure religion on all who dwell on earth. How delightful the reflection that we partake in the godlike work! And we are confidently sure, that in the awful hour, when a dying bed shall call in review the various pursuits and transactions of life, it will be a goodly solace to think, in the good cause of missions to our perishing aborigines, we have not been idle spectators, but zealous and laborious partakers of the work."

The Female and Young Men's Auxiliary and Missionary Societies of New-York, are continuing their exertions with increased zeal and success. Their anniversaries were highly creditable to themselves and the numerous assemblies who attended them. To *all* the Auxiliaries, which are pouring their tributary streams into the parent institution, this Society presents the expression of its gratitude, for the zeal and unanimity with which they have seconded the views of the Missionary Society.

A Report of the "Missionary Society of the M. E. Church, within the bounds of the Philadelphia Conference for promoting Domestic and Foreign Missions" has been received. Although this Society has not become Auxiliary to the General Society, yet it deserves to be noticed in this Report, inasmuch as it is pursuing the same objects, and promises to do much towards extending the influence of the Missionary cause.

Bishop M'Kendree, in a letter to the Corresponding Secretary, dated Philadelphia, May 14, 1822, observes:

"It affords me heartfelt pleasure and satisfaction, to be enabled to inform you, that the Missionary Society of the M. E. Church, in the bounds of the Philadelphia Conference, which went into operation about fourteen months since, has now upwards of six hundred members attached to it, including an Auxiliary Society in Germantown, and part of Bristol circuit. Since I have been here, at a special meeting of the Managers, held on the 11th inst. they authorized me to draw upon them for 500 dollars, which I have accordingly done, and have divided that sum among the Wyandott and Creek missions; to the former 300 dollars, and to the latter 200 dollars: thus this Society has made a blessed commencement in the great and glorious cause of missions.

"As Auxiliary to this Society, Juvenile Societies have been established in St. George's, Union, and Ebenezer Churches in this city, in which they have already united about 300 of the youth, many of whom display great zeal in this good cause."

Conclusion.

It would be an easy matter to swell this Report with interesting accounts of the proceedings and success of other Societies, all of which are directing their attention to the attainment of the same grand consummation, namely, the salvation of the world. But it is unnecessary to enter into minute details. We would just observe, however, in passing, that the numerous Bible Societies in

Europe and America, Tract Societies, Sunday-school Institutions, Free Schools, with Missionary Societies, are like so many streams issuing from the great fountain of Divine goodness, pouring their tributary waters into the broad river of Christian benevolence, and rapidly wafting immortal souls towards the ocean of eternal felicity.

The West-India and South-Sea Islands are receiving His law who died to redeem them. The vast tribes of East Indians are witnessing the rising beams of the Sun of Righteousness. The hills and vallies of Palestine, once the theatre of such grand events, are echoing with the voice of divine mercy. The depressed sons of Africa are stretching out their hands to God. And the tribes of savage men on our own continent, are beginning to listen to the sound of "salvation in Jesus' name." While the poorest and most destitute parts of our own scattered population are reached by the feet of the zealous Missionary. All these are sharing the beneficial results of these various Societies.

And while *Christianity* is thus marching forward, and making its solemn entry into the temples of idolatry, and planting its standard amidst the ruins of infidelity, *science* is following in its train, and pouring its enlightening beams into the human understanding; and thus preparing man for the full entertainment of that pure offspring of the Most High. And while *Christianity* transforms the heart, and *science* enlightens the understanding, man is becoming qualified to move with becoming dignity in this life, and finally to join the spirits of just men made perfect in heaven.

O, brethren! with an object of such magnitude before us, who can remain unmoved? Let the arm that will not be stretched out in support of such a cause, forget its cunning. The voice of God calls—arise. The time to favour Zion, even the set time, is now come. A halo of glory already surrounds the head of the intrepid Missionary who is successfully elevating the cross of Christ among the savage tribes of men. And he loudly calls for more to come over to his help.

It is now only about three years since this Society commenced its operations. Combining so large a field of labour, and comprehending in its plans so large a circle as the whole of the Methodist Conferences in the United States, it was but reasonable to expect that its progress would be slow; but it has been sure. Time and patient perseverance are necessary to set so many wheels in motion: to communicate life and vigour to each, and so to direct the movements of the whole, as to produce a simultaneous and harmonious co-operation. But, blessed be the God of missions!—the God of Wesley and Whitfield!—those eminent Missionaries of the old world, who inspired them with sufficient energy to set the mighty machine in motion—of Asbury and Coke, who gave it such an impulse in the new world.—Blessed be his Holy Name for ever, that he hath so far given success to the experiment. Already the impulse is felt more or less strongly from the centre to the circumference of our connexion. The mustard seed first sown about three years since, has taken deep root, has extended its branches, and many are reposing under their shadow. Young branches are shooting forth in various directions, and instead of exhausting the parent stock, are daily adding to its growth and stability. As you have already heard, the heathen tribes of our wilderness are partaking of its fruits.

The time, indeed, is not far distant when every man who shall have engaged in this godlike enterprise will esteem it as the happiest period of his existence, the highest honour ever conferred upon him, when he embarked in the cause of missions. The loiterers, those who have looked on with cold indifference, and, with envious eye have waited the doubtful result, will stand abashed, filled with confusion at their own supineness; and will, if their zeal

for God be not quite extinguished, petition the privilege to redeem their lost time, by being permitted, last, to participate in the grand work of conquering the world by the power of truth.

WESTERN ASIA.—*Samaritan Jew.*

The following conversation took place between Mr. Wolff, a Missionary in the employ of the London Jews' Society, and a Jew.

Dec. 29, 1821.—Mr. Joseph Damiani introduced me to day to Israel, from Naplus, (Sichem,) Scrivano to a Turkish merchant at Jaffa. He is one of those few descendants of the Samaritans residing at Naplus. He received me with great cordiality; I addressed myself to him in the Hebrew tongue, he was only able to understand the expression Lasan hakodesh, (the holy language.) I asked him, namely, whether he speaks the holy language, (the Hebrew;) he showed me three Samaritan manuscripts, the first contained the fourth part of the books of Moses, the second, a book called Mimar, old sermons of their priests, which he affirmed were above 1600 years old, and the third manuscript contained a catechism for the Samaritan youth, which consisted of the Ten Commandments of Moses; all these manuscripts were written in the Samaritan language, which I was not able to read. Israel is of an amiable countenance; another Samaritan was there beside him.

I. Do you sell these books?

Israel. No Samaritan will ever sell his books!

I. Are you in the possession of the Prophets and the Psalms of David?

Israel. We do not acknowledge any other prophet besides Moses, we do neither acknowledge Isaiah, nor Jeremiah, nor Ezekiel, nor the Psalms of David, nothing, nothing, nothing but the books of Moses, we despise likewise the Talmud and the Mishna. There is much to be found in the books of Moses, not every one is able to understand them nor can enter into the depth of them.

I. Why do you not believe in the Prophets?

Israel. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you.

I. What do you think about Messiah, whether he is already come, or shall come?

Israel. He shall surely come, and his coming will be glorious, a fiery column shall descend from heaven, and we shall see signs and wonders before his coming! Believe me, my lord, I am young, but I have studied the books of Moses diligently.

I. Who shall be the Messiah?

Israel. There shall be two; the first (but not the chief one) shall be Joshua, the son of Nun, the disciple of Moses; the other of the tribe of Joseph.

I. Have you any communication with the Jews?

Israel. No; an enmity from the time of Joseph, the son of Jacob, whose descendants we are, exists between us.

I. What was the cause of your first enmity?

Israel. Joseph was a good child, and beautiful, and beloved of his father; his brethren, Simeon and Levi, hated him, and when his father sent Joseph in the field, an angel appeared to him, and said, "Thy brethren are in Dodaim;" he went to them, they saw him, and tried to kill him; but Judah, who had much authority among his brethren, persuaded them to sell him to a caravan of merchants, and thus came Joseph into Egypt; there he became the first after Pharaoh, and there he begat Manasseh and Ephraim, and we are his descendants. Joseph, our father, has pardoned them their offence, but we his children, would never forget that Joseph, our father, was so rashly treated by his brethren! And from that time is the division, till we finally separated from them, and worshipped no longer at Jerusalem, but upon Gerizim.

I. Will you give me letters for

your brethren at Naplus? I love you, and will inquire into your state, and many of my friends in England will be rejoiced to hear more about you.

Israel. With the greatest pleasure will I give you letters; we know that when nations from afar shall come to inquire into our state, the time will not be far off, the time of the redemption, the time of the arrival of the Messiah! Tell me, my lord, are not some of our brethren in England?

I. I do not know.

Israel. We have heard that some of our brethren lived in the desert of Moscovia.

I. I would advise you to enter into a correspondence with my friends in England about your nation; I will forward the letters.

Israel. I will give you letters for all my brethren; you may live with them, and they will love *your lordship*.

I. I love you, very much, *my brother*.

Israel. What is your name, my lord?

I. *Joseph Wolff*.

Israel. Joseph? Joseph? Joseph? and repeating my name, he looked continually in my face, and said, Yes, I will give you letters; you will not find many Samaritans, but the Lord does not consider the number, he considers those who love him and keep his commandments. God blessed Ishmael, and made him fruitful, and multiplied him exceedingly, and he begat twelve princes, and made him a great nation; but he established with Isaac his covenant, and the Lord drove Hagar out of the house of Abraham. He gave Isaac to eat of the manna which was endowed with the tastes of the best fruits of several kinds.

I. We do not find the latter observation in the book of Moses.

Israel. I have told you from the beginning, that the book of Moses contains many hidden things, but not every one enters into the depth of them.

I have observed that the Samaritans, notwithstanding their rejection of the Talmud, have adopted notions of that book; as for instance, that an angel appeared to Joseph, and of the several tastes the manna was endowed with; fables taken out of rabbinical books. Or, perhaps, the rabbies have taken those notions from the Samaritans. I continued to ask him,

I. Have you still sacrifices?

Israel. (With a joyful countenance,) Yes, we sacrifice once every year an animal, on the feast of Passover, and we have a high-priest from the family of Aaron.

Poor Samaritans, no fire comes down from heaven to receive your sacrifice,it is no longer a sweet-smelling savour unto the Lord. Come to that High-Priest after the order of Melchisedek, who in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared! Poor Samaritans, I shall have many things to say of him to you, on my arrival at Naplus. Dear Samaritan brethren! turn your eyes to that High Priest, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens, who did offer up once a sacrifice for the people's sins, when he offered up himself.

Israel. (continued) I still could tell you more of the mount Gerizim, which was blessed, and mount Ebal, which was cursed, but you will be informed at Naplus; but I must ask thee a question, my lord—We received some years ago, a letter by the way of Aleppo, which was written in France by two gentlemen, the name of the one was Gragier, but I have forgotten the name of the other.

I. What did they write to you?

Israel. They asked us deep questions, and among others, they asked us the reasons of our having given up the trial to seek every year for such and such an ox? Dost thou know, my lord, whether Gragier, and the other whose name I do not remember, reside in a city called Paris?

I. Gragier, is most probably Monsieur Gregoire, and the other, perhaps, Sylvestre de Sacy. I could not

understand well the description of that ox, nor was Mr. Joseph Damiani, who interpreted as often as I wanted a word, able to explain to me the meaning of it. I hope to inquire at Naplus; for that kind Samaritan gives me to-morrow letters for Naplus, so that I shall have a lodging in the house of a Samaritan Jew.

Dec. 30, 1821. Israel, the Samaritan, can called again on me, and gave me a letter of introduction to his relatives at Naplus, the ancient Sichem. I asked whether they had the book of Joshua; he told me that they are only in possession of the history of Joshua, but the book itself is lost.—I asked further, what do you think about the character of those men whom Jews and Christians consider as prophets?

Israel. Those persons have been the reasons that the schism among the Jews became every day stronger and stronger, and the enmity from the times of Joseph was established for ever. Ali, an old man, called by the Jews Elijah, came to the king of Samaria, who was a young man, and he (Ali) thought himself not honoured enough by the young king, and therefore, went about and exasperated the minds of the people against their king. Certainly, that was not the reason Elijah grieved, but rather that Ahaziah inquired of Beelzebub, as if there was not a God in Israel.

LITERARY.

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ON CHRISTIAN INTERCOURSE.

MAN was made for society. There is a principal common to all, which, independently of calculation, leads them to associate with each other. If proof of either the existence, or the power of this principle be necessary, we have it in the broad fact, that in every age and country of the world, and in every stage of improvement, from the rudest to the most polished, men have sought to live in communities. If there be any exceptions—any instances in which men have exiled themselves from every circle of their fellows, they are extremely rare; and these have not taken place in consequence of the absence of this principle, but in opposition to it. It is not till violence has been done to the sympathies of our nature, and the ties of mutual converse have been broken, that a single individual of our species will wish to exclude himself from the society of all the rest.

This social principle, though common to all, becomes variously modified, according to the circumstances under which it has to act, and is usually discriminative in its operations. Thus difference of views, tastes, and habits, have always an extensive influence in determining and fashioning the different classes of society. The man of learning, for instance, seeks his companions among men of learning; the statesman, among statesmen; the man of business, among men of business; and so through every class. The different modifications of human character, give rise to the different modifications of human society. Associates all will have; and each individual makes choice of those whose views and feelings best comport with his own.

The Christian has also his share in the common principle, and also exercises it in preferring to associate with kindred spirits. *I am*, said David, *a companion of all them that fear thee, and of them that keep thy precepts.* These the Christian esteems as the excellent of the earth, in whom is all his delight. And he chooses them, not merely from considerations of duty, or of advantage, but also because it is the inclination of his heart, and because their society affords him the best enjoyment. If you ask me why the Christian chooses such companions, while the man of the world can find no attractions in them?—the answer is, For the same reason that you prefer your fellow men to creatures of another species, or the members of your own family to strangers. True Christians are always a race by themselves. There are certainly no

understand well the description of that ox, nor was Mr. Joseph Damiani, who interpreted as often as I wanted a word, able to explain to me the meaning of it. I hope to inquire at Naplus; for that kind Samaritan gives me to-morrow letters for Naplus, so that I shall have a lodging in the house of a Samaritan Jew.

Dec. 30, 1821. Israel, the Samaritan, can called again on me, and gave me a letter of introduction to his relatives at Naplus, the ancient Sichem. I asked whether they had the book of Joshua; he told me that they are only in possession of the history of Joshua, but the book itself is lost.—I asked further, what do you think about the character of those men whom Jews and Christians consider as prophets?

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family relations so near, and no kindred sympathies so tender as theirs:—They have all one Father, one Saviour, one baptism, one inheritance,—they all "drink into one Spirit,"—they are all members of one body. "We, being many, are one bread and one body; for we are all partakers of that one bread." And reader if you are a Christian, you will find in all true Christians more than friends; more than brethren: you will find in them fellow-members of the same body, the head of which is Christ. You will find in them men who, more than friends and more than brethren, will feel an interest in your welfare,—will be able to enter into your feelings, understand your language, sympathize in your afflictions, rejoice in your prosperity, and do all those kind of offices which give such ineffable sweetness and felicity to the communion of saints. Hence too the attachment between Christians is stronger than that between any other class of men. "Behold how these Christians love one another," is a tribute of commendation which was never received, and never deserved by any other community in the world. However men may be united by ties of interest, or ties of blood, there are no ties on earth so strong and no sympathies so tender, as those of true Christian fellowship, arising from a vital union to a most gracious Saviour by the indwelling of the same Spirit.

Now the very qualities which are so attractive to the Christian, are repulsive to the man of the world. And if the world lying in wickedness, be in a state of enmity with God, it is not to be wondered at, that a portion of this enmity should be transferred to those who are distinguished by the image and the service of God. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Here we have the radical cause of the dislike and aversion so extensively felt against the society which is strictly religious—that society in which the name of God is properly honoured, and his cause faithfully espoused. It is very true that there are those who profess religion, against whom the world does not feel the same degree of repugnance. The reason is, that whatever they profess, they are yet in heart and in life conformed to this world. But as soon as they show themselves the real and faithful servants of God, they will find a great change in the tone and feelings of many who would otherwise gladly be their companions.

It is for a corresponding reason that the Christian feels a positive and strong aversion to the society of the ungodly,

when they act out their real character. Though he feels the influence of the social principle, he is at the same time actuated by another and stronger principle, which requires him to forsake all to follow Christ. He cannot stand by and patiently hear the name of his Lord dishonoured, or see his cause openly injured. "I have not sat with vain persons, neither will I go in with dissemblers." "Depart from me ye evil-doers; for I will keep the commandments of my God." Thus he often finds himself under the necessity, no less from the impulse of his feelings than from a sense of duty, to "come out from among them and to be separate;" to put a marked distinction between the place where he stands, and the circle in which the profane play off their jeers, and indulge their revellings and their sports.

Thus far our view of the principle is plain and easy, because its operations are direct and simple. Sometimes however it acts under more complicated circumstances, and is affected by various and opposite modifying causes. Here for instance is a Christian of a cultivated mind, refined taste and polished manners.—All those in his own town or neighbourhood who possess similar accomplishments, belong to the world; while all the pious around him are in these respects unimproved. It is easy to see that the social principle of the Christian must here be put to a very severe trial. While all the force of his literary taste and polite accomplishments is exerted to draw him one way; his regard for religion and sympathy with the people of God, draw him the other. The trial is certainly a severe one; and if the conflicting powers are nearly balanced, the issue is likely to remain long doubtful. If the pious feelings are faint, they will soon yield to the opposite influence: but if they are strong, they will prevail against the world. "This is our victory which overcometh the world, even our faith." Invariably therefore the result will be according to the strength of faith and pious affections. On the question of duty under such circumstances, the example of our blessed Lord is very decisive. Foregoing all the splendor and accomplishments of the world, he chose his companions among the illiterate fishermen of Galilee, because his delight was with his saints on the earth. If any think this standard too high, let them look at Moses, who, though "learned in all the wisdom of the Egyptians, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." Or if this be too

ancient; look at Paul, who sacrificed every possession and every comfort—the highest honours and the brightest prospects—yea, he consented to be thought "the offscouring of all things," in order to embark with the despised and persecuted followers of the meek and crucified Jesus.—How decisively therefore does the fact speak against the piety of any professing Christian, that, when other things are equal, he yet prefers the society and conversation of the world! If he can find the same degree of cultivation in a circle of religious friends, that he finds in one of worldly friends, and yet prefers the latter; are we not warranted to conclude that this preference ascertains and marks his own character? "The world will love his own."—In the midst of all these remarks it is most cheerfully conceded that literature and taste add vastly to the attractions even of religion. At the same time we are taught that whenever there arises any competition between them, the preference is always due to the men "whom God delights in, and in whom he dwells."

It is very much to be lamented that, notwithstanding the prevalence of christianity and the number of christians in the world, there is yet so little of that which deserves the name of christian society. The sentiment is too powerful, that however much we are bound to manifest our religion elsewhere, in our social intercourse there is no place for its appearance. We see christians regular in their attendance upon divine ordinances, and faithful in the discharge of many duties, yet when they meet for social enjoyment, the common topics of the day engross their conversation, while often you do not hear a single word of Christ or the affairs of his kingdom. There is for the most part a backwardness and a shyness in relation to those things which demonstrate that our hearts are not warm enough in the cause; and that the world usually outstrip us in zeal and devotedness to the objects of their pursuit. When statesmen meet, politics is the burden of their conversation. When men of letters meet, literature is the subject of theirs. But when christians meet, religion with all its widely extended and infinitely interesting topics is often very far from their thoughts and their lips. The plain reason is that their hearts are not full enough of it,—they are not enough "spiritually minded."—they have too much to do with the world,—the undue cares of which unfit and indispose them for such holy employment. The fact to which I have adverted, should therefore fill us with humiliation and sorrow; and cause us all to study greater spiritual mindedness,—strive to become more conformed to our blessed

pattern, the whole of whose conversation was "seasoned with salt," that we may thus be fitted for the society above, where all their delight is in those very things about which we are now so shy, so backward, and so cold. Surely there will be no such reserve in the days of the millenium, and much less will there be any in heaven.

Intercourse with men is a process by which we become assimilated to their character and manners. If that character and those manners be good, the effect will be beneficial. If they be otherwise the effect will be in the same degree injurious. "He that walketh with wise men shall be wise; but the companion of fools shall be destroyed." All have seen the influence of good society to improve the understanding, refine the taste, and polish the manners of those who are admitted within its circle. If then there be any thing excellent in religion, we may, even on common principles, expect its benefits to be imparted by familiar intercourse with religious society; and the man who is cut off from all such intercourse, is cut off from one of the richest as well as most delightful sources of improvement. There is at least an ease and gracefulness, an accuracy and an ardour of religious sentiment—great ornaments to the christian character—which cannot be acquired except by intermingling frequently with such as make religion the subject of their conversation. For the want of this, there are many who, though not total strangers to "the language of Canaan," are yet embarrassed with all the awkwardness of inexperience, when placed in circumstances, where they have to express themselves on a subject in which their dearest interests are involved.

Having said thus much of the existence of the social principle in our species, and of its importance with reference to christians; I proceed to enumerate some of the advantages which the followers of the Lord Jesus derive from frequent intercourse with each other.

1. Religious intercourse is calculated to increase our religious *knowledge*. "A wise man will hear, and increase learning." Conversation between friends collects into one body the several portions of intellectual light which were before scattered among them all; and puts each individual into possession of the whole collected mass. The fact too of your contributing to the common fund makes you more perfectly master of what you possessed before:—you will at once see it more clearly, and learn to use it with more readiness and judgment. Such mutual communications moreover quicken and stimulate the mind in search of further knowledge. "Iron

sharpeneth iron, so a man sharpeneth the countenance of his friend." And it has frequently been observed that some of the most useful inventions have originated from the collision of men's minds when earnestly engaged in conversation.

2. Nor are the advantages of religious society limited to the mind. The *heart* also has its share. If the collision of minds elicits light, the contact of hearts communicates heat. "How can one be warm alone?" If you have only a single spark of love to your Saviour when alone, it will increase into a flame by uniting with the love of others. And if "evil communications corrupt good manners" and taint the heart; good communications have a tendency to sanctify and save.

3. A third advantage of religious society is *the consolation which it affords in adversity.* There is not a more effectual way to bear each other's burdens, than by sympathising in each others afflictions. There is a virtue in the sympathy of a real friend to charm away half our woes. "Ointment and perfume rejoiceth the heart; so doth the sweetness of a man's friend by a hearty counsel." And if christian sympathy and kindness be so sweet when exercised to relieve our worldly misfortunes; how much sweeter still, when they administer the healing balm to the "wounded spirit,"—when they bring the consolations of the gospel to draw away the poison of sin, and sting of death! What more welcome visit can there be than that of a kind christian friend, who, feeling deeply for your souls' welfare, brings to your heart the message of peace, when from the convictions of guilt, you were just ready to plunge into the depths of despair.

4. Another advantage of religious society is—that it *encourages and animates in duty.* "Two are better than one." Certainly we need all the encouragement which we can desire from one another in our pilgrimage. We have all so many embarrassments within, and so many obstacles without, in our journey toward the promised land, that the best often faint and become weary—the soul of the people is often "much discouraged, because of the way." But how reviving is it to meet with companions on the way, who, aiming at the same end, and beset with the same trials, are yet holding on their way and provoking one another to love and good works! Did Jonathan strengthen the hands of his friend David by his visit to him in the wood? So there are few christians who cannot, from their own experience, testify to the efficacy of all similar visits. And if the mere recollection of the cloud of witnesses, who are looking from heaven upon us, is calculated to inspire the weary pilgrim with renewed courage and

strength; may we not expect still more from the presence and example of fellow-pilgrims, who are partakers of like precious faith and of the same glorious hope?

5. The last advantage which I shall mention, is the *blessing of God.* Here we need only call to mind a well known passage from the prophet Malichi:—"Then they that feared the Lord spake often one to another; and the Lord *hearkened and heard it;* and a *book of remembrance was written before him* for them that feared the Lord, and that thought upon his name. And *they shall be mine,* saith the Lord of hosts, in that day when *I make up my jewels;* and *I will spare them,* as a man spareth his own son that serveth him." [*Ch. Spectator.*

A HINT TO MINISTERS, RESPECTING THE BENEVOLENT OPERATIONS OF THE CHURCH AT THE PRESENT DAY.

THERE is a singular propriety in the figure by which the community of christians here on earth is called the church *militant.* I do not refer to the trials which every follower of Christ must meet with here, and which render his life in truth a perilous warfare, ending only with his triumphal entrance into heaven; but to the continued conflict between the little community of the faithful and the revolted world around them—to the warfare which the church, taken as a body, must for ever maintain with the empire of darkness.

Other worlds have revolted, and God has left them to the consequences of their rebellion; but the world which we inhabit he has resolved to make the theatre of his mercy,—he has determined that here he will bring back rebels to their allegiance, and display before the wondering universe the triumphs of his love. As the means by which this end is to be accomplished, he has established his church. By its rites and ceremonies and ordinances of worship he has distinguished it from the world, and formed it into a body politic, while by the one spirit which animates the hearts of all its members, he has prepared it for energy of action. It is a visible entrenchment against the power of Satan; or rather, it is an army in the heart of the enemy's territory, destined to wage a long and perilous conflict, which is to have no intermission, and no consummation, till the world shall be subdued, and all the children of men brought into complete subjection to the dominion of their Creator. I say the conflict must be long and perilous, for though the consummation is certain, it is distant—far away in futurity, though the church should do

her duty, though every soldier of the cross should possess the zeal and faithfulness of an apostle; yet centuries must roll away, the faith and patience of the saints must be tried by repeated disappointment and defeat,—the treasury of the Lord must be exhausted again and again, and armies of missionaries must leave their bones to bleach for ages on many a pagan shore, before the day of final victory. The systems of superstition that have governed the minds of men with undisputed sway for a thousand generations, and have been continually acquiring new strength and stability, will no more be demolished by a slight or a single effort, than the mountains of ice, that have been accumulating from the foundation of the world, can be dissolved by the sunshine and the zephyrs of a single summer. But at the present day, there is in christians a strange proneness to forget all this. The church, waking from the lethargy of the past, feels in every member the strength of a giant rising from his slumbers, and looking forward to the certain consummation; she forgets the mighty obstacles that intervene,—forgets that her final triumph and glory must be the result of hard fought battles and ages of affliction.

In this respect, then, the spirit of the age is defective. Not that they engage in the great work with too much zeal;—but their expectations of *immediate* success are too sanguine, and must therefore be disappointed; and disappointment will quench all ardour but the pure flame that it lighted at the altar of God. It is true that till christian benevolence is annihilated, the spirit that has been kindled in our days, can never be entirely extinguished; it is true that while christian faith continues to operate, the efforts which we witness will never be given over till their end is accomplished; but under the chilling influence of disappointment, those efforts *may* decline to the very verge of extinction, and that spirit may die away till scarcely a spark is left from which it may be rekindled. How important then that this disappointment should be prevented, that the church should be made to feel the impotency of all imaginable efforts to produce the immediate, or the speedy conversion of the world.

I say the impotency of all *imaginable* efforts—the impotency of all that the church can possibly perform;—what then shall we think of the efforts of our day? True, they are magnificent,—they have called forth the joyful acclamations of the hosts of heaven. True, when we look at them from the darkness of former ages, they are the landmark of our times, rising before us like a column of glory. But what are they,

compared with the efforts which must be made, and which will be made for ages before the conversion of the world? Christians are doing well; by their faith and zeal, they are confounding the adversaries of their religion; but do they make those sacrifices, do they put forth those exertions which might be expected from men purchased, as they have been, by the blood of the Son of God, and sanctified, as they have sanctified themselves to the service of their Redeemer? How important then that the church should be roused to more vigorous activity.

Again, if I mistake not, the attention of the church is directed too exclusively to the mere propagation of christianity. It seems to be, among common christians at least, a prevailing opinion that when the gospel shall be preached in every language and to every tribe, then the warfare of Zion will have been accomplished. But give to every town, and to every village its church, and its pastor, to every hamlet its school, and to every family its bible; still would the contest between light and darkness continue, and this would still be a revolted world. No; not till the *influence* of christianity shall be complete as well as universal; not till human nature shall have been raised to the highest possible elevation of moral and social improvement; not till the world shall present to rejoicing angels one bright aspect of peace and joy, not till the spirit of the gospel shall breathe through all the creations of genius and guide and animate all the researches of philosophy; not till HOLINESS to JEHOVAH shall be written on all the business, and all the amusements of men; not till the church shall have accomplished all this—and accomplished it by strenuous and persevering enterprize—will the conflict be over. It is the *duty* of christians to perform all this—do they feel it to be their duty?—ought they not to feel it to be their duty?

Doubtless all this will be brought to pass, whether christians now feel it to be their duty or not. Doubtless it will be brought to pass by the instrumentality, the voluntary instrumentality of the church. And I do not deny that the spirit of the age will probably grow in spite of every disappointment and every temporary depression, arising higher and higher, and calling forth greater exertions, and nobler sacrifices, in each successive generation till the end of time; but I say that it is now defective—defective in its character, in its influence, in its aim; and say that it ought to be elevated, and strengthened, and purified; and till it is thus elevated,

and strengthened, and purified, the church fails to perform its duty—fails in some degree of the very end for which it was established.

Now I ask, how can this be remedied?—how shall the church be made to feel the whole extent of her obligations, and her responsibilities? The question addresses itself to ministers of the gospel. They ought to be the first to possess and the most eager to diffuse, this pure, and lofty, and powerful spirit of christian enterprise. It is theirs to animate the energies, and direct the efforts of the church. It is theirs to marshal the hosts of God, and lead them to the battle. The soldier of the cross will follow where they lead. So long then as an inch of ground remains to be conquered, is not inactivity in them to be blamed as cowardice, or treason?—But to be more specific.

Wherever there is a church which entertains mistaken views and false expectations of the speedy coming of Christ's kingdom in its final glory, ought not the pastor of that church to correct those views and expectations, and to persuade his hearers that the event which they anticipate is to be brought about only by strenuous and long-continued efforts—efforts animated by christian faith—efforts persevered in notwithstanding the disappointments and hindrances with which they must necessarily be attended?

Wherever the exertions of an individual church are at all inferior to its abilities and its obligations, ought not the pastor of that church to see to it that none of the blame of that deficiency rests upon him?

Wherever there is a church whose views of the duties of christians, with regard to the moral improvement and happiness of the world, are limited, ought not the pastor of that church to strive by his sermons, by his prayers, by his daily intercourse with his people, to elevate and enlarge their views, and to make them feel the whole of their duty as it results from the design and nature of God's kingdom on earth.

[*Christian Spectator.*

HINTS TO PROFESSORS.

THERE are some sorts of admonition and reproof which do not seem so proper in the pulpit as elsewhere. Censure, that strikes at the pride of domestic life, the love of show, and many other circumstances that are relatively criminal, does not often prove beneficial to a large auditory. Each individual is disposed to look around in search of some one, to whom

the admonitory address may better apply than to himself. Thus it happens, that he for whom the remarks may have been principally intended, is nothing the gainer, but may be much the loser. Now a public journal obviates this difficulty. The man who turns over its pages and discerns a fair portraiture of his own life, delineated in the most striking colours, cannot parry off the blow, and fix the charge on his neighbour. He feels the address to be altogether personal; and if he be none the better for what he reads at the time, he will doubtless find his advantage in it hereafter, unless he be given up to the delusions of the devil.

Let it not be supposed that I object to any sort of wholesome truth from the sacred desk. All I insist upon is, that some subjects may be more advantageously treated out of the pulpit than in it; and of this description is the topic now about to be considered.

The pride of life, it is to be feared, greatly mars the beauty of many a promising profession, and tarnishes many a character which, under different circumstances, might shine with increasing lustre. Alas! the pride of the human heart is its greatest curse; it was the first canker-worm that despoiled a human soul, and it continues to be the peace-destroying serpent whose poisonous venom taints the streams of life. Oh what havoc is it now making in our world! How is it polluting the sweetest joys of Christian fellowship, and luring the soul from the path of virtue! Oh too little is its secret influence regarded, too seldom are its ravages seriously attended to.

* * * * * * * * * * * is an amiable man, possessing many pleasing qualities, a Christian in name if not in truth. He has occupied for many years a high rank in the religious world, and has appeared to be not merely a hearer of the word, but a doer also. He has a family around him who, for many things, deserve to be styled amiable. The voice of salvation and praise has long been heard in his tabernacle, and his household have been regarded as a household of faith. Formerly prosperity gilded his path, he lived in affluence, was charitable and humane. His mansion was the welcome resort of the pious, and beneath its hospitable roof many an ambassador of peace found a comfortable, a friendly home. It was among the sweetest of his delights to entertain the ministers of Christ; and, in short, he seemed ever ready to do good as he had opportunity. And, so long as he had the ability thus to act, it was not merely proper that he should thus deport himself, but it was his indispensable duty. There are, alas, too many professing Christians who devote but

little of their substance to works of piety, and from whom every dollar seems to be forced, that is obtained at all.

But riches take to themselves wings and fly away. All earthly prosperity is ephemeral in its nature, and calculated only to disappoint and perplex the soul. Thus was it with him whose character we are portraying. Reverses of fortune crowded upon him, and he soon ceased to have the means of conducting as heretofore. But, alas, he had not yet been sufficiently disciplined in the school of humility. Although affliction succeeded to affliction, and loss followed loss, yet all was in vain, if we might judge from the evidence of the senses; pride of appearance seemed to be a deep-rooted principle in his family; to this every other consideration was made to bend, even character itself seemed destined to fall a victim at its shrine. He incurred debts vastly beyond his ability to pay, and all this to gratify his family in their desire to sustain former appearances. It did seem occasionally as if some sacrifices were made, some superfluities laid aside, but it proved to be merely a faint effort to lop off a few trifling branches from a tree, whose vigorous root, kept far out of sight, was daily shooting forth new branches and transmitting fresh vigour to the old ones. In the meanwhile creditors were pressing, and friends admonishing by distant but well meant hints, yet all to no purpose. Pride with its scorpion lash goaded him on from bad to worse, from folly to folly, and his own conscience at the same time reproved him with its biting sting. Amidst all this scene of inconsistency and madness, he maintained the same Christian profession, though it required not the spirit of prophecy to determine that his heart was in tune with none other than the notes of sadness. Noisy murmur ran to and fro on every side, and tales too true were published to his hurt. His religious character suffered not merely in the estimation of his brethren, but abroad in the world. He became the subject of the sneers of some, the suspicions of others, the bitter reproaches of not a few, and, in his defection, the cause itself has probably received a lasting wound.

Oh, gentle reader, examine for thyself, and tell me if thou hast never seen an individual who might have sat for this likeness. Knowest thou not some one whose case is here described, or does not conscience tell thee, "Thou art the man?" Would to God the whole were fancy's fairy work, a dream, as unsubstantial as the wind! But, alas, the character is but too common, and we fear is by no means diminishing in its prevalence.

We know it is a hard, a painful thing to descend from the hill of prosperity to the lonely vale of adversity. The pride of our nature is on no occasion so severely assailed, as when necessity impels to such a reverse of circumstances. Here we can sympatize with others, for we too have felt in some measure what it costs the heart of sensibility thus to change conditions in life. But there is a principle, implanted by a divine power in the human heart, that is stronger than the pride of our nature; the principle of grace, which should actuate our conduct on all occasions. When duty prompts us to a humiliating course of conduct, and when Christian obligation points the way, saying, walk ye in it, why should we halt, when halting may be ruinous? Oh, what is earthly splendour when put in competition with that peace of mind which worlds can never purchase? What! can the real Christian doubt which course to pursue, in a strife between integrity of character and the false gratification of carnal desires? Can he deliberately wrong his creditor to procure the means of displaying generosity of character, or of making a show among his brethren? And is not this the conduct of some who are celebrated for hospitality? They entertain the same sort of company and to the same extent as formerly, because old appearances must be maintained, when, in honest truth, they are not worth a solitary farthing. Their family expenses are, it may be, much greater than those of their heaviest creditors, and both at home and abroad they make precisely the same display of plenty, that was observable in their days of affluence.

O! professing Christian, whoever thou art, if this be thy condition, thou art awfully circumstanced indeed. Stop, I beseech thee, consider thy course, lest thou make shipwreck of faith and become a cast-away.

The most powerful motives present themselves to deter us from such unchristian conduct. Peace of mind, tranquility of soul, are objects too dear to be bartered for a little false glare, an *ignis fatuus* that glitters but to deceive. The good opinion of our fellow Christians, and the world at large, more than counterbalances all the enjoyment of evanescent splendour. But how do all terrene pleasures sink into nothingness when we attempt to contrast them with the smiles of an approving God! His favour is life, his loving kindness better than life.

Does any one inquire how an individual should act, whose circumstances are such as we have described? The answer is at hand: let him resolve, in despite of what the world may

say, in opposition to the pride of his own heart, that, by God's assistance, he will be honest: let him at once declare his actual pecuniary condition, trusting to his heavenly Benefactor, and the kindness of his creditors: let him determine to begin the world anew, to be industrious, attentive to business, frugal, and thus to gain an honest livelihood: let him be encouraged in these resolutions by a becoming deportment on the part of his family, and he need not fear that by their united exertions every lawful want will be fully supplied. Far better would it be, in the sight of God, to live by private munificence on the humblest fare, than to riot in luxury on resources unlawfully obtained. The time for every change for the better is *now;* do the work at once, and dream not of deferring it to a more convenient season; the longer we procrastinate, the more painful will be the effort whenever we shall make it; delay will only wound the soul, make work for deeper repentance, and incur more of the displeasure of Jehovah. Nay, so long as this unhallowed course is persisted in, with the conviction of its sinfulness, so long is Christian profession defective in the evidence of its sincerity.

[*Presb. Mag.*]

STRICTURES ON INFIDELITY.

The adoption of error, not unfrequently, affords a solution of *prima facie* difficulties; like the practice of sin, it often produces present gratification. If, however, in the same view, we include the whole range of evidence and objection, the rejection of truth will be found to be a matter of no little difficulty: so it would seem in theory, if there be any such thing as truth it must be attended with evidence; and so it is found in fact. "The way of transgressors is hard;" in exchange for a momentary triumph, she dashes her votaries into a bottomless pit, and eternally do they sink into the darkening abyss, while every looked for resting place has on it the awful inscription, "a refuge of lies."

By rejecting revelation, the deist avoids some seeming difficulties, but at how great a sacrifice! By immolating some of the most essential principles of his nature. The external and internal evidences for the divine origin of the holy scriptures, especially when combined, are perfectly conclusive; so that a rejection of them does not arise from a want of evidence, but from some other cause, which no degree of evidence, however intense, could ever do away, and which, consequently, not even miracles the most stupendous could ever counter-

act. If the evidences of Christianity, which we now have, be insufficient to ensure a belief in it, no sufficient evidence could at all be had;—to establish this point is the design of the present remarks. This declaration is directly contrary to the opinion of mankind generally; and from this circumstance, as well as from the importance of the subject itself, it demands a careful investigation.

Suppose the continuance of miracles to be this stronger evidence to which the deist wishes to have access, (and I know of none more satisfactory) such a continuance of miracles, it is contended, would be far from producing the desired effect. We do not deny that miracles were necessary, at the ushering in of Christianity, to prove that it was from God; they were the seal of heaven affixed to the divine message, and being transmitted to us, in such circumstances as to render deception impracticable, they as much attest the truth of revelation to us, as they did to those in whose presence they were immediately performed. But the continuation of these miracles is not at all essential to our conviction of the truth of scripture; on the other hand such a continuation of them, would necessarily counteract the effect which a few have produced, i. e. would disprove that very revelation which they would be brought to support. On the supposition that miracles yet took place, every person might claim equally to have them performed in his immediate presence, and for his own satisfaction: if they were not done in his immediate presence, he must depend for the truth of their actual performance upon the testimony of others, and would of course be in the same condition, with respect to them, as we are now with respect to those which took place at the introduction of Christianity. This condition would even be worse, because the continued tradition of miracles for near two thousand years, would necessarily enlist in its favour the prejudices and passions of men, and, no doubt, a numerous class would be interested in practising deception. Whereas, the apostles, upon whose testimony we at present rely, we know could gain nothing from their religion only on the supposition of its being true. The continuance of miracles could be of use then, only to those who had a full and fair view of them in circumstances where deception would be an impossibility. Let then a miracle take place as often as this hypothesis would render it necessary, the counteraction of the laws of Nature would be so frequent, that these laws could no longer be called general.

*Now a miracle being a counteraction of the general laws of Nature, can take place only so long as these laws remain general; hence, we see, that so frequent a repetition of miracles, by destroying the general laws of Nature, must take away every possibility of their own existence.

From the abstract principle let us descend to a particular instance, and we will soon perceive that such a frequent repetition of miracles, instead of doing away the doubts of men, would throw the mind into complete scepticism. Perhaps every man if asked what particular miracle would produce the greatest effect upon our religious creed, would instantly reply, "the mission of a messenger from the dead, who had himself witnessed the transactions of eternity:" let this be the miracle to which the disbeliever in revelation has access, and if this be insufficient to induce belief, we may take it for granted that none would be efficacious. Agreeably, therefore, to his hypothesis, suppose that many millions, since the days of our Saviour, had risen from the dead, and attested that there are such places as heaven and hell—then would we be sagely told, that these persons were hired by a selfish priesthood to practice deception upon mankind; or that animation was merely suspended, and their visions of eternity occasioned as dreams are, by what had occupied their former thoughts; or, finally, that such a frequent restoration of life must be occasioned by some unknown law of Nature, and the torments of the supposed hell fire were, perhaps, produced by the reanimated blood forcing a passage through the obstructed stiffened veins, and their imaginary paradise resulted either from the refined vibrations of the nervous system, or from the contrast between violent agony and entire freedom from pain, in the same manner as a person just recovered from an acute pain, often feels the most exquisite sensations of pleasure. And not only would these surmisings arise in the present state of human nature, but there would not be wanting grounds for incredulity. We see, therefore, that the present evidences of Christianity are the most perfect and satisfactory imaginable, and a disbelief of the holy scriptures results not from a want of evidence, but from some other cause which can never be at all affected by evidence.

* Some persons, who are fond of quibbling, will tell us that a counteraction, or suspension of the laws of Nature, as it is frequently effected by human, and may be by angelic instrumentality, does not imply a miracle. To such persons we may reply, that "although we know not the point at which bodily strength must stop, but that a man cannot carry Atlas or Andes on his shoulders, is a safe position;" so a miracle is a miracle, and no man can do these miracles except God be with him.

The deist not only refuses to admit the most conclusive evidence, but would substitute for it a *felo de se* witness; an unattainable an unsatisfactory kind of testimony, as though he were wiser than Infinite Wisdom; yet these are the persons who style themselves *free-thinkers*, just as though *free-thinking* and *non-thinking* would lead a man to the same conclusion. If, however, to this Proteus class we apply the restoring wand, we shall find them "an evil and adulterous generation, seeking after a sign, but no sign shall be given it:" "John came neither eating nor drinking," what have ye to say to this ye infidels? "he hath a devil:" but "the Son of man came eating and drinking;" what now? "Behold a man gluttonous and a wine bibber." Revelation was established by miracles, "but I want a miracle myself." It exhibits to you daily miracles in the development of its prophecies, and the transforming efficacy of its doctrines; "my reason is a sufficient guide to me, I know my wants better than my Creator does:" "but wisdom is justified of her children;" you are a sign to yourselves; your unbelief and rejection of it, is itself a strong evidence of the truth and purity of the sacred scriptures. If Paine, at each subsequent period of his life, had "not found the Bible and Testament to be much worse books than he had before conceived," it would instead of diminishing the probability of their spuriousness, been a great increase to it: "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness." Ye have one sign, the well-attested death and resurrection of Him who is mighty to save; if ye believe not this, even the heathen shall rise up in judgment against you to condemn you; ye have Moses and the prophets, hear them. The proofs of their being from God are strong and satisfactory—if you hear not these your case is really a desperate one, which no human exertions, no power of demonstration can ever remedy. [*P. Mag.*

For the Evangelical and Literary Magazine.

"FOR I DETERMINED NOT TO KNOW ANY THING AMONG YOU, SAVE JESUS CHRIST, AND HIM CRUCIFIED."—1 Cor. ii. 2.

AT first sight, such a declaration on the part of the Apostle, must appear somewhat singular. We cannot conceive, that the learned scholar of the celebrated Gamaliel, actually felt and expressed a contempt for all learning in the general.—

His meaning therefore cannot be, that knowledge is absolutely contemptible or even useless; but he spoke by way of comparison. He took the scales of just judgment into his hands —in one he placed "philosophy falsely so called," a knowledge of the world—that polite literature on which the ostentatious Corinthians so much piqued themselves; and in the other, an experimental understanding of the sublime mysteries of redemption; a transaction which brings glory to God and safety to man, which reflects a lustre upon all the divine perfections, and elevates the human mind, to the highest degree of dignity and excellence; and his sanctified mind plainly saw that there was not the shadow of a preponderance. We are confirmed in this sentiment from the fact, that the Apostle *did not contemn learning*—As often as it suited his purpose, we find him citing a passage of poetry, or quoting a polite apophthegm, and besides this, in writing to Timothy, his young son in the gospel ministry, he expressly exhorts him to give his mind to reading, and the labours of a studious life. Our Apostle well knew the character of the people whom he was addressing—They gloried in their polite literature, and in their forensic eloquence. The subject therefore which did not lead to philosophy; or which was not presented in the gay trappings of splendid epithets, commanded neither their admiration, nor their respect. They admired the wisdom which came to them as "apples of gold in pictures of silver."—But the Apostle is of a different taste and spirit. His mind is so engrossed by the glorious system of salvation, his hopes are so elevated, by the exalted prospect of a blissful immortality, that disdaining the splendid flowers of human eloquence, he "came not with excellency of speech or of wisdom, declaring unto them the testimony of God."

The Apostle therefore solemnly determines not to know any thing among them, save Jesus Christ and him crucified,—

1st. By comparison. This was his great rallying point. This was the subject of his thoughts, and the theme of his discourse. His thoughts, it is true, on some occasions took a wider range, but this was the focus in which they were collected together. If ever he stept aside to pick a flower of eloquence, or to view a casket of precious pearls, his chastened mind quickly returned to the centre of its motions and enjoyments. "If I forget thee O Calvary, let my right hand forget her cunning—if I prefer thee not above my chief joy, then may my tongue cleave to the roof of my mouth." In the same manner, our Lord speaks of the affection which He requires of his people. "He that loveth father or mother

more than me, is not worthy of me, and he that cometh to me and *hateth* not father and mother and wife and children, and brethren and sisters, yea, and his own life also, cannot be my disciple." This is evidently spoken in the way of comparison; for it cannot be conceived that our Lord doth absolutely require of us the determined spirit of hostility and revenge towards those who are of our own flesh and blood—but his obvious meaning is, that we are bound to love him supremely, and all others according to the relations which we sustain to them.

Nor does the Apostle enter upon this determination to the exclusion of all the other doctrines of our holy religion; on the contrary, he insists largely upon them; thus, he spends whole sections, in illustrating the nature of justifying faith, in shewing its operation, its nature and use; a great part of his epistle to the Romans, is taken up on this subject—almost the whole of his epistles to Timothy and Titus, are spent in giving directions as to their sacred calling; the 15th Chapter of the 1st Epistle to the Corinthians is a striking example of his powers of demonstration, as to the resurrection from the dead, and the Epistle to the Hebrews is universally acknowledged by all competent judges to be a master piece of reasoning, as to the superiority of Christ's priesthood over the priesthood of the Jewish dispensation. But of all the various doctrines which he studied and preached, and of which he treated in his several Epistles, "Christ Jesus, and him crucified," formed his glory and his boast. "God forbid, that I should glory save in the cross of the Lord Jesus Christ." His own sermons also every where, admirably illustrate his noble purpose in this respect. Does he go to refined Athens, the seat of Grecian eloquence and Grecian arts? is it for the purpose of viewing their museum of curiosities; their Academy of Arts and Sciences—their noble architecture, or the splendour of their city? No! but passing all these by as unworthy of his attention, he walks the streets and visits the market places, disputing and persuading the things pertaining to Christ and his kingdom; his holy soul labours under a load of anguish, when he sees, that the whole city is given up to idolatry. An altar with this inscription, "To the unknown God," arrests his attention; and seizing upon this circumstance, he preaches to them "Christ Jesus and him crucified." Is he brought before crowned heads, under an accusation of discord and revolt? And how does he defend himself? Why truely in a short time, he loses sight of self altogether, his mind being wholly engrossed by "Christ Jesus and him cru-

cified." And when the ministers of Ephesus had met him at Miletus, he enforces all his admonitions to them, by this overwhelming argument, "Christ Jesus hath purchased the flock with his own blood, over the which the Holy Ghost, hath made you overseers;" therefore, see to it, that ye feed this flock. Thus you see, that he continually dwelt upon his favourite subject, "Christ Jesus and him crucified."

But again, our Apostle would know nothing save Jesus Christ and him crucified, as the foundation of his own acceptance in the sight of God. He was a Pharisee of the straitest sect, "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee; concerning zeal, persecuting the church, touching the righteousness which is of the law, blameless." But notwithstanding all this, he disclaims a confidence in the flesh with horror. "God forbid that I should glory" in any of these things: "God forbid that I should glory, save in the cross of Jesus Christ."

But the Apostle was not concerned for his own salvation alone. "His heart's desire and his prayer to God for Israel was, that they might be saved." Nor did his anxiety for their salvation, evaporate in mere desires and prayers; as a faithful minister, he travelled from city to city, and from province to province, preaching repentance towards God and faith in the Lord Jesus Christ." He well knew that the cross of Christ, was to the "Jews a stumbling block and to the Greeks foolishness," but still he insisted upon it, as the "power of God and the wisdom of God, to them that believe." He *would* not compound with the self-righteous Jews, on the score of their birth, their law or their ceremonies; nor would he promise heaven to the learned Greeks, because they were wise and eloquent; but he every where proved, that both Jew and Gentile were under the wrath of God, and that salvation was impossible save by Jesus Christ, and him crucified.

2d. The knowledge of Christ, and of him crucified, infinitely excels all other knowledge—This will appear from the four following considerations: 1st, From the exalted nature of this knowledge; 2d, From the subjects which it embraces; 3d, From that immense progress which it is destined to make; and lastly, From that complete perfection to which it will ultimately arrive. The knowledge of Christ, and of him crucified, infinitely excels all other knowledge—

1st, Because of its exalted nature. The character of this knowledge, as drawn by the sacred penman, is extremely interesting. It is "first *pure*, then gentle and easy to be en-

treated," and lastly, to finish the beautiful climax, "*it is full of good works.*"—Methinks that nothing can be more beautiful! Its first ingredient is purity. Like gold it admits of no alloy —It shines by its own splendour. In doctrine, it will admit of no corruption; in practice, of no deceit. It is pure truth itself. Its next ingredient is gentleness, combined with meekness and patience. Its purity is not of that grand and sublime nature, which repels an approach—We do not gaze upon it, as we would upon the awful cataract, tumbling over rocks abrupt! On the other hand, its purity charms—its gentleness attracts—its meekness and patience allure the soul—"its ways are ways of pleasantness, and all its paths are peace." And then to crown the whole, it is "*full of good works.*"—It embraces all of every character—it is adapted to the wise and unwise—It does not confine itself to "*high things*, but condescends to men of low estate;" by humility, it exalts; and by lowliness of mind, it elevates. How different is this, from the wisdom of the world? "*Knowledge puffeth up*"—Regardless of purity, it seeks only *to shine*—Overstepping the bounds of meekness and gentleness, it inspires a proud heart and a lofty look. How many wise men of this world, have defiled themselves, with all the impurity and filthiness of the debauchee? And how many, devoting themselves to low pursuits, have spent a long life in the gratification of the flesh? "Get that wisdom then, which cometh down from above, and with all thy getting, get understanding; her price is above rubies—if thou seek her with all thy heart, she will be found by thee" and prove a rich reward. "Length of days is in her right hand, and in her left, riches and honour."

But again—The knowledge of Christ and of him crucified infinitely excels all other knowledge—

Because of the subjects, which it embraces. The subjects embraced by this knowledge, are exceedingly numerous; so numerous, that to present the whole would be to epitomise the whole Bible. All the types and figures, the bloody sacrifices and smoaking altars instituted under the Old Testament dispensation, are only introductory to Christ Jesus and him crucified. The prophecies of Isaiah, and the preaching of John in the wilderness, were only preparatory to the revelation of this great mystery; the heralds of salvation, are now sent out, that they may proclaim Christ Jesus and him crucified; and our altars are erected, and our table is spread, that we may commemorate the dying love of Christ Jesus and him crucified. But the principal subjects about which this exalted theme is employed, are the forgiveness of sin

and the hopes of immortality; in this respect the knowledge of Christ Jesus and of him crucified, stands justly pre-eminent. The all-important query, excited a long struggle in the unenlightened breasts of mankind—"Wherewith shall I appear before God, and bow myself before the Most High God," but it could not be solved. Philosophy attempted to light up her feeble taper on this subject; but she only made the darkness the more visible. She discovered new doubts, new fears, new perplexities. The soul it was *hoped* was immortal; but if immortal, *where and how* shall it exist, in the future world!

> It must be so—Plato, thou reason'st well!—
> Else whence this pleasing hope, this fond desire,
> This longing after immortality?
> ——Why shrinks the soul
> Back on herself, and startles at destruction?

But Plato the Philosopher could only reason, and his disciple could only walk in the faint light of his reasonings. But behold! at the fulness of time, Christ Jesus comes and is crucified—Life and immortality are brought to light in the gospel—The long agony is past, the glorious "sun of righteousness arises with healing in his wings," and the plain christian, walking in *his* beams, knowing nothing save Jesus Christ and him crucified, knows infinitely more, than Plato, and Socrates, and Cato, and the whole school of ancient philosophers! I pity that man, however eminent in wisdom, and exalted in station, who knows not God, and Jesus Christ whom he has sent. He may be rich—he may be honoured, adoring nations may prostrate themselves at his feet; but still, there is a greater king than he, and there is a more noble science than he hath ever learnt. "If I tell you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Yes! there is a heavenly wisdom, which elevates the mind, and inspires in it a sublime dignity of soul! But again,

The knowledge of Christ and of him crucified, infinitely excels all other knowledge—

Because of that immense progress, which it is destined to make. The very nature of earthly wisdom is, that it is short-lived. The mind is exceedingly limited—It is but little that we can know, nor can we know that little long. The Philosopher may confine himself to his study—he may tutor his mind to all the fatigues of laborious toil—and what does he effect? Alas! after all his labour, he only learns that he knows nothing! An infinity of subjects of which he is igno-

vant, presents itself. But what bounds will you place to divine wisdom? My soul, pursue it in its wondrous progress—follow it to the end of life, the end of time, and throughout eternity! See the exalted attitude, which it now takes! the unseen is made visible, the faint, distinct; yea, the soul shall be made strong to see God, and to know him as he is—"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." Oh! how great the difference, between what we *now are*, and what we *shall be!* Now, we are ignorant. 'Tis but little that we know of the Supreme Good—of Heaven—of the glory that shall be revealed—of the exalted pleasures and joys, that are treasured up at the right hand of God. But the little that we do know, is sweetness ineffable. If the flower promises so much, what will the ripe fruit be? If the dawn is so refreshing, what may we not expect from the clear light? If a faint glimpse, affords so much joy, how transporting, must the vision be? But lastly,

The knowledge of Christ and of him crucified, infinitely excels all other knowledge—

Because of that perfection, to which it will ultimately arrive. We have already seen, that the capacity of the mind, in its present state, is limited—Like the vessel of small capacity, it can receive so much, and no more. But the excellence of divine knowledge is, that it not only improves, but strengthens the mind. The quantum received, prepares it for a still greater quantity. The stronger the faith, the more lively and ardent the affections, the more the soul is assimilated to God in holiness, the more is it fitted to abound in these things yet more and more. But here we cordially confess, that we are speaking upon a subject of which we know but little. That great Apostle, whose eloquence convinced Agrippa and made Felix tremble, and who, wrapped in a vision to the third Heaven, saw things which he could not utter—does not even attempt a description of the glory, which shall be revealed—"eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But let it comfort us, in the mean time, that our knowledge and our glory and our joy, shall be as great as we can bear. Nor is this all—additions shall continually be made to the strength and capacities of the soul, that it may bear still more. Thus (if I may be allowed the expression) the soul shall run one continual round of perfection. It enters on its scene of glory. Now it is perfect—it enjoys all that it could desire—but its faculties continually

strengthening and improving, admit of new joys. Thus does it pass from glory to glory, and from honour to honour, and from immortality to immortality, as in the presence of God. This knowledge is also perfect, in point of duration. A thousand years is as one day, and one day as a thousand years—it is the long circumference of that immense circle which sweeps eternity. My thoughts are lost in the calculation! "Such knowledge is too wonderful for me—it is high as heaven—what can I know? it is deep as hell—what can I do?" "O! the length and breadth and depth and height, of the knowledge of God!" Its glory is unsearchable, and its ways past finding out.—"God forbid that I should glory save in the cross of the Lord Jesus Christ!" T.

THE BOOK OF JOB.

This part of the sacred Scriptures, or *Hagiographa* of the Jews, contains a most interesting and instructive biography of a man whose genuine piety, unsurpassed patience, and sincere humility, hold him forth as a bright and rare example of that faith "which works by love and purifies the heart:" but various hypotheses have been indulged with regard to its author and truth. Some suppose it to be an allegory, and the production of Moses, during his forty years residence with the Midianites. But others, with a higher degree of probability, regard it as the true memoirs of a man whom the Almighty thought proper to afflict, but, who "troubled on every side, yet not distressed—perplexed, but not in despair—cast down, but not destroyed," has left to posterity the records of the Lord's mercy and goodness, conveying the moral that although the light of his countenance be apparently withdrawn for a little, it will not utterly be withheld from his true disciples.

As to the former supposition, it does not carry with it a plausible appearance; for if Moses had intended to write a fictitious history of this nature, we should think that it would appear from his own intimation of the fact; for we are not authorized to imagine that he would suffer that narrative, if fictitious, to go into the world with such manifest evidence of its being true, if it were not really so. This opinion is more fully substantiated by scripture itself: certainly Ezekiel had no doubts, and he corroborates his belief. (xiv. 14.) "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith

the Lord God:" and also James, (v. 11.) "Ye have heard of the patience of Job, and have seen the end of the Lord, that he is very pitiful and of tender mercy." "It is scarcely to be believed," says bishop Pretyman,* "that the apostle would refer to an imaginary character, as an example of patience, or in proof of the mercy of God." "No reasonable doubt," says the commentator Scott, "therefore, can remain, but that the narrative of this book is historical truth; though we may safely allow that, as the discourses of Job and his friends are recorded in poetical language, their sentiments and arguments alone are transmitted to us, and not the exact words which they used in conversation." *(Prefatory Remarks to the Book of Job.)*

Besides to Moses, the authorship (of the principal part at least) has been ascribed to Job himself, and to Elihu; but since "all scripture is written for our learning" the subject is of too little importance to authorize a minute critical investigation into the merits of the various theories concerning its author, and we the rather abstain from it, fearful lest in an attempt to reconcile them we should increase doubts and multiply suppositions. Thus much we think proper to have said plainly concerning the authenticity of the book, that it may not rashly be considered a "cunningly devised fable."

[*Pres. Mag.*

For the Evangelical and Literary Magazine.

DIFFERENT SENSES OF THE WORD LAW IN SCRIPTURE.

WHEN a word is used in different senses, in Scripture, it is desirable that we should be able to ascertain in what sense it is to be understood, in every passage where it occurs. This is the case with the word *Law*. It occurs frequently; and in senses considerably different from each other. Of these, two only will be noticed at present. It sometimes designates those ten commandments, originally written with the finger of God, on two tables of stone, and delivered by Moses to the children of Israel; frequently called the *moral law*. It sometimes means that code of laws, dictated by the great Lawgiver, and also given by Moses to the same people; often called the *Levitical* and sometimes the *ceremonial* law. The first is immutable, constituting the great rule of duty in all ages, and to all people. The latter was limited in its dura-

* Elements of Christian Theology; Vol. I.; or in a separate volume entitled, "Introduction to the study of the Bible."

tion and extent, and has long since *vanished away*. When, therefore, the word occurs, we ought to know whether it refers to a rule now binding on us; or to that code, which, having answered its intended purpose, no longer claims our obedience.

In Mat. v. 17, 18, our Saviour addresses the Jews in this language: *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For, verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.* This passage is often quoted, by speakers and by writers, as refering to the moral law. Some commentators understand it as refering to both the moral and ceremonial law. The following reasons are offered, making it, at least, probable that the law, here mentioned, is the ceremonial law.

1. The law and the prophets, are terms used in other parts of the New Testament, to designate those rules which prescribed the civil and religious ordinances of the Jews alone. Luke xvi. 16. *The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.* From this passage, compared with the parallel passage in Mat. xi. 12, 13, it appears that no person could be recognized as belonging to the church, or kingdom of God, without complying with all the rites contained in the law and the prophets. These together, constituted the supreme rule for the observance of all the worshippers of God. Their authority was complete and undiminished, until the public ministry of John commenced. From that day their authority began to decline: some were recognized as worshippers of God, or as belonging to his kingdom, without submitting to their rites. This the scribes and pharisees considered violence to the supreme authority. They were told, however, that *since the days of John the Baptist, the kingdom of heaven suffereth,* or admits of this *violence;* and the violent take it by force; every man presseth into it; that is, those who become the sincere disciples of John, are acknowledged as worshippers of God, and are entitled to all the privileges of his kingdom, without submitting to all the rites of the law and the prophets. The prophets sanctioned the law, till the ministry of John; but as soon as he appears, some, at least, of these prophesies are fulfilled, and the law ceases to claim that obedience which it formerly did. With the first cry which this harbinger of Messiah uttered in the wilderness, the law began to vanish away; this indicated the near approach of the Saviour in whom this law was fulfilled and

abolished. Of course it cannot be the moral law that is here intended; for this is immutable. If, then, it is the Levitical law that is here connected with the prophets, so also does it appear to be in the passage under consideration.

2. The ceremonial law was *prophetical*, or as it is generally termed, typical, as well as preceptive. It not only prescribed every thing relating to the worship of God, but that worship when performed, looked forward to some great antitype which was to fulfil its typical character. The type as much requires the antitype as the prediction does the event. This is not the case with the moral law; it is purely preceptive. The rewards and punishments by which it is sanctioned, are not antitypes, but the natural and necessary consequences of obedience and disobedience. The Levitical law had its rewards and punishments also, connected with the sincerity or hypocrisy with which its rites were observed; but neither this sincerity or hypocrisy could in the least affect the certain appearance of the antitype. This law was binding as a rule of duty not a moment longer than the antitype appeared. By the appearance, therefore, of the antitype this law was fulfilled and abolished for ever. In this sense the moral law could not be fulfilled; for its obligations are perpetual. When our Saviour delivered his sermon on the mount, this law was not fulfilled; but the laws of nature were not more certain than that all would be fulfilled in due time. This is the purpose which he came to answer. 'I am come to fulfil this law; I am not come to destroy it. I will not break even the least of its commandments, nor will I teach men so. All shall be fulfilled.' Every person who reads with attention, the history of his life and his death, will perceive how minutely all things written in the law and the prophets were verified in Him.

Again; the term law in Gal. iii. 24. is often, perhaps generally, understood as referring to the moral law. *Wherefore the law was our schoolmaster, to bring us to Christ, that we might be justified by faith.* This is supposed to mean the moral law, because it convinces us of sin, and makes us sensible of our danger, and thus brings us to feel our need of a Saviour. That this law, through the spirit, produces these effects, will not be denied; still it appears questionable, at least, whether or not the passage refers to the moral law.

The greatest sense of guilt and danger may be felt without the knowledge or even hope of salvation; as is the case with the fallen angels. It is the condemnation of the moral law which they deservedly suffer; but it never has brought, and

never will bring them to a Saviour. This will be the case with all incorrigible transgressors, of the human race; they will forever feel its penalty, but it never will guide them to Christ. This law may, therefore, produce in us the most painful consciousness of guilt, and the most alarming apprehension of danger, without imparting to us the knowledge of a Saviour, or bringing us nearer to him. It brings us under a sense of guilt, it is true; but it leaves us in perfect darkness as to the possibility of salvation. It contains no provisions which would lead the transgressor to hope for pardon; it acquits, or condemns without mercy. It was not intended to teach us the knowledge of a Saviour. It may indeed teach us our need; but how often do we suffer without knowing how or where to obtain relief? This law was the supreme rule before the universe had the slightest intimation of a Saviour, and will continue such when the last vessel of mercy shall have been prepared for glory. Devils and despairing criminals of Adam's family will forever feel its penalty; while the holy angels and the redeemed of the Lord will, through an endless duration, acknowledge and obey its authority. But the law of which the Apostle speaks, has answered the purpose for which it was intended; the law *was* our schoolmaster. This remark is confirmed by the following verse: *But after that faith is come;* that is, after we have been brought to Christ and justified by faith in his atoning blood, *we are no longer under a schoolmaster.* The Apostle cannot mean that we are no longer under the moral law; that it is no longer our duty to love God supremely, and our neighbour as ourselves. The design of the Apostle is to prove to the Galatians, and to Christians in all ages, that they are not under the law of which he is speaking. And he exhorts them to stand fast in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage; affirming that if they were circumcised, the pledge and profession of keeping the whole ritual law, Christ would profit them nothing. Great difficulties seem to oppose the supposition that this passage refers to the moral law; will the supposition, then, that it means the ceremonial law, help us out of these difficulties?

Let us suppose that the Jewish worshipper had kept all the ordinances and commandments of this law, blameless, as Zacharias and Elizabeth did, would he not still have been taught by this law which he obeyed, that he was a sinner? Every victim which bled at the altar would show him what he himself deserved; every offering presented to God would

teach him that something was necessary to appease the offended Majesty of heaven. Thus, by every act of worship which he performed, he would be taught this lesson, that he was obnoxious to the divine displeasure; to which none but sinners are exposed. He has not, however, transgressed the law which he is conscientiously observing; but this law continually refers him to another, that is, the moral law, which he has transgressed. These sacrifices, being offered daily, and with more than usual solemnity, annually,—declare plainly that they cannot take away sin; still they encourage his hope; because they are prescribed and accepted by that God whom he has offended. He was thus taught to expect some great sacrifice, one day, to bleed for sin, which would give peace to the guilty, and reconcile the transgressor to his offended Sovereign. Thus, while the numerous rites and bloody sacrifices of this law taught the painful lesson that he was a sinner, and that of themselves they could give him no relief, they taught him, at the same time, the glad tidings of a Saviour, their great antitype, whose blood was to flow for sin, and by faith in whose merits, pardon and peace would be obtained. These lessons, this law continued to teach till the hour when Christ expired on the cross. From that hour, this schoolmaster, having performed the task assigned him; having led his pupils to Christ, resigns his offices, and retires. His services are no longer needed. The knowledge of Christ and of salvation is no longer to be learned from rites and ceremonies, from types and shadows, but from a history of facts, embracing the birth, the life, the sufferings and death of a Divine Redeemer; to whom these types, through a long succession of ages, continually pointed, in whom they were all fulfilled, and by whom they were dismissed from his kingdom.

N. S.

For the Evan. & Lit. Magazine.

A BRIEF ILLUSTRATION OF Acts iii. 19, 20, 21.

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

To understand an author correctly, several considerations demand our particular attention. We ought if possible, to ascertain the degree of knowledge he possesses; whether

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some remaining errors and lingering prejudices may not mingle with the truth; what authorities he may think proper to quote, in support of his argument; whether he entertains correct views of these authorities; who are the people to whom his remarks are addressed; what change he would effect in their sentiments, their character and their conduct.—such considerations, maturely weighed, will aid us in attempting to ascertain the meaning of an author.

The author of the passage, now under consideration, was originally a Jew, and possessed, no doubt, all the prejudices respecting the character and kingdom of the Messiah, which were peculiar to his nation. But at this time his prejudices were, in a great measure, banished; his views respecting his Divine Master were enlarged, and were much more correct and elevated than formerly. He no longer considered the Messiah merely as a temporal Prince, but as an Almighty Saviour from the guilt and power of sin; his kingdom is no longer considered as belonging to this world, but as a spiritual and everlasting kingdom, established in the heart. It is, however, highly probable, that error and prejudice mingle, in some degree, with his views of truth, and manifest themselves in his remarks. He quotes the Old Testament and labours to enforce his exhortation by arguments drawn from those divine and venerable records. But he does not appear to comprehend clearly the meaning of those inspired prophets to whom he refers. His exhortation is addressed to the Jews, his own countrymen, with whose character and opinions he is well acquainted. His object is to bring them to repent of all their crimes, but especially of the atrocious crime of crucifying the Lord of glory, in whose blood they had recently imbrued their hands. In attempting to accomplish this important purpose he could do no better than use, with earnestness, such arguments as the views he entertained could furnish. His views, however, it is probable, were not entirely correct. To this incorrectness of his views may be traced the only difficulties respecting the meaning of the passage above quoted—the only difficulties when we consult the original language.—Because some additional obscurity, in the current translation, is owing to improperly rendering one or two words. We will, therefore, present a translation, given by Charles Thomson, which, if we are not mistaken, will remove some of these difficulties "Repent therefore and return, that your sins may be blotted out, that seasons of refreshment may come from the presence of the Lord; and that he may send him who hath been beforehand proclaimed to

you—namely, Jesus Christ, whom the heaven must receive till the time of the consummation of all which God hath spoken by the mouth of all his holy prophets of old."

The principal difference between the current translation and that just given is in rendering the article ὅπως; in the former, *when;* in the latter, *that.* Peter is urging the Jews to repentance. But the authors of the common version make him say, that they were not, or at least, need not to repent, until times of refreshing should come—repent, *when* times of refreshing, &c. The version just offered represents him as introducing a very cogent argument, by the word, ὅπως, *that,* for their repentance immediately—repent, *that* seasons of refreshment may come, &c. Which of these versions is most consistent with the urgent necessity of repentance, and most accordant with the zealous efforts of the Apostle to effect that change, every one can readily perceive.

In this manner the word is frequently rendered in the New Testament. Mat. viii. 17. Christ healed all that were sick, ὅπως, *that* it might be fulfilled, &c. xxiii. 35, ὅπως, *that* all the righteous blood, &c. See also Rom. iii. 4. Luke xvi. 26; and many other places. This, indeed, is the only true rendering of the word when it is used, not as an adverb, but as a conjunction, denoting the event which depends on, and will follow some other event as its cause or precedent.

It still remains to examine the opinion held by the Apostle at this time, from which he drew the argument, here used, to bring the Jews to repentance.

By times of refreshment he does not, probably, mean that joy and peace, of which all are partakers, in some degree, who turn to God. The hopes of pardon and acceptance are, no doubt, refreshing to the soul; but this refreshing is included in pardon itself. But Peter seems to apprehend that the conversion of the Jews, as a people, would be attended with some extraordinary scene of prosperity and joy, and open a speedy way to Christ's descent from heaven, in order to the restitution of all things. His opinion seems to have been, that the Jews generally were to be converted to God, by acknowledging that Jesus Christ was Messiah; that then the Gentiles would be added to them, and amalgamated with them. The Jews were still to retain a high distinction among the nations of the earth; in some sense they were still to be, as they long had been, a peculiar people. He does not appear to have comprehended the fact, that in Christ Jesus, that is, in his kingdom, neither circumcision nor uncircumcision availeth any thing; nor to have understood the cha-

racter of that new man, formed of these two, by the cross of Christ. Nor does he appear to have considered it lawful to preach the gospel to the Gentiles, or admit them to the privileges of the kingdom of Christ, till the Jews were brought to repentance. But that as soon as the Jews were thus turned to God, the Gentiles would then be called, and induced to obey the gospel; that this event would be the consummation of all things which God has spoken by the prophets; that then Jesus Christ, whom the heaven must receive until this glorious and memorable time, would reign, probably in person, as King of Zion. Hence the force of the Apostles argument: God, by the mouth of his holy prophets, has long since foretold, that glorious times shall follow your repentance; Zion shall arise and shine with new accessions of light and splendour; the gentiles shall come to her light, and kings to the brightness of her rising; Messiah shall come down like showers on the mown grass, and have dominion from sea to sea, and from the river to the ends of the earth.—Repent ye, therefore, that these seasons of refreshment may come from the presence of the Lord, &c.

The conduct of Peter perfectly accords with this opinion. He, and the other Apostles, had preached the word to none but Jews only. A vision from the Lord was the means of convincing him that the distinction between Jew and Gentile was entirely abolished; and that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel. After this vision, such were his convictions, such the enlargement of his views, that as soon as he was sent for, without gainsaying, he went and administered the ordinances of the gospel to Cornelius; probably the first Gentile admitted to the full communion of the christian church. When it was known that Cornelius was received into the church; that God had also to the Gentiles granted repentance unto life, and on them bestowed the gifts of the Holy Spirit; then were more correct views of Messiah's kingdom entertained; then was the gospel preached with zeal and success to the Gentiles; then of a truth did Peter perceive that God was no respecter of persons. After this, it is highly probable, he would have used arguments different from those contained in the passages now under consideration.

Let it not be supposed that this implies any impeachment of the character of the bold and zealous Apostle. Peter was a Jew; and had no doubt imbibed the opinions and prejudices peculiar to that nation. These opinions were corrected, these

prejudices were dispelled, rapidly indeed, but yet gradually. Ever since the compassionate look of his Master dissolved his heart in bitter weeping, bold and fearless honesty is a prominent trait in his character. With laudable zeal he labours to throw on the minds of others the best light which he possessed. Every additional idea, every accession of knowledge is immediately employed in promoting the noble cause in which he is engaged. This developement of his opinions marks an important stage in his progress, from the first ray which dawned on his mind, to the full blaze of knowledge which afterwards enriched his understanding. He is near, and hastening to, but has not yet reached the meridian.

A mistake respecting the meaning of some passages in the Old Testament, and some directions of the Saviour, is all the blame, if blame it ought to be considered, in which the Apostle can be implicated. Among the Hebrews, the prosperity of Zion had often been the burden of the prophet, and the song of the poet. Isaiah particularly, with a sublimity and pathos which have never been excelled, with all the boldness of oriental imagery, had dwelt on the subject. Sometimes she is represented as a land, scorched with drought, barren and desolate, incapable of furnishing subsistence for man or beast. Then reviving, fountains flowing, vineyards flourishing, the hills and valleys alive with flocks, the ploughman overtaking the reaper, replenished with joyous inhabitants. Sometimes she is represented as a flock, without a shepherd, scattered, neglected, exposed, devoured: Then a shepherd is appointed who seeks and collects them, carrying the lambs in his bosom, gently nursing the weak and diseased, guiding them to quiet waters, leading them to green pastures where springs up for their nourishment the plant of renown, telling their number as they enter the fold, offering even his life for their protection and safety. Again she is seen as a city, forsaken, the abode of silence and gloom, her temple deserted, her walls mouldering into ruin; but never forgotten, her stones and dust still precious in the eyes of the Lord. Presently her dust is collected, her walls are rebuilt, her streets are crowded, her temple resounds again with the voice of praise, nations flow unto her until the place is too strait. Sometimes Zion appears, in the field of prophetic vision, as a widowed mother, forlorn, destitute, without any to help, or even sympathize with her, whose grief is increased by the remembrance of former and better days, verging to despair under the mournful apprehension that she is forsaken and forgotten: Presently she is comforted with the assurance that she never has been and never will be forgotten, her Maker

is her husband, children collect around her from afar, kings becoming her nusing Fathers, and queens her nursing Mothers, the cry for more enlarged limits is soon heard; emerging from sorrow, almost incredulous with joy she exclaims—Who hath brought up these? Behold, I was left alone; these, whence were they?

By such representations the Apostle might easily be led to suppose that the Jews were to be turned to the Lord; that through their instrumentality, perhaps, the Gentiles would be added to them as disciples of Christ, and as worshippers of the true God; that then they would enjoy an unexampled state of prosperity. In this opinion the conduct and directions of his Master, not clearly understood, may have confirmed him. The Saviour confined his ministry to the Jews. The twelve, and the seventy, when sent out to preach, were directed to go only to the lost sheep of the house of Israel. When the Syro-phenician woman applied for help, the reply was; let the children first be filled; it is not meet to take the childrens bread, to cast it to dogs. When after the resurrection, the Apostles were directed to go into all the world and preach the gospel to every creature, to make disciples of all nations, yet these directions were accompanied with this remarkable restriction; *beginning at Jerusalem*. From all which Peter might have inferred, that the children were first to be filled, before the bread of life was offered to others; that the Jews were first to become disciples, before the call was made to the Gentiles. In this opinion he might have been still further confirmed by the success which crowned their labours on the day of Pentecost. He might have expected similar success from other exertions; and that thus the whole nation would soon be turned; and that their conversion would immediately be followed by the conversion of the Gentiles. Thus he understood the prophets; and thus he understood the example and instructions of his Master. As he believed, so he spake. His language and his argument are perfectly natural. Believing that the reformation of his countrymen was to be followed by the calling of the Gentiles; anxious to hasten, and even witness these glorious events, he exhorted his brethren to repentance, that these seasons of refreshment might immediately come from the presence of the Lord.

It is also probable that Peter expected the return of the Messiah, in person, to govern this empire of the world. Several passages both of the Old and New Testament might have led him to this opinion. He had witnessed the ascension of his Saviour to heaven; there he must remain, till this con-

summation of all things, spoken of by the prophets. But he expected that after this consummation, he would return and reign over his willing subjects, Prince of Peace and King of Zion. Or he may have referred to the universal diffusion of the gospel, as soon as it was received and obeyed by the Jews. He considered the unbelief and impenitence of his countrymen as preventing the light of life from extending to other nations. Willing to remove this barrier out of the way, he urges them to repentance, that Christ, with all his blessings, may be sent, in the glad tidings of the gospel, to every creature.

Thus when we consider the arguments used by the Apostle, we learn what were most probably his opinions; and when the words by which he conveys these opinions, are correctly rendered into our own language, the passage, if we mistake not, becomes quite intelligible. N. S.

To the Editor of the Christian Spectator.

AN ACCOUNT OF THE ISLAND OF MALTA.

Sir,—I herewith transmit to you an account of Malta, which place I visited in January last. I ought to remark in justice to myself, that I remained there only a few days, during which time I had not so much leisure to view the Island as I could have wished. As some time has elapsed since I left it, and as I now write merely from recollection, it is probable that many little objects which I saw and which were then deemed interesting, will have escaped me. You will not therefore expect of me an account so particular, as a longer continuance and more leisure would have enabled me to give.

From the year 1190 to 1525, Malta was under the government of the Kings of Sicily. At the latter date, Charles V. gave it to the Knights of the order of St. John of Jerusalem, or as they were then called Knights of Rhodes,—since known as Knights of Malta. This grant was ratified by the Pope in 1530. The order bound themselves to maintain a constant warfare against the Turks and all Corsairs, who infested the neighbouring seas. To assist the Knights in extirpating these freebooters, most of the civilized nations of Europe paid them an annual tribute, by which and by other means they became immensely wealthy. They held the Island until 1798, when the Grand Master treacherously delivered it to the French, under the command of Bonaparte. It remained in possession of that nation about two years, during which time the Grand Master was sent to Austria, the government overturned, the order dispersed, and the island plun-

dered of property to a large amount. From the church of St. John, in the city of *Valetta*, or *Malta* as it is more frequently called, a chandelier was taken, said to have been the largest and most valuable that was ever formed, beside many of smaller size—all of pure solid gold, together with all the sacred vessels of that stately edifice, the whole of which were of the same precious metal. In Florianne, a small village, about half a mile from Valetta, the Knights had erected a large and spacious hospital for the reception of the sick and wounded of all nations, and by a solemn vow had bound themselves to administer with their own hands, to the relief and comfort of the unfortunate occupants of this humane and liberal institution. The cups, dishes, spoons, plates, and most of the culinary utensils were of silver, and of immense worth. These attracted the notice of the French commander, and with every other valuable article fell an easy prey to that rapacity, which appeared to be bounded only by the want of property at which to grasp. Whilst these scenes of plunder were exhibiting, and in the same year in which the Island was delivered to the French, an English squadron appeared, and put an end to that order of things which threatened to strip the island of all its wealth, and despoil it of all its ancient grandeur: therefore there still remain some specimens which bespeak the former wealth and magnificence of the Knights. Enough to show that though small, it must have been a very powerful state.

The labour which has been bestowed here is immense, and almost exceeds belief.

The City of Valetta is impregnable. It is situated on the south east side of the Island, between two of the finest harbours in the Mediterranean, on an oblong, elevated peninsula. These harbours, the entrance into either of which is less than one fourth of a mile in width, extend into the Island about the same distance as the City does.—The city is defended not only on each side of it, but on each side of the harbour by heavy artillery planted upon the top of the walls, and also for some part of the distance, by two tiers of guns below the top, penetrating through embrasures. The City is also surrounded by the walls from forty to fifty feet in height, mostly cut from solid rock; and the moats or ditches between these walls are about forty feet wide. It is said that thirty thousand men are required to garrison this little place. On the back of the town where it can be assailed only by land—about half a mile distant, are three more walls, which with the moats will not suffer by comparison with those already mentioned. Should these be obliged to surrender to superior

force, those of the town standing on an eminence, or more elevated ground, might still be successfully defended. After having carefully surveyed these wonders of nature and art, I can discover no way by which the city can be taken, except by treachery, or by starving it into a surrender.

The population of the Island is about one hundred thousand —of Valetta, about twenty thousand. This is a well built and handsome city. The streets are regular, being laid out at right angles, and in general sufficiently wide. The houses are of free stone, with flat roofs covered with plaster, and many of them elegant, and taken together, are as magnificent as in any town I have ever visited. The squares are so small that the buildings cover all, or nearly all the ground—or rather as I should have said, *all the rock,* for the whole of it is nothing but solid rock.

The *Governor's Palace* is the largest, and one of the most elegant buildings in Valetta. It occupies the whole of one square, fronting about three hundred and forty feet on four streets, and therefore covering more than two and a half acres of rock. It will compare with any building I have ever seen. Formerly it was the residence of the Grand Master of the Knights, and is said to have been equally splendid with any palace in Europe. I visited several apartments of this stately edifice. One of them about sixty feet by thirty, was hung with tapestry, the most superb that was ever designed by the ingenuity, or executed by the art of man. The devices are various: some emblematical of the different orders of knighthood, others representing engagements with their enemies—the weapons with which each army fought—the wild beasts employed against each other, as for example, a tiger thrown upon a horse, tearing his back, and the blood streaming from the wounds inflicted upon this noble and useful animal. Another apartment which I visited is used as an armory. Beside about twenty thousand stands of arms and other implements of war, placed here by the British Government, in this room are deposited the weapons of the Knights—and also those taken from their enemies,—the Turks, Moors, Arabs, Saracens and others. Among these are the pike, spear, battle-axe, pistols of various kinds, muskets, mortars, with many others, and most of these implements of death different from those of modern times. But not the least curious, is a cannon about the size of a modern six-pounder, made of leather, paper and rope. Strange as it may appear, I have no doubt that it may be used with perfect safety. It was designed more particularly for rising ground, being easily transported by two men.—But a still greater curiosity are the coats of mail used by the Knights,

which have as many joints as there are in the human frame, and are a complete defence against musket balls, from the crown of the head to the sole of the foot. On one I noticed that there had been a slight impression made by three musket balls, which struck near the heart of the person whom it defended.

I went twice to visit the principal church, which is that of *St. John*, and have to regret very much that both times the doors were closed, so that my curiosity was not gratified with an internal view of this superiour building. It is very large and with the exception of St. Peter's at Rome, is the most splendid and magnificent church in Europe. Though stripped of many of its ornaments and much of its wealth, the tapestry still remains, and this alone cost forty-five thousand pounds sterling,—or about two hundred thousand dollars.

The other public buildings of Valetta, as well as many palaces of private gentlemen, are handsome, and bespeak the wealth of its former proprietors.

About six miles from Valetta, near the centre of the Island, stands *Citta di Vecchia*, or the Old City. Curiosity prompted me to visit it, and I was amply compensated for this little excursion. It was at that place where St. Paul spent most of his time during his residence on the Island. The first curiosity shewn to our party, (three in number) was the *Cave*, or grotto, in which tradition says, the Great Apostle of the Gentiles was confined for three months. In order to get into this grotto, we entered an apartment in a small college, and with two 'holy candles,' after descending a few steps, were at the interesting spot. The grotto is of a circular form, from ten to twelve feet high, and in size, equal to a room sixteen or eighteen feet square. In the centre stands a white marble statue of the saint, executed at Rome by the sculptor Goffa, which has been in its present situation about one hundred and fifty years. It represents the Apostle, with an open book in his right hand. I brought away a piece of the rock which the superstitious Catholics of the island almost adore, on account of its wonderful qualities. It is deemed by them an infallible antidote for the bite of any venomous or poisonous reptile. They also tell us that notwithstanding the quantities daily taken away by travellers, the rock does not in the least diminish—that when a piece is broken off, or dug up to-day, it will to-morrow morning be found to have grown up again. These, with other equally absurd stories, they relate with all imaginable gravity, and it is considered a great offence for us heretics to have even a doubt of the truth of what they say. We therefore looked wonderfully astonished, and swallowed every word relative to the extraordinary properties of the cave, with the most profound veneration and respect. Not

far from the Cave is another statue of St. Paul, with a viper fastened upon his hand, said to stand on the precise spot where he shook off the venomous beast. We must therefore, I suppose, have been near the possessions of Publius,—perhaps on the spot where St. Paul healed the father of that "chief man of the island."

Our next visit was to the *Catacombs*, which were near by. They furnish a most astonishing exhibition of the labour of man. With four wax candles, a steel and flint in case of need, two guides—a priest and a peasant, we started. The entrance is about five feet in height, and four in width, the width gradually increasing. After a gentle descent of ten or twelve rods we walked down ten steps, which conducted us into a large hall, about twenty feet high, the roof, if I may so call the top, supported by columns, which in cutting the excavations had been left. In this apartment the dead used to lie in state. Near it was another which had been used as a place of worship, and in one part were the remains of an altar, on which the ancient barbarians offered sacrifices.—Here an aperture led to the top, through which was a small perforation to let the smoke escape. From this room excavations were made in every direction, forming a labyrinth.—We passed into several which had been the sepulchres of the dead, but nothing now remained save a few scattered bones, one of which, of an arm, we brought away. On the sides and floor, places every where appeared cut in the rock, of the shape of coffins of every size, from the infant of an hour, to the largest of our race. In one direction the excavations extend to Valetta, a distance of six miles—In another to Singlea, distant eight miles. But the entrances which are from the rooms already noticed, have been stopped up by order of the Government, so that the whole of these wonders of art have never been fairly explored in modern times. The reason given for it is that these passages are so crooked, so numerous, and branch out in so many directions that several travellers have lost their way, and consequently their lives, in these under ground, or rather under rock passages; for you will recollect that the whole is cut from a solid rock. Without a guide, my courage would not be sufficient to lead me twenty rods from the entrance of this subterranean passage—for to return, would be as difficult as to escape from the Cretan labyrinth. The grotto, and also the catacombs are both without the walls of Citta di Vecchia, as is also a small church called St. Paul's, underneath which is something like a cemetery, where the dead, after being dried and preserved, are placed in niches. As all our party had in other places seen similar establishments, we did not enter this, but proceeded within the walls to visit the grand Church of the Great

Apostle of the Gentiles. It was founded by the Knights and does no small honour to its founders. This Church was plundered by the French of much of its wealth and many valuable articles, but the building with some ornaments, still remains. It is a large, well proportioned fabric. The floor is mosaic marble work. The columns are variegated marble; the base elegantly ornamented with mosaic work, is formed of verde, yellow, and black antique and other marbles, and curious precious stones, among which I recollect only the lapis lazuli. The altar is of gold, silver, and precious stones,—over it is a statue of St. Paul, of solid silver and as large as life. On each side are two large columns of pure alabaster. The whole church was hung with crimson tapestry, embroidered with gold and silver,—has two large organs. We were shown where, beneath the floor, five Bishops had been buried: over their tombs hung their hats. Next we were conducted into a chamber of the church, where was an extensive library—then to a gallery of paintings, principally of Popes and Bishops of the Catholic faith. After this, we were conducted to the top of the building, where we enjoyed a full view of nearly the whole Island, with all the little villages upon it. —And not the least interesting sight to me was a fair prospect of St. Paul's harbour, being the same spot where he reached the shore after his shipwreck. Indeed, I could almost see this great champion of the Christian faith, and his unfortunate shipmates, escaping from their dangerous situation, and rejoicing that they had reached the shore.

Almost the whole island which was once little more than a sterile rock, is now in high state of cultivation. The fruitful island of Sicily and the neighbouring coast of Africa have furnished nearly all the soil of Malta, which is generally from fourteen to twenty inches deep—but even with this soil it appeared as verdant on the third of January, as with us the first of June. To prevent the soil from being washed away by rains, it is divided by thick stone walls into lots, some containing one fourth, others half an acre —and others much larger, according as the local situation seemed to require.

Perhaps I cannot convey a better idea of the wealth of some of the Knights than by informing you, that one of them from his private funds, built an aqueduct which extends from Citta de Vecchia to Valetta, a distance of six miles, and at the present day, supplies the latter city with most of the water there used. The language spoken by the higher classes of society is Italian; and by the lower, corrupt Arabic. A large proportion of the population are extremely poor. Most of their living is fruit and horse-beans, which are eatable only after having been a long time soaked in salt water; bread they can seldom afford to taste. And yet it often happens that the marriage state is entered into by these poor creatures, when neither party exceeds thirteen or fourteen years. Before the age of twelve they are not permitted by the Church to marry.

After what I have seen of Malta,—after viewing the immense labour which has been bestowed upon this little spot, I am prepared to believe that the art and industry of man can accomplish almost any thing. In the preceding, I have given you but a mere sketch of Malta; but I am fatigued with writing, and presume you will be with reading, I therefore only add, that I remain,

Your friend, &c. N. C.

Intelligence.

PALESTINE MISSION.

Letters of the Rev. Mr. Fisk.

Some late arrivals from foreign places have brought letters written several months ago by Mr. Fisk. In December last, the English chaplain having returned home, Mr. Fisk was again invited to preach in the chapel. He pursued his usual course of studies, and of attempts to benefit his fellow men. The following extract from one of his letters, dated Smyrna, Jan. 2, 1822, will be interesting to many readers. [*Miss. Her.*]

Religious discussions with a Catholic.

"During the month past, I have had several opportunities of discussing religious subjects with individuals. The following is the substance of several conversations with a Catholic, a gentleman of intelligence and learning, to whom we gave a Bible more than a year ago, and with whom we have often conversed on religious topics. I inquired, "What do the Catholics understand by the infallibility of the Pope?" He replied, "They mean, that his decisions, both as to matters of fact and religious doctrines, are infallibly correct and true. But this opinion is erroneous."

I then adduced the arguments of Pascal, who, to prove that the decisions of the Pope, as to matters of fact, may be erroneous, brings examples, in which one Pope had contradicted and set aside the opinions of his predecessor; and others, in which it was pronounced heresy to believe, that the earth moves, or that there were antipodes. "All the morality of the Romish church," said he, "changes according to convenience, and what is right at one time is wrong at another."

We then conversed on transubstantiation. I explained our Saviour's words, as implying that the bread and wine became, in a spiritual sense only, the body and blood of Christ. He replied, "the Catholics say, in a physical sense." "But," said I, "the bread and wine still retain the form, appearance, taste, and all the qualities of bread and wine; but have none of the peculiar properties of flesh and blood. And St. Paul himself, speaking of the bread and wine after consecration, calls them still bread and wine, See 1 Cor. xi. 26—28. He then said, "what idea the Catholics attach to the language they use on this subject, I cannot conceive. I am persuaded, they do not believe their own assertions. I think it impossible for the human mind to believe them. They contradict the plainest evidence of our senses."

I next adverted to the doctrine of the Catholic church, that every time mass is said at church, Christ is crucified afresh; and read the verse in Hebrews, which speaks of Christ's suffering but once. He then said, that the Romish doctrine on this point, was in direct opposition to that of St. Paul.

In one of our interviews, we read, in Italian, part of a sermon on purgatory, by Padre Tornielli, and then conversed some time on the subject. The Romish doctrine, as he explains it, is, that all who are not members of that church, are inevitably lost; that the faithful members of the church will be admitted immediately to heaven; but that others will be condemned to purgatory for a certain period, the length of which will depend on the heinousness of their crimes, and the prayers, which are offered, and the monies paid for their deliverance. After I had shewed him Matt. xxv. 46, and referred to the parable of the rich man and Lazarus, he exclaimed, "O, the doctrine is directly opposite to scripture, and is maintained by the church only for the sake of the money paid for the delivery of souls from purgatory.

On one occasion I introduced the subject of praying to the Virgin Mary, to other saints, and to angels. He answered me, that in Italy, (where

he has resided for years,) they pray more to the Virgin Mary than to God himself I ventured to assert, that Scripture furnishes neither precept nor example for praying to any created being. "True," said he, "but they learn this from the priests, and, as they receive pay for every mass they say, it is for their interest to say mass as often as possible." We also conversed on confession to the priests, the observance of fasts and feasts, and some other points. But I could not find a single thing on which Catholics and Protestants differ, concerning which he favoured the Catholic side, though he is a member of that church. He has, I trust, unlearned the principal errors, which he had been taught to believe. God grant he may soon understand and love the truth as it is in Jesus."

SANDWICH ISLANDS MISSION.

Letter from Messrs. Whitney and Ruggles, to the Corresponding Secretary.

In the midst of the opposition which the cause of Christ meets, from nominal Christians in heathen lands, it is encouraging to see also, friends raised up there, from time to time, to promote it. On this account, the following short letter will not be uninteresting. [*Miss. Her.*

Atooi, Dec. 28, 1821.

Very dear Sir,

Permit us to introduce to your acquaintance Capt. Charles Preble,—a gentleman who has for several months past, resided at this Island, and who will be able to give you much information respecting your missionaries. We are happy to acknowledge him as our friend, and one who deserves our unfeigned thanks for the many favours he has shewn us —Capt. P. is expecting to return here soon, and kindly offers to bring us letters, and such things as the Board may consider needful for our comfort and usefulness.

Another ship will sail in about 3 weeks, when we shall send you a joint letter. We are still prospered, contented, and happy. The late news from America, has much refreshed us, though we are distressed for the loss of our beloved, and revered Dr. Worcester.

Believing that the Lord will take care of us, and of the cause in which we are engaged, we remain, as ever,

Your obedient servants,

SAMUEL WHITNEY,
SAMUEL RUGGLES.

Journal kept at Woahoo.

By a late arrival, we are happily enabled to furnish our readers with a continuation of this journal, commencing our extracts at the date where they ended in our last number.

Nov. 16. Last evening at the public lecture, while the preacher was insisting on the excellency of the Christian's hope; and showing that *hope* without *faith*, is as an anchor, cast into the ocean without a cable, —a sea-faring man cried out;—"May the honest sailor meet in heaven, the man of good intent;—I believe your intentions are good;—I say that publicly." After lecture, Capts. Gardner, Arthur and Bunker, and Mr. H. made a pleasant call upon the family.

We opened a register for successive masters of vessels to insert their names, and other particulars, principally for their own mutual satisfaction and information. This was recommended by gentlemen in the whalefishery; and as the number in that employment, who are expected to call, may be considerable, this register may become somewhat interesting.

Acceptable Present.

Received while preparing the letter to the ladies of Nantucket, a very acceptable present, valued at $25 accompanied with the following note:

"Hannah Holmes's respectful compliments to the ladies of the mission family,—asks their acceptance of one piece of seersucker, and requests her kind and affectionate instructor, Mrs. Bingham, to accept one small chest of pearl, gun-powder tea. She would also add, she can never forget the kind exertions that have been made by you all, for her improvement." The sentiments of this note, we regard, rather as a pleasant index to the feelings, than as a fair specimen of the attainments of one of our pupils.

Visit of Tamoree and wife.

17. Brother and sister B. called on H. H. who rejoiced to meet them after four months absence. They visited also Kaahoomanoo, and Tamoree, who appeared as usual, friendly. Invited them to call on us. This afternoon they very civilly returned the visit, as they were passing towards Witeetee, in their covered waggon, drawn by native servants. Happy to receive so friendly a call, we endeavoured to interest their feelings by labouring to direct their attention to the advances we are making in writing their language.

Visit of Tapoole and others.

22. Tapoole, the ex-queen of Atooi, with her paramour Kaere-ohoo-nooe, and Telalah, another rejected wife of Tamoree, with a few attendants, visited the family. They have ever manifested a disposition favorable to the mission, and it seems not to be altered by any late events. Kaere-ohoo-nooe was attracted by the terrestrial globe, and examined it with attention. As brother B. was attempting to explain the figure and motion of the earth, one of the attendants, a native called Winship, said; "If the earth rolled round we should all be dizzy-headed."

A Dwarf.

Another well formed man in the train, apparently about thirty-five years of age, brother B. had the curiosity to measure. His height is four feet three inches, a fine contrast to the corpulency of the people of the first rank in the nation, of whom, not a few will measure more than six feet, and weigh perhaps from 250 to 300 lbs.

24. Furnished to-day, by Capt. D. with a loin of fresh beef, as we had also been by Capts. G. and F. It was a part of a grass-fed bullock, lately killed from the herd that grazes on this plain, and of which the quarters weighed about 1000 lbs.

25. Mr. B. preached from Lam. i. 12. "Is it nothing to you, all ye that pass by?" It deserves our grateful acknowledgments, that we find the droppings of the sanctuary, pleasant and refreshing.

Departure of the Globe.

26. Closed a large packet of communications to America, containing a copy of our journal, from May 4, to Nov. 15, and the separate journal of Mr. B's. second tour to Atooi, and a joint letter to the Corresponding Secretary, with many letters to private friends. These we send by the ship Globe, Capt. Gardner, of Nantucket. The polite and generous attention of this gentleman, like that of Capts. Starbuck, and Carey, and others, has been highly gratifying to us, and deserves our very cordial thanks.

Letters from Atooi.

Dec. 3. The Superb, a schooner lately built at Atooi, arrived with letters from the brethren there. Mr. Whitney writes to Mr. Thurston as follows: "Since brother Bingham left us, there has been no material change in our affairs. We can still speak of nothing but mercies. We are treated with much respect and kindness by governor Cox. Scarcely a day passes but he sends us some token of his friendship. He has not the influence, however, over the natives which Tamoree had, but is gaining popularity. Tamoree is much wanted.

Evils of Intemperance.

"A few days since, Tupea, one of the principal chiefs, murdered his wife. He was intoxicated at the time. This dreadful evil of intemperance, is quite fashionable here. We fear the consequences. Still, this place is probably a kind of paradise, compared with Hanaroorah."

Want of a Minister.

"As it regards the prosperity of this station, one thing, a *sine qua non*, is wanting; viz. a minister of the Gospel. Our eyes are all fixed upon you, and we should hail your arrival with the most heart-felt gratitude. Should it not meet your views however, and the approbation of the brethren, we must submit to your better judgment."

We intend to afford such help to the important station at Atooi, as can consistently be spared, either by occasional visits or a more permanent

residence there of some of our number, till additional labourers may arrive, or till brother W. shall receive license to preach.

4. With gratitude to our ever present Helper, we record his special mercies to day, as we truly rejoice with sister Loomis, who is made the happy mother of a fine daughter.

Return of a Russian ship of discovery.

6. Favoured with a polite call of Capt. Seischmareff and three of his officers; who arrived in port yesterday, from the north, in one of the Russian ships of discovery. They have all been favoured with health and prosperity, and still exhibit a very pleasing and cheerful aspect.

8. Sent by the Superb, letters and supplies to the station at Atooi.

9. Sabbath. Brother Bingham preached from the inspiriting address of the pious son of Saul, to his armor-bearer, as he proposed by the help of his single arm, and the aid of Israel's God, to assail the strong garrison of the uncircumcised Philistines: "There is no restraint to the Lord, to save by many or by few." His agency in the deliverance of his people, is not to be limited by their numbers. In glorifying himself, he will stain the pride of human glory. In the accomplishment of his grand designs, he will select means, which unsanctified reason would not dictate. Thus he gave abundant encouragement to prompt, vigorous, persevering individual exertion, in the cause of human salvation. At the close of the service, brother Bingham administered the ordinance of baptism, and the infant daughter of brother and sister Thurston, named *Persis Goodell*, was solemnly dedicated to Christ. It is a precious comfort in this land of pollution and danger; in the midst of prowling wolves, while multitudes around, are led by vile seducers *in the way to hell*, it is a precious comfort to our parental hearts, to have the dear little defenceless lambs of this fold, included in the gracious bonds of God's everlasting covenant,—and to hope that he who from the infant, exposed in the flags of the Nile, raised up a prophet, and deliverer for Israel, will deign to bless our infant offspring, and train them up, for extensive usefulness to the rising and the unborn generations.

10. Doctor Kavaleff, and lieutenant Boyle, called on the family, with the compliments of commodore Vassicleff, who has also arrived from the north, and offered medical assistance if needed. This was truly kind and acceptable. A letter brought by the commodore, from the governor of Kamtschatka, assures us of his continued kind regards. Commodore Vassicleff, with Lieutenant Boyle, favoured us with his company, appeared very pleasantly interested in the welfare of the family, and the progress of the mission; a little surprised to find our new house, which was not raised when he left us before, now advanced to such a state of forwardness, without the aid of carpenters; gratified also with the improvement of our pupils, and pleased with the new church. He gave the family a very polite invitation to dine with him to-morrow.

Interesting arrival.

12. The brig Owhyhee, Captain Henry, from Boston, arrived with letters, newspapers, and pamphlets for us, announcing the arrival and gladsome reception, at Boston, of our communications by the Levant, the Clarion, the Ann, and the Volunteer, refreshing us with intelligence of the signal mercies bestowed on the churches of our land, on the several missions under the direction of the Board, and the various other laudable enterprises in the promotion of human happiness; warming our hearts by kind expressions of the liveliest interest, joy, and hope, with respect to the arrival, establishment, and prospects of this mission. We would unite with our friends, in devout thanksgiving to the great Head of the church, and unceasingly ascribe to him all the glory. Let us be humble, and watch unto prayer, remembering the days of adversity; they too may be many. Even now, the Board and its missionaries, and its friends, in the midst of their rejoicing, are called to mourn the loss

of one of their dearest supporters and counsellors. A letter from the Treasurer, announces the afflictive death of our beloved and revered Dr. WORCESTER. How unsearchable are the councils of Divine wisdom. Trying as this providence is, "we bow to his sovereign pleasure—always good—infinitely good."

13. Spent the day principally in feasting on the intelligence received. Lecture this evening. The Treasurer's letter was read, and some other interesting passages from our communications. Some remarks were made on the death of Dr. Worcester, particularly as it was a striking comment on one part of the last Sabbath's discourse.

School examination.

14. Second quarterly examination for the second year. Present—Lieutenant Boyle, two physicians and a midshipman of the Russian ships of discovery, Messrs. Davis, Hunnewell, Conant, Dana, and Harwood. Several of these gentlemen, expressed their satisfaction in seeing the specimens of improvement exhibited in spelling, reading the scriptures, writing, &c.

William Tennooe.

While the brethren were present, a youth sat down in the door completely in the native habit, but seemed to take no notice of them, and it was with difficulty that they, at last, were able to recognize him to be William Tennooe, the subject of so many prayers, favors, instructions, and distinguished privileges. He has, for a considerable time lived at Wiani. He shuns our society, and we are pained to say, gives no evidence of a disposition to return to give glory to God, and to pay to the Lord his vows.—Several letters from American friends to William, have been carried him, by Hopoo and Honooree, who seem deeply to lament his fall.

As the brethren met with Commodore Vassicleff this morning, he remarked, with reference to the late numbers of the Missionary Herald, and Boston Recorder, which he had received from them, that he found little but accounts of Missionary and Bible Societies—nothing of wars and battles in Europe. Happy indeed, if this might be the grand characteristic of newspapers henceforth, till all nations should rejoice together in the permanent and universal peace of Christ's kingdom.

15. Last evening, Capt. C. and Hopoo called on Krimakoo, and proposed to buy a horse and two cows, with which we have not yet been furnished; and also to erect, for the benefit of the nation, a trip hammer, and a blacksmith's shop. To the latter, he replied, "Go and look out the place where you wish to build, and come to-morrow and tell me."

Search for mill seats.

To day brothers Bingham, Thurston, and Chamberlain, accompanied by Mr. Harwood, an ingenious, inventive, and experienced artisan now in our employ, examined several places in the vicinity of Hanaroorah, where water works might be erected and applied to various kinds of machinery and manufactures. Though the quantity of water allowed to run in the natural currents, is generally small, as it is used, to so great an extent, in watering the various plantations in the valley, yet there are several places, within three miles of the village, where a trip hammer, a turning lathe, a grist mill, or a cotton factory, might be tolerably well furnished with water.

UNITED FOREIGN MISSIONARY SOCIETY.

UNION MISSION.

Rev. W. F. Vaill to the Domestic Secretary.—June 26, 1822.

DEAR SIR,—Having an opportunity to transmit our accounts made out to the first of April, and our Journal for the month of May, I have time only to state, briefly, that the health of this family is generally as good as at any time since we came into this country. We are not, Sir, without encouragement. The Journal announces the reception of two Osage youths. Since that time we have

taken two others—all very promising boys, and nearly of the same age. They learn very rapidly, and their docility is remarkable. It is interesting to teach them. Let us rejoice together in this success.

JOURNAL FOR THE MONTHS OF APRIL AND MAY, 1822.

Visit from the Indians.

April 1.—Four Indians came in last evening to inquire for the news from the Governor, concerning the war. We could give them no information.

2.—We improve the opportunity when the Indians visit us, to gain their language. Experience teaches us that it cannot be obtained without much intercourse with the Indians.

Arrival of the Government Agent.

5.—This evening Mr. Philbrook arrived, on his way to the village, with instructions from Governor Miller. The Governor assures them of his friendship, and of the good disposition of the white people generally towards them; expresses his satisfaction in their desires for peace; and engages to put a stop to the war, if possible. He gives them good counsel, and tells them that it grieves him to see their women and children hewing wood and drawing water for the Cherokees.

Visit to the Village.

10.—Brother Vaill and Brother William C. Requa rode to the village on Monday, and returned to-day.—The people are very poor; have little to eat beside corn; and are much distressed by the continuance of the war. We took the opportunity to urge on them the importance of sending their children to this place for instruction. Endeavoured to convince them that their enemies were afraid to injure this establishment, and by many reasons laboured to gain some. Among other arguments we laid before them the labours of good people among other Indians; their willingness to have their children taught, and the great benefit they have received. In a word we gave them all the light we could; but we laboured in vain as to any present success. The Agent also urged them to come forward and receive the benefit of the mission. The Agent tarries a few days to receive their answer to the Governor.

18.—An Osage and his wife came in this evening, on their way to the trading house, with a few skins to purchase a blanket. This man is a Woh-kun-duk-ka, or conjurer, or, as the interpreter calls him, a medicine man, one who deals in strange arts.

April 19.—This evening, put a number of questions to the Osage, to find out his views about religion. In answer to the question, "Who made the world?" he said, "he did not know!" We find the Osages place great stress on dreams. These they look upon as a kind of revelation. They are much influenced by a dream, in their most important measures. The Indian told some strange stories, and offered to play some tricks.

20.—Brothers William C. Requa and Woodruff returned to the village this evening, after an absence of three days. An Osage came in with them to get medicine for a man whose arm was badly injured, ten days ago, by a bear. They say his arm is much inflamed, and that his life is in danger. Agreed, therefore, that Brother Palmer go to the village to-morrow, to help the poor wounded man. The brethren have witnessed what is called Woh-kun-duk-ka's dance for rain. Within a week the earth has been blessed with seasonable showers.

The Indians manufacturing Salt.

26.—We have many of the Osages around us to-day. They have resorted to the Saline to make salt. While the women are cutting and fetching wood, and boiling off the salt, the men, according to their custom, are entirely at leisure. When the Agent came up last, he brought a request from Gov. Miller that we should do blacksmith's work for the Osages to the amount of one hundred and twenty dollars per year. The Governor engaged, if we would undertake the work, to liquidate the debt.* We

* The debt is to be paid by the Indian department of the United States, but the Governor becomes responsible.

agreed to the proposition; and now the Osages bring forward great numbers of their axes, guns, &c. to be mended.

Arrival of the Chiefs.

May 9.—Having expected the Chiefs to make us a visit these several days, the travellers, with the Interpreter, and Brother William C. Requa, did not set out for the village till to-day. On their way they met the Chiefs which caused them to return. Clamore and Tally, their wives, and several children, are now with us. Lovely children; and must they all return again to drag out a still longer portion of their being in Pagan darkness? We purpose to make an effort to *obtain* these children.

Indian Council.

10.—Held a talk with the Chiefs. After some general discussion of the subject respecting the design of our coming, we put the question in direct terms. Is there any thing but the war that keeps back your children? They replied to the following effect: "We know you came great distance to teach us; we know that good people sent you here, and expected we should give you our children before now. We have heard that other Indians send their children to the missionaries. All this is good. But we dont know what may happen to ours. We have been deceived. The Cherokees came upon us last fall and destroyed many lives, and carried off our women and children, because the white Chief at the Poteau (meaning Major Bradford) did not send word as he engaged to do. We were not on our guard. Our people are afraid it may be so if their children come to live with you. But you must not leave us on this account. It is our prayer to the Great Spirit, that you may accomplish your object. As you have said, that you prayed God for us that we may be happy, so we have prayed that you may prosper. You must not blame us; but you must blame the people below, (meaning the Cherokees.) It is owing to them that our children are not in your school." In the course of this talk we presented the Chiefs with sashes sent out by our friend, Mr. Little, of New-York, and gave a piece of the same cloth to their wives. They acknowledged the favour, and said when they held a council with White Chiefs, they would wear their belts, that it might be seen that all the good white people were their friends. Having concluded this talk, we determined to labour hereafter with the chiefs and others, as individuals, and to go on with an unhesitating step in attempting to gain their children.

From recent information, which we are not yet authorized to communicate to the Chiefs, we believe the Cherokees are becoming favourably disposed, and that the grounds of the difficulty is beginning to give way. We feel, therefore, a greater boldness in assuring them, "*your little ones shall not be hurt.*"

11.—Clamore says but little, and nothing encouraging, but Tally speaks more favourably. He has brought three daughters and a son, all promising children. We have urged him to leave these. His son told us he wished to stay. We immediately laid hold of this, and put in a plea, which we think cannot be resisted. His father has gone so far as to say, "I will leave him with you before we go out on our hunt." "This," said he, "is the truth, I will not deceive you." We have some hope that he intends to leave one of his daughters.

13.—The subject was again introduced this morning, when Tally, after some minutes of deep thought, inquired, how long do you wish to have him tarry. We replied, till he becomes a man, and learns what *we* know. He then said, "take him, *he is your son.* I will not take him from you." This youth is about 15 years of age, is remarkably pleasant in his disposition, and has an active mind. Being the oldest son of the second Chief, a man who has great influence with his people, we are hoping that others will soon follow the noble example. This child we have named *Philip Milledoler.* His original name is Woh-sis-ter, which reminded us of the Rev. Dr. Worcester, that ardent and venerable friend

of the Heathen, who now rests from his labours. O God of our salvation, be pleased to bless the young Chief, and in due time make him a leader of righteousness and true piety to his people. The Chiefs and the greater part of the Indians left us for their village. The travellers who are in pursuit of their horses proceeded onward in company with the Interpreter and Brother Requa, the elder. They intend to visit Shungeh Moineh's Village, some 50 or 60 miles up the Verdigris, beyond Clamores. The wounded man, mentioned in our journal of last month, and the girl with the distressing scrofulous humour are now with us, and expect to tarry until cured. Some of their family connexions remain with them.

14.—Our young Philip is contented. He manifests an independent mind, but we dare not feel too sanguine. We remember the mild caution, *Rejoice with trembling.*

22.—The Agent, Brother Requa, and his companions returned. The men have not succeeded in regaining their horses. Although they found them at Shungeh Moineh's Town, yet the young men would not release them. Such is the injustice of the Indian character. Brother Requa states that this town is situated 50 miles north of Clamore's, on the east side of the Verdigris; and is about one fourth as large. It is built on a pleasant spot, in a Prairie near the river. Their Lodges are constructed in the same manner as those in the other villages; and it is considered as belonging to Clamore's jurisdiction. They have two young Chiefs, who received our brethren in a friendly manner, and spoke favourably of the Mission. The Chiefs promised to come and see us. But the visit was interrupted by the presence of the white people, who came to demand their horses. Instead of giving up the horses, they even stole those which the white men rode to the village, and brother Requa's among the rest; and it was with some difficulty they recovered the horses they rode, from these lawless people. Brother Requa thinks his horse was taken, not from any disrespect to the Mission, but because they could not distinguish his from the rest. The Verdigris at this time is very high. In his route he swam this river six times. He has slept in the rain two nights, and in consequence of losing his horse, was three days on his way from Shungeh Moineh's to Clamore's Village, without food. Except a severe cold, his health has been preserved, and he has returned in safety. The Chiefs have all signed the preliminaries before signed by the Cherokees, and have engaged to meet at Fort Smith in 10 days from the 21st instant, i. e. the 30th day of July next. They have also agreed upon an armistice till 20 days after the talk closes. Of course, even if they do not make peace, there will be no more fighting for three months. The Indians are now coming and going, as a matter of course, which will supersede the propriety of noticing their visits in the journal.

23.—The Agent took his departure to proceed down the river, taking with him a letter to Mr. Lewis, giving an account of the prospect of peace, &c.

Conduct of the Chief Warrior.

This morning Mad Buffaloe, the Chief Warrior, took off a blanket. The Indians who tarry with us saw him take it, but did not inform us of the fact until he was gone. We have missed from time to time several small things, supposed to be taken by the women and children, but did not think a person of his rank would do so mean a thing. This person has expressed more indifference towards us than almost any of the head men, though he has been here several times of late, and appeared friendly. He is a great lover of whisky. But though many of these people love *fire-water*, as they call whisky, yet stealing is a more prevalent vice among them.

27.—Tally's wife came to-day to see her son, before they go out on their hunt. At first we felt a little suspicious that she might have come to take him away. Instead of this,

however, she exhorted him to be contented. Never was more affection towards this family expressed, than she manifested. We have great reason to respect this woman. She has great influence over her children, as appeared evident from her conduct towards them when she came with her husband two weeks since. How many professedly Christian mothers fall behind her in maternal ascendency.

Mr. Chapman's Return.

28.—Brother Chapman reached home after an absence of two months and three weeks. His health is confirmed, though he is considerably worn down by fatigue, in consequence of riding in the rain, and crossing high rivers and creeks. He has been as far as New-Orleans, and has succeeded in obtaining money for the Mission. He states that our supplies from New York and New Orleans have reached the post of Arkansaw, except the case of hardware, which fell in the Mississippi, and sunk. He has been treated with friendship by the officers lately stationed at the Garrison, and states that they will aid in forwarding letters for us to and from the post offices. He visited Dwight Misson in the Cherokee nation; saw Mr. Jewell, of the Elliot Mission, and preached several times in his absence. Brother C. came up the Arkansaw in a steam-boat. One of their boats is now running as high as the garrison. By him we have received several letters from our friends in the east, and the Missionary Register to March. This is the first instance in which we have heard from the Board in so short a time as two months. Have agreed with the express, who goes every month from Fort Smith, to bring up our letters, for five dollars per annum. Brother Chapman has purchased two horses for the team, agreeably to the request of the family when he left home. He has also brought up our garden seeds which were forwarded from New-York.

Review of the Month.

May 31.—In reviewing the mercies of God in the past month, we have occasion for abundant gratitude. After a long dark night, the Osage people begin to enjoy the light of the gospel. A promising young Chief has come forward. Two lovely young boys have entered our family and school, under circumstances quite encouraging to our hearts. Let the prayers of the Christian community rise continually to God for these dear youth, especially for the young Chief, that he may become an instrument of immense good to the Osage nation.

CEYLON MISSION.

Extracts from Mr. Poor's Journal at Tillipally.

The removal of Mr. and Mrs. Richards to Tillipally was mentioned under date of May 29th, though it did not actually take place till June 25th. With reference to this change in the concerns of the station, Mr. Poor says in a note:

"As the occurrences noticed in these extracts mainly relate to my own labours in the mission, it is proper to remark, that on brother and sister Richards's removal to this station, they took charge of the concerns of the family, of the boarding schools for native boys and girls, and of the temporal affairs of the station generally. They, myself, and children, live together in one family. By this arrangement, I am favorably situated for devoting myself almost exclusively to the business of giving instruction to the people, by superintending our schools, by preaching and conversation. Although brother Richards continues to be in a feeble state of health, he is able, in many ways to render important service to the mission. Besides attending to the objects above mentioned, he has been able to hear daily the first class in the school at the station (about fifteen in number) read in English, and recite a lesson, and parse in English Grammar. He has frequent opportunities of administering medicines to the sick."

Journal.

June 26th, 1821. This evening held a meeting for free conversation with those who are disposed to attend

to the one thing needful. Beside those who are connected with the family, two boys were present who attended the day school at the station.

Interview with an Oodiah.

27. This afternoon had a long conversation with an Oodiah, a head man of the parish. He was willing to hear what I had to say, but finally observed: "Jesus is afraid of the devils. He cannot deliver the people from their power." These and other remarks of a similar nature, excited peculiar feelings in my mind, knowing that "for this cause the Son of God was manifested that he might destroy the works of the devil."

28. Sent to Dr. Worcester by way of Calcutta, an account of Mrs. Poor's last sickness and death:—sent also several letters to friends in America.

Interview with a Brahmin.

Have of late felt the importance of conversing with the Brahmins around us; and of warning them of their danger; that if they continue to deceive the people and perish in heathenism, their blood may not be required at my hands. The head Brahmin of the principle temple in this parish, has ever manifested great unwillingness to converse with me;—I but seldom see him, and when I do see him, he will scarcely give me an answer on any subject. But as he is a man of very good report among the people, and is greatly respected by them, I have much wished to have access to him. This morning I took my English Bible, Tamul Testament and some tracts, and went to a shed, in a remote corner of the yard of the temple. A number of the people soon came to me, but as I said nothing to them, they went away. Many came and went away while I was there. I spent most of the time in reading the prophecies relative to the destruction of idolatry, and the universal establishment of the Redeemer's kingdom. At 12 o'clock, the bell was rung to summon the people to the temple. While they were attending to their ceremonies, I kneeled down, and prayed in an audible voice in English. Several persons came and urged me to go home, saying it was time for me to eat. In the afternoon the Brahmin's son, with some other persons, came to inquire why I was there. I told him I must see his father. He asked many other questions, but I continued my reading. About three o'clock, the aged Brahmin, with several others, came and cried out, "Why are you here?" I rose up and said to him in a low tone of voice, that I wished to speak with him. He then beckoned to the people present to go away; but I told him I could not speak with him there, and proposed that we should go to his house. He then took me into an apartment of the temple. On finding that we were alone, I kneeled down and prayed in Tamul, that if the Lord had excited me to come and speak with the Brahmin, he would enable me, rightly to deliver my message, and incline him to receive it. I then stated to him, in short, my object in coming to this country, and the truths I wished to communicate to every individual. I told him that if what I said was true, as I fully believed it was, he was in a very responsible and dangerous situation, in consequence of the nature and extent of the influence, which he exerts over the minds of the people. He heard me patiently, till some persons crowded in from the back part of the temple. He appeared then, to be quite uneasy at their hearing the remarks which I made. He told them to disperse, and signified to me his wish that I would leave. I then offered him the testament and tracts which I carried with me, and told him, that if he would read them, he could better understand the importance of the subject which I wished him to consider. He declined receiving them, and appeared anxious that I should depart. When we came out into the verandah, he asked me if I would have a cocoa-nut. I thanked him, and accepted his offer. I continued to speak with him and his people present, but he made no reply to what I said. As soon as I had taken the cocoa-nut water, he left me, saying; "it is quite time for you to go and eat;" he also told the people to leave

me. After making a few remarks to those who remained, I came home.

Towards evening, Chelly's father, who lives at Panditeripo, came. I conversed with him freely on the subject of the Christian religion;—told him I hoped his daughter had received Christ as her Saviour, and asked him if he was willing that she should be baptized. He said he was willing if she wished it. He appeared to think, that as he had committed his daughter to us to be instructed, it could not be much worse for her to be baptized, and that probably she would gain something by being connected with us. Met the schoolmaster, as usual, on Thursday evening, for the purpose of giving religious instruction.

Received the affecting intelligence of brother Newell's death. Surely the time is short, and it becomes us to work while the day lasts.

Zeal of native youths.

July 1st. Sabbath. In the forenoon, I preached at Mallagum, and in the afternoon at the rest house. Nicholas conducted the service in the church, and spent the afternoon in speaking the word from house to house. The meeting held in the afternoon in the school room, for the benefit of the children and others at the station, is both instructive and interesting to those who attend. At this meeting, Porter, Jordon Lodge, Niles, and Dwight, take the lead. The exercises are singing, praying, and reading. Porter and Dwight usually prepare translations of simple narratives of the life and death of pious children, for the occasion. The boys and girls in the boarding school, visit their friends once a month. Those who live near, go and return the same day, others are absent longer, the time of their absence being regulated by the distance at which their friends live, and the frequency of their going home. When the girls came in this evening to take leave, preparatory to going home to-morrow morning, Chelly and Marial appeared to have their tongues fully loosened to speak on religious subjects. They repeated, of their own accord, the substance of several chapters of St. John's Gospel, which has been for a short time past, their reading book in the school. They gave me a particular account of their conversation with their friends when they visited them last month. They requested permission to go together to visit each other's friends, and to take St. John's Gospel to read to them. They also requested, that on Saturday afternoon, they might go into the village here, and converse with the girls and women of their acquaintance.

School at Arlavertty.

4. Visited the school at Arlavertty, a village in Mallagum. Four small girls attended with the boys in that place. The schoolmaster's wife read to me a part of a chapter of Luke. As she was the first native woman that I have heard read in the country, I made her a small present, and offered a reward to the two girls who should be able to read first in the Testament.

Visit of Chelly and Marial.

This evening Chelly and Marial gave me some account of their visit to their freinds. They read and conversed with a number of persons in different places, were much reproached and ridiculed, but were not disheartened. A company of women, who knew in what manner they had been conversing with others, called upon them, ironically, to preach to them, or they would inform me of their neglect. It is the opinion of the people that the girls and boys talk in this manner, in obedience to my orders. They had a pleasing interview with Nicholas's sister, who lives in a village which they visited.

13. Preached at Panditeripo a lecture, preparatory to the celebration of the Lord's Supper at that station.

14. Addressed a fifth letter to the inhabitants of Tillipally, in which I attempted to shew that godliness is profitable to the life that now is, as well as that which is to come. When conversing with the native girls, Chelly spoke of the opposition of her friends;—they told her it was a great disgrace for her to live here,

and that they wished her to leave. She said, she often had two thoughts in her mind at once, the one inclining her to that which is good, and the other to that which is bad.

Evil reports.

The people say, as I learn from Nicholas, that he and others, that converse with them on religious subjects, are crazy, and that thus it happens to all who live with Padres. (Missionaries.) It is reported in the parish, that the god Kunden, whose temple I visited a short time ago, appeared to me in a vision, and informed me that he was the cause of Mrs. Poor's death, and that consequently I went to the temple and had an interview with the Brahmin. This story would doubtless be believed, if many persons had not heard and told in what manner I talked with the Brahmin.—My soul of late has been drawn forth in acts of thanksgiving and praise, in view of the ample provision made in the Gospel, for the salvation even of *this* heathen people.

The truth felt.

Sabbath 15. The people who attended at the rest house this afternoon, were unusually excited by the subject of my discourse. One of the headmen observed, that if what I said was true, it should be made known throughout the country. Others said; "Who among the people has received this religion? You have been preaching five years, but no one joins you!" They think that those who have been baptized, and others who are inclined to the Christian religion, have some selfish object in view. The Oodiah, of whom I have often spoken, observed: "God has not thought best to turn my heart, what then can I do." On asking him, whether it was his practice to pray to God for this blessing, he replied: "You have been praying for me a long time, if God does not hear *your* prayers, how can I think he would hear mine?" Such questions furnish me with favorable opportunities for giving instruction, as they will patiently hear answers to their own questions.

Efforts at Marroottapooram.

19. Have spent three days this week, in the village of Marroottapooram, where I have a school. Had a favorable opportunity of conversing with many who came to the school bungalow, and of visiting from house to house. The people were not much pleased that I went to reside among them. They were urgent that I should not tarry over night. I told them I must deliver my message to all in the village. I slept comfortably in my palanquin. The people of that village appear to be more hostile to the truth than others are. As I was conversing with a company of persons in the street, several men who were passing, inquired what it meant. A man who had several times heard me converse, told them sarcastically, in a low tone of voice; "He thinks by such austerities, to get salvation." Others say, that my conduct is the effect of derangement. When I urged the people to send their girls to the schools, and told them: that some girls in this village were learning; they replied, that "none but poor girls, or those of low cast will do that." They appear to consider it the privilege of females of high cast, to live in ignorance.

20. Wrote two small tracts for distribution among the people.

Visit at Elarle.

Sabbath 22. In the forenoon, preached at the village of Elarle. Thirty-two men, twenty-two women, and about fifty boys, were present. In the afternoon met with some opposition in the village of Marroottapooram. My mind has been much animated and encouraged by the reflection, that I am not the ambassador of a prince, who resides at a distance in some foreign country; but of one who is ever present, and knows all the unsuccessful attempts I make to interest the people in his service. I behold with the eye of faith the triumphs of the cross even at Tillipally.

Concern of an aged native.

25. Returned from the village of Elarle, at which place I have spent

several days. I lodged at the house of a headman in the village. While I was examining the school in that place, a man was present, named Moothelhooty, who for some time past, had listened with attention to the truths of the Gospel. He is a man, quite advanced in life, and a little deaf. When the boys, about forty-five in number, repeated the catechism, he went from one boy to the other several times around the circle, and attentively listened to every question and answer. He several times requested an explanation of some things which he did not understand. In the evening he came to the house where I lodged. After a long conversation with him, he took up some dirt and rubbed it in his hand, saying: "this represents the state of my mind. I am in doubt which religion points the right way. I see this is good, but how can I leave that which I have received for sixty years?" His state of mind appeared to be very different from that of most other persons. During my absence, I had opportunity of addressing many persons in several places and of distributing a few tracts. This evening have met the candidates for baptism.

[*From the N. Y. Christian Herald.*]

REVIVALS OF RELIGION.

Whilst we have to lament over the desolations of Zion in our own city, and mourn for the destitutions of many parts of our land, there is cause of joy and thanksgiving for the numerous tokens of the Lord's faithfulness and mercy to his Church.

To record these testimonies of his tender love and forgiving grace, forms the most pleasing part of our labours, and renders our pages, indeed, the Herald of good tidings to our patrons.

In several towns in Vermont, the churches have been refreshed and increased during the past year. The following additions are reported by the general convention. Benson, 150; Fairhaven, 40; Westhaven & Whitehall, 30; Westfairlee, 30; Thetford, 150; Newbury, 40; 20 or 30 more being hopeful subjects of renewing grace: Bradford, 60; Norwich, two churches, 118, and 30 who have not united with the church; Weathersfield, 100; Springfield, about 130;—Sudbury, 30; Wallingford, 26; Tinmouth, 25; Brandon, 50 or 60; Clarendon, 30; Randolph, 250; Royalton, 39. In 12 towns in Addison Association, between 8 and 900 have publicly professed Christ, during the past year; and in North Western Association, between 7 and 800; and in many other towns in that state, the refreshing showers of divine grace have been poured out, and the churches revived.

Within the bounds of the Long Run Baptist Association, Kentucky, 513 have been baptized the present year. In Culpeper Co. Va. there has been a revival, and 100 added to a Baptist Church. North Stonington, Conn., and the neighbouring churches, are now experiencing a revival and awakening, with a prospect most encouraging.

We take great pleasure in presenting to our readers the following account of a revival in Tabernacle Academy, at Abbeville, S. C., as, in addition to the interesting facts which it details, it contains much good advice. It is extracted from the Georgia Missionary.

"The substance of the following Narrative was communicated to us by gentlemen who occupy important stations in the Methodist church, as falling under their own observation.

Tabernacle Academy is one of those primary schools, which are under the special care and direction of the Methodist denomination. Its superintendence is committed to Mr. Olin, a graduate of Middlebury College, Vermont. It may be proper further to remark that Mr. Olin became a subject of Divine Grace some time during the last year, and from that time he felt it his imperious duty to read the Scriptures and pray with his scholars—a duty too much neglected in many of our Academies. This circumstance, together with the influence of pious example in the families where the scholars boarded, had a happy effect in preparing their minds *to receive the things of the Spirit* of God.—The fallow ground had thus been broken up and the seed sown

which must be crowned with a rich and precious harvest.

A Camp Meeting near this place commenced on the 15th of July. On the 17th, which was Sabbath, the Students all attended, and during preaching appeared uncommonly solemn. They began to feel more pungently than ever the natural depravity of their hearts, and the necessity of flying for refuge to the arms of their Redeemer. They sought and found mercy in the bleeding wounds of their Saviour. On Monday morning fourteen professed to have experienced that change of heart which is a requisite qualification for the kingdom of heaven. Of this number there were nine young men from fifteen to twenty years of age, whose rank as scholars is by no means inferior. Some of them are prepared to enter college in an advanced standing.—The remaining five were young ladies, of about the same age and respectable acquirements. When the Camp-Meeting was closed, they linked arm and arm and walked in solemn procession to the Academy, in order to resume as they thought their studies for the day. The instructer introduced the exercises of the school by singing and prayer; but such was the manifestation of the Divine Presence and Spirit, and such the anxiety and distress of those who had not obtained a hope, that the exercises of the school gave way to that requisition of God, which requires us all to *seek first the kingdom of Heaven and its righteousness*, and the whole day was spent without intermission in prayer and praise. During the exercises of that day it is charitably to be believed that seven more were born into the kingdom. The Rev. Mr. Capers visited the school about a fortnight since, and observes there is no visible falling off of those young disciples from the liberty with which Christ has made them free.

From the foregoing narrative, two reflections very naturally suggest themselves to those parents who feel for the *morals*, and particularly for the eternal welfare of their children.

1. To commit their instruction not merely to learned, but pious teachers.—The influence which every instructer exerts upon the minds of his pupils is incalculably great. There are instances, and those not a few, of persons occupying this high and responsible station, who not only frequent the haunts of amusement and dissipation, but who unhesitatingly avow their disbelief of all experimental religion, and even of a revelation from heaven. By mimicking the uncouth attitude of some true worshipper of God—by ridiculing his fervent piety, and by attempting to repeat in similar accents the most devout expressions, they create in the minds of their scholars a distaste to every thing of a serious nature, and learn them to be scoffers themselves. But if from prudential motives, they do not often harp upon their darling themes, they embrace every opportunity, by their remarks and inuendos, of infusing their poison into the susceptible and undistinguishing minds of the youth under their care. The writer of these remarks very well knows the effects of such instruction, and had well nigh fallen into the fatal snare. But a prudent and pious teacher can, without disseminating any peculiar sectarian prejudices, take a stand which will enable him to exhibit the excellence of piety in his example, to give correct impressions of moral propriety, both in conduct and sentiment, and to lead the youthful mind to contemplate the great atoning sacrifice as the only medium of salvation. A thousand opportunities occur every day for correcting some improper expression, for reproving harsh and insolent language which scholars frequently use towards each other, and for forming the habits of their minds on the broad basis of doing to each other, as they would have others in similar circumstances do unto them. Those he readily embraces from a sense of duty, expecting no other compensation than the approbation of his own conscience for having discharged it. It also can be said with truth, that reading the Scriptures and prayer in a school, contributes very much in aid of government.—Though this exercise is considered

by many as unnecssary, and by scholars frequently as a task of all others the most tedious; yet many pious persons can date their first serious impressions to this cause, and others to the casual sentiments which fell from the lips of his instructer. Parents and guardians therefore cannot be too careful in examining the moral qualifications of those to whom the instruction of their children and wards are committed. As they regard their respectability in life, and their eternal happiness, let them intrust their education to those who feel the responsibility of their station, and whose precepts and example will be a lesson of morals to them which they cannot readily forget.

2. Nor is it of the least importance to place them in such families as acknowledge the Scriptures as a rule of faith and practice. Every candid observer must acknowledge that those houses are the best regulated where the morning and evening sacrifice of prayer is daily offered. At least no countenance is there given to immoral and improper conduct. A savoury atmosphere is thrown around, whose healthful influence is felt by all who approach it. And if there is any thing in training up a child in the way in which he should go, with such an example before him, and such barriers as are here presented, he will be less exposed to the temptations which are at the best two thickly strewn in his way, and humanly speaking, he will be more likely to embrace that good part which shall never be taken from him. Families who have taken boarders sometimes exert an influence by no means favourable to the government and discipline of a school.—Whatever is recommended by a teacher they take special pains to oppose, and often commend a refractory and disobedient spirit. Ah, little do they think of the consequences. A word of improper and ill-timed counsel may prove the ruin of those to whom they ought to act as guardians and friends.

ORDINATION OF MISSIONARIES.

During the present week, the American Board of Commissioners for Foreign Missions convened in this city, and, agreeably to the notice published in a former paper, Messrs. William Goodell, William Richards, and Artemas Bishop, were, on the day after Commencement, Sept. 11th ordained in the centre Church, as Ministers of the Gospel, to labour among the heathen. The ordaining council was composed of ministers and delegates from the two churches in Hartford, from the two churches in this city, and from the church in Yale College, from the church in New-London, from the first church in Fairfield, from the West church in Greenwich, and from the church in Cornwall.

The services commenced about 10 o'clock, A. M.—the Rev. Mr. Lewis, of Greenwich, offered the introductory prayer; the sermon was preached by the Rev. Dr. Miller, of Princeton, from Isaiah, lxi. 4.—"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." The Rev. Dr. Lyman, of Hatfield, offered the ordaining prayer; the Rev. Dr. Flint, of Hartford, gave the charge; the Rev. Mr. Hawes, of Hartford, expressed the fellowship of the churches, and the Rev. Mr. M'Ewan, of New-London, offered the concluding prayer. The services were solemn and highly appropriate, and a collection of about $240 taken up for the purposes of the Board. After a recess of about half an hour, the Board of Commissioners, the ordaining council, a large number of clergymen, the mission family, the members of the Congregational churches in this city, many persons from the neighbouring, and some from distant towns, and several of the youths from the Foreign Mission School at Cornwall, assembled in the North Church, and commemorated the death of Him, of whom the whole family in Heaven and earth is named. The services were performed by the Rev. President Bates and the Rev. Dr. Beecher, and were unusually solemn & instructive.

The scene was one, which no follower of the Redeemer could contemplate without emotion. No person, indeed, can reflect upon it with indifference. From a continent dis-

covered after a lapse of nearly fifteen centuries from the birth of Christ, missionaries are now sent to the land where he led a life of sorrows. They go for the purpose of directing the attention of those who dwell there, to transactions of which their country was the theatre, and to doctrines which were then promulgated. Nor is it less wonderful, that since the few years which have gone by, when Mills and his associates imbibed a missionary spirit, so much has been done. It is true, and all will acknowledge it, *that more, much more, should have been done, even in this short period;* but still it is wonderful, it is a wonder which God hath wrought, that from a state of apathy on the subject of missions, the churches should so soon awake to the importance of the subject, and have missionaries in India, in Palestine, and in the islands of the sea, as well as in our western forests. They will soon put forth more vigorous efforts. Every individual will feel it his incumbent duty —a duty, the performance of which will constitute a great source of his enjoyment, to increase by his strength, how small soever it may be, the mighty effort of Christendom. Many will come to the help of the Lord against the mighty; and that house to which all nations shall flow, will soon be erected upon the tops of the mountains.

Mr. Goodell is destined for Palestine; Messrs. Richards and Bishop for the Sandwich Islands.

[*New-Haven Rel. Int.*]

OBITUARY.

(Communicated.)

On Thursday morning the 24th of October, departed this life in the 29th year of his age, JOHN ALLEN, a native of England, but for 3 years a resident of Richmond. In Mr. Allen were happily combined those natural qualities which are always calculated to please; but more especially when highly cultivated, and improved both by learning and religion.

At what age he embraced religion is not known, but it was sufficiently early for him to have the care of two classes in the Church in his native country, as well as the superintendence of a large Sabbath School; and in such estimation was he held by them, that, when he informed them of his intended removal to America, they were all in tears. So soon as he was fixed in Richmond, his benevolent soul was in search of opportunities for doing good. The Sabbath School was an Institution in which his very soul was engaged and very soon he became the superintendent of one branch, and Secretary to the Union. He was also a Manager of the Religious Tract Society, Vice-President of the Junior Bible Society, and Secretary to the Virginia Conference Missionary Society.

His zeal was of the purest kind, duly tempered with, and guided by, knowledge. The gentleman, the Christian, the Philanthropist—all shone conspicuous. His cheerful countenance, his lively conversation, were each made to contribute to the comfort and happiness of mankind.

If any were sick they were visited, but not in that cold manner mentioned by St. James, with 'be ye warmed and be ye fed,'—but his liberal soul opened the hand to supply the wants of the poor and afflicted, while consoling words flowed from his lips, and ardent prayer went up to heaven for their relief. In truth when I consider his place in the Church, in the Sabbath School, in the Missionary Society, and in the community at large, I am at a loss for one to supply his place; but, our loss is his infinite gain; here is my consolation. Death had just deprived him of two lovely babes; but his resigned soul said, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord,' and when affliction seized his body, he said, my peace is made with God, my soul is calm and serene, my worldly business is all arranged, and I have nothing to do but wait the will of my heavenly Father; and though his disease was severe, his happy soul remained firmly staid upon his God, until he took his flight to endless day—go, happy brother, join the choirs above and sing the Redeemer's praise, forever and ever.

☞ *The delay attending the publication of this and the last Number of the Magazine, has been occasioned by the long and severe illness of the Editor.*

DID MAN BY THE FALL ENTIRELY LOSE THE IMAGE OF GOD?

It is generally admitted, by the advocates of different religious systems, that by his apostacy man has in some sense lost the image of God. It is our object, at present to inquire whether that deprivation be total. The answer to this inquiry would seem to be the more easy, because it appears to depend upon the meaning of the word *entirely*. That term however may refer to the *extent* or to the *degree* of the divine image, or to both. If we suppose the image of God to consist in several particular qualities, it is only complete and entire, when all these qualities exist in combination. It might then be proposed as a question, Did man by the fall lose all the parts of the divine image? If the divine image be supposed to have belonged as a whole, to man in a state of innocence, and to have been lost in the same extent by the fall, it would then be natural to inquire in what *degree* that image has been lost? or if we finally mix both of these suppositions together, an answer to each of these questions will be implied in our answer to the general question to which we propose to reply.

Our first inquiry shall relate to the *extent* in which man has lost the divine image. But the idea of *loss* being relative, seems to demand a knowledge of what he previously possessed. In what then did the image of God as originally impressed on man, consist? Was it a simple impression, to which unity may be ascribed? If so, the question is answered at once; for if that image was indivisible, it was if lost at all, *entirely* lost. But if it consisted of parts and was divisible, the loss of some parts does not necessarily imply the loss of all.

In the history of the creation we read the following remarkable expressions. "And God said, let us make man in our image, after our likeness;—so God created man in his own image; in the image of God created he him." Gen. i. 26, 27. If the word image, were so definite in its import that we could not mistake its meaning, we might at once suspend our examinations on this subject. But this is not the fact. The idea which it conveys in this connexion, seems to be, that man resembles God. But how far, and to what extent the resemblance exists, it does not inform us. As there is somewhere, an impassable boundary between a created and an uncreated nature, and as there must belong to God, what are called, incommunicable attributes, it will follow that in

regard to these, man does not resemble God, and cannot be said to have possessed his image.

Nor are we prepared to say that this is the only limitation of the subject. We cannot affirm that man resembles God in all that is communicable in the divine nature. It is by no means certain that we are acquainted with all those attributes of God, a resemblance to which might be found on some of his intelligent creatures. Man does not occupy the highest grade in the scale of creation. And if other intelligences possess more of the image of God than he did, they may possess it not only in a greater degree but also to a greater extent.

After all we must admit that it rested with a sovereign God to impress upon his own creature just so much of his image as would qualify him to act the part for which he was destined. And it seems reasonable to suppose that it was the intention of God, that man should resemble him in all those respects in which he did actually resemble him. If then we can ascertain in what respects and to what extent, man is said in the Scriptures or in fact is found to be the image of God, we shall know in what sense God intended that man should possess his image.

1. The image of God has been supposed to consist in part in that dominion over this lower world with which man was invested. To this St. Paul is supposed to refer when he says, assigning the reason why a man should worship with his head uncovered, but a woman with her head covered "forasmuch as he is the image and glory of God: but the woman is the glory of the man." If it be objected that man is here spoken of in that sense in which by moral qualities he is the image of God, it will be replied that in that sense woman is also the image of God: but the Apostle here calls man the image and glory of God in a sense in which it cannot be affirmed of woman, except as she derives it from man. Unless therefore we admit that the Apostle argued inconsequentially, we must acknowledge that here he calls man the image of God; because in that authority over the creatures with which he is entrusted, there is some imperfect resemblance of the sovereignty of God. It is true that the dominion of which we speak is subsequently and distinctly marked in that part of the history of the creation to which we have already referred. "Let us make man in our image, after our likeness: let them have dominion &c." But we do not perceive the force of an objection derived from this fact. The dominion of God is indeed distinct from his nature. His dominion is one thing

and his nature another. But in the view of his intelligent creatures his dominion is inseparable from his nature. There was indeed previous to the work of creation a period when God did not in the sense in which he now does, exercise dominion: but even then the right of dominion belonged to him. Otherwise he had no right to create intelligent beings who should be subject to his control. After the existence of creatures qualified to be the subjects of his government, his dominion is inseparable from himself. He might as well cease to be Jehovah as to be the Sovereign of the universe. Now if in man's sovereignty over this world there be some resemblance to the sovereiguty of God; if according to the appointment of God this sovereignty in man be inseparable from him, in that position in the scale of creation which God gave to him, we see no reason why man may not in this respect be called the image of God. This opinion derives some confirmation by referring to those principles in the divine nature, which qualify and necessitate Jehovah to be the sovereign of the universe: and finding in man certain corresponding principles which in a subordinate degree, according to the divine appointment, qualify and necessitate him to exercise dominion in this part of the universe.

Now if it be true that any part of the image of God consists in that authority with which man was armed, it is obvious to remark that this part of the image of God, whether it be impaired or not, is not lost. The grant made to man on this subject has not been revoked: nor have the qualifications of man for this office been annihilated. He still has dominion over the creatures.

2. Before proceeding to consider those moral respects in which it is universally conceded that man was made in the image of God, it may be worth while to inquire whether as some have supposed, man was made in imitation of the nature of God, apart from all its moral attributes. And as man is a compound being the inquiry will extend to his body and his soul.

As God is a spirit and as the human body is matter, there is of course in it no resemblance to the nature of God: and although the human body, as such, is susceptible of such refinements as to be called "a spiritual body," there is no reason to suppose that, that highly figurative description is applied to it, for any other purpose than to express its deliverance from the grosser attributes of matter. But in the creation of man may there not have been some reference to that body which in the fulness of time the Second person of the

in the possession of a nature that would incline man to observe undeviatingly the will of God.

We may not without reason, ask whether this moral image of God does not consist of parts which are capable of being distinctly contemplated by the mind! Omitting any discriminations of our own, we shall refer directly for an answer to the Scriptures. We have not observed in the Scriptures, in connexion with the history of man's creation any direct definition, of the moral image of God. Our information must then be acquired indirectly. It is generally agreed that the Gospel is what has been not inaptly termed, a remedial system. It is substantially its object to restore man to something like the state from which he fell. Now if we are furnished with any account of this image of God, as impressed upon the new creature, it may assist us in ascertaining what was the image of God as impressed upon man at first. In Col. iii. 10. Christians are said to "have put off the old man with his deeds and to have put on the new man which is renewed in knowledge after the image of him who created him." In Eph. iv. 24, an exhortation is given to "put on the new man which after God (i. e. the image of God) is created in righteousness and true holiness." The image in which man is renewed is the image of God in which man was at first created. And hence we learn that it consists in "knowledge, righteousness, and true holiness." We make a remark on each of these particulars.

This knowledge which is a part of the image of God, is not merely the possession of the understanding. It was never the design of God to cause a creature to resemble him in his Omniscience. The most exalted intellectual powers, and the most perfect filling up of which they are capable with mere knowledge, is entirely consistent with the most Satanic aversion to the will of God. This knowledge then, in which man is renewed, is the knowledge which he had before the fall. Now as he had no knowledge of evil before the fall, it must have been his knowledge of good. As he had the knowledge of good alone, he by eating of the fruit of the tree of knowledge of good and evil, thereby learned the distinction between them. It may be called spiritual knowledge. It consisted not merely in the perception of good, with an innate relish and approbation, but in its experience also. And in the same manner that a part is often put for the whole of religion, this knowledge may represent the whole image of God. Yet its other qualities may also be examined.

We have encountered some difficulty in deciding in what sense the image of God consists "in righteousness and true holiness." Some suppose these expressions to mean the same thing: others suppose them to be different. We incline to the opinion that we are exhorted to resemble God in righteousness in our deeds: and not contented with this, what might seem in some sense to be an external conformity, we must resemble him in true holiness; not merely that which is external—ceremonial, but that moral purity which resides in the heart. The righteousness of God in general is his rendering to every one his due. In this respect he is a law to himself. When man was made in the image of God, his duty to all the beings to whom he stood related was made known, and in his sphere he did resemble God in rendering to all their due. But by including this quality of conduct in the image of God, the fact seems to be implied, that this conduct was the native product of an internal righteousness, which is also called "true holiness." Since man is now exhorted to be "holy as God is holy," it follows that he once was holy as God was holy: entirely separate from all tendencies to sin, to moral impurity and pollution.

The result of our investigations on this point is simply this. Man was made in the moral image of God. That image consisted in knowledge, righteousness and true holiness. Now as we are to be renewed in these, it follows that we do not possess them: consequently the moral image of God is lost by the fall. To the question then which embraces the extent in which man has lost the image of God; we reply, if that image was exclusively moral, then man has lost it entirely. But if there is reason to suppose other things were included, then it is not entirely lost.

A second inquiry now occurs to prepare the way for answering which, an answer to the first seemed necessary. It refers to the *degree* of loss which has been incurred. Has that part of the image of God which has been lost, been *entirely* lost? In answering this question we need not refer to those parts of the divine image which we suppose have not been lost. It may not be improper to remark, that although they remain, they have been impaired. The dominion of man in this lower world meets with much opposition and is in fact the victory which crowns a perpetual struggle. This was not the case in a state of innocence. And as sin has debased the human mind and perverted its powers, it is evident that the intellectual image of God in man has been blurred and rendered more indistinct. We have nothing to do at pre-

sent however, but with the moral image of God. Has man entirely lost the knowledge, and righteousness and true holiness which he originally had? The decision of this point will finish our inquiries: for although it were admitted that the moral image of God embraced something more, yet if these qualities be altogether lost, it may be inferred that all others are also entirely lost.

It is contended by some who agree with others in the belief of the doctrine of human depravity, in the full extent to which that belief is ordinarily carried, that there are yet upon man, distinctive remains of the image of God. While others affirm that there exists upon man no part of the divine image in any degree. The difference between these classes seems to be chiefly verbal. Both will admit the nature of man to be corrupt. Both will agree that the present state of man, connected with his history as we are furnished with it, affords evidence that he was made in the image of God. And both will admit that what belongs to him, is not in its present state, the image of God. On the contrary we are taught that the posterity of fallen Adam have assumed his likeness in contradistinction to the image of God.

The moral constitution of man on which the divine image was impressed has not been destroyed. It is essential to his nature. But the particular impression made upon it may have been entirely effaced in all its characteristic parts. A building may exist, though all the colors in which it had shined have been expunged and opposite colours impressed. Now that constitution, may from many causes, unconnected with principles implied in the divine image, receive a bias which may govern its operations, so as to induce the opinion, that those principles had exerted a partial agency, when they have had no agency at all. But unless it be shown that the benevolence and justice which men often display, spring in some degree from the motives which God requires, even while their subject remains unrenewed, it will not follow that they are any proof of the existence of the divine image in any of its degrees. That certainly is no part of the image of God which has its origin in dispositions utterly at variance with the revealed will of God.

Right views of the doctrine of human depravity would serve to rectify our views on this theme also. In truth, we are now examining one representation of that doctrine. Some contend that man is totally depraved, and others affirm that he is not. Perhaps if they understood each other there would be no controversy. Those who deny the total depravity of

human nature do sometimes admit that in man's nature there is nothing spiritually good: and those who contend in favour of that doctrine, do not mean to affirm, that man is as corrupt and depraved as he is capable of being. A man may have nothing absolutely good about him; and yet be comparatively good, because others may be much worse than himself. So to have none of the divine image is a very different thing from having an opposite image in all its parts and degrees. We suppose it proper then to say, that man by the fall has so entirely lost the moral image of God, that in no degree does it exist upon him. We might refer to three sources for the confirmation of this opinion.

1. All those passages of scripture which assert what would be declared by saying, that the image of God is entirely removed. The heart is desperately wicked. Its imaginations are evil, and only evil, and that continually. They have altogether gone out of the way. They are dead in tresspasses and sin. There is no health, no soundness in them, &c.

2. No one will contend that any one bearing the least degree of the moral image of God, will, in that state, suffer the punishments of eternity. The slighest portion of that image would be an object of divine approbation: and how he could regard with the least approbation the being whom he should consign to perdition is not easy to conceive. But we are all by nature exposed to perdition. A greater degree of sinfulness is not necessary to create that exposure. We are condemned already, and must perish unless saved by the intervention of divine mercy. And this is certainly just: otherwise it would not be the fact. But unless we might be actually punished to all eternity, in possession of some part and degree of the divine image, we could not deserve that punishment and be partly exposed to it. Therefore we are divested entirely of the moral image of God.

3. An explicit argument is furnished by a reference to the constituent parts of that image. It consists in knowledge, righteousness, and true holiness. In these we must be renewed. Therefore we are destitute of them. And this renovation is elsewhere called a new creation, and described in such a manner as excludes the idea that nothing more is intended than the making some addition to the perfection of that which belongs to us in part. PHILALETHES.

For the Evan. and Lit. Magazine.

EXTENT OF RELIGIOUS OBLIGATION.

It will not be denied that God had a right to require of man, as he was at first created, all that man was capable of performing. The extent of human power was the measure of human duty. There are some, however, who are unwilling to admit, that apostate man, is bound by the obligations, which belonged to his innocent state. If the power which made him holy, had subsequently made him sinful, his original obligations had been cancelled, by the direct act of God. But if left entirely to "the freedom of his own will," he voluntarily became a sinner, the law of God could lose no part of its authority over him. If the violation of the divine law, could impair its claim, the maintenance of a moral government would be impossible. Adam was therefore as much bound by the moral law after his fall, as he was before it. It is scarcely necessary to agitate the question, whether his posterity are also involved in the same obligations. It was solemnly proclaimed to his sinful descendents "cursed is every one that continueth not in all things written in the book of the law to do them." It is, independent of more direct scriptural testimony, sufficient for our purpose to remark, that the Bible exhibits mankind as a race of sinners. If they are sinners, they must have violated a law, which they were bound to obey. And as it is impossible that the divine law should bind only in part, and with an imperfect obligation, they were previously bound to obey it in all the extent of its demands. If any object to this as unreasonable, let them reconcile their objection with the fact that men do suffer. Surely under the government of a righteous God, this is not permitted, they being innocent. If then they are guilty, it is because they have violated that law which they were bound to obey. If we are not bound to obey the law of God, then we are not sinners. In our present sinful state then, it is our duty to comply with every intimation of the divine will.

It will be inquired, is man then bound to do that which he is unable to do? I answer in the affirmative, because man's inability results either from his own act, or from that constitution, which it was just in God to establish, or from both. If he become unable to obey the law of God by his own act, that act cannot destroy the claim of the law; and he is therefore evidently accountable for his conduct. If his inability result from that constitution which it was just in God to es-

tablish; then as God would never establish a constitution which would destroy the accountability of any of his creatures he still remains bound to obey. If his inability derived separately from these causes, will not exempt him from obedience, neither will it do so if it arise from these causes in union. The fact is that the divine law is immutable in its nature and in its obligation. Now it must be admitted that man cannot in his present state, love God in all that perfection which that law requires. If under such circumstances it be thought hard that he should be required to do so, let the nature of his inability which consists, only in the want of a right disposition, be examined and the difficulty of the case, will appear much, if not entirely removed. But what is the duty of a person who adopts in exposition of his state, some such language as the following:

"I know that I am a sinner; and on a comparison of my heart and life with the standard of my duty I have no reason to believe that, in the most imperfect degree I am renewed in the spirit of my mind: on the contrary I am convinced that I am dead in tresspasses and sins. My conviction on this subject is of a kind so speculative, that while I believe this fact, it does not affect me as it ought. I have no objection to oppose, to the propriety of the religious duties which are often pressed upon me. I sometimes attempt to perform them. But I have no sincerity. My motives are not right. My doing is mere outside. Now I wish to know, so long as I remain in this state, whether I ought to persevere in these attempts or to relinquish them?"

I reply that he ought to perform every duty, and that from right motives; and to repent of all his defects, as well as his actual sins.

He rejoins that all this is true. But he feels himself unable to command that exercise of mind which is necessary. He ever feels himself to be without that anxiety for it, which would lead him to seek it aright; on this point he does not now seek instruction. But he knows that his outward doings are under his controul. He can refrain from outward sin and perform outward duty. He can read the Bible, and pray and go to church &c. although he does none of these from right views. And all that he wishes to know is whether in his present state he should suspend these doings or persevere in them.

Shut up then to the necessity of informing him that I have nothing to say on that point, or of giving him the best answer that I can; I feel that it would be unworthy of the attitude in which he has placed me by his application, to make no effort,

apart from all system, to give him satisfaction. I therefore resolve to express my opinion. And having taken due pains that it shall be correct, I say to him, not omitting many other things that do not bear directly on this point, that he ought even in his present state to attempt the performance of all the religious duties which the Bible enjoins upon him.

With regard to the fact, that the duties in question are enjoined in the Bible, there is no controversy. That the injunction has its claim on the outward and the inward man, is also admitted. But in trying to ascertain in what manner I shall attempt to comply with what is acknowledged to be my duty, I refer to the manner in which the precept is expressed. Do the scriptures countenance such a distinction as that which I oppose. On the contrary are not their injunctions usually so expressed as if they were intended directly to act upon our conduct? When a beggar accosts me with a demand sustained by his evident necessities and I prepare in conformity with the law of alms-giving to extend to him my bounty, must I pause and withhold it until I ascertain that my motive is right? And if I make no such discovery must I shut up my mercies from him and let him starve? The Bible says, while it turns our attention to what may be considered, more directly, though not more really a religious duty, "Ask and you shall receive, seek and ye shall find, knock and it shall be opened unto you." When must I pray to God? Now, this moment, it is my duty. But I do not know that I am in a state of mind to enable me to pray sincerely. I must wait until I settle that point. But the command is not, settle that point first; but pray now, pray without ceasing. I may spend a year in searching, before I ascertain that I have sincere desires after spiritual blessings. And during that year shall I deem it my duty to rebel against God's reiterated command, ask, seek, knock? But what are the consequences of this doctrine? I am told that the prayers of the wicked are an abomination to the Lord. And so is the restraining of prayer. The ploughing, the sowing, the living, the dying of the wicked is also an abomination to the Lord. And yet, shall that wicked person be less offensive to God, the farther he keeps himself away from a compliance with the duties of God's law? Here are two men equally wicked in all other respects. But, one of them prays, and the other omits to pray. Is it better to omit to pray? It is contended that I may not pray because I am not sincere. Is not sincerity the gift of God? Then let me ask him for it. But I am not yet sincere in desiring it, and therefore I cannot even ask him to make

me sincere. Who does not perceive that this doctrine would make it wrong in any one to pray until he had satisfactory evidence that he was a subject of the renewing grace of God? When, as a part of the new creation, sincerity had been acquired, then he might pray, and not till then. Now if amidst the changes which a pious man may feel, darkness and doubt should overspread his mind and he should be led, as Christians sometimes are, to call in question the whole of his past experience; in that state, when nothing but light from heaven can chase his perplexities away, he may not seek it, because the state which demands it, disqualifies him to ask for it. But if it would be wrong in any one to pray, unless he be satisfied that he is a christian; and even wrong for a christian unless he have present evidence of the goodness of his state; then neither the one nor the other is bound to pray: for certainly no one is bound to do that which in itself and to his own conviction is wrong. Extend this principle to every other duty: and the result is that no one is bound to obey the law of God unless he belong to the number of the children of God. It was to oppose this inference that in the commencement of these remarks, I undertook, what might be deemed a needless task, to prove that in our present sinful state we are bound to perform every religious duty; and if we omit to do so, are inexcusable in that omission.

But there is one evasion of these consequences and one objection to this argument which I ought to meet. It is this. The sinner is bound to perform every commanded duty; but he is bound to perform it in a right manner and with right dispositions. For example, although he is bound to pray, he is not bound to pray erroneously: and therefore, in reality, he does not pray, unless he prays aright.

Now if this were true I should yet say that he who *attempts* to pray, though he even fail, is nearer the performance of his duty than the person who makes no such attempt. But I would insist upon the safety of forming my representations after the scriptural model. The Bible does not teach that such a person does not pray at all. How is the duty of prayer expressed? "Ask and ye shall receive." How the sin of praying erroneously? "Ye *ask* and receive not because ye *ask* amiss." The duty is often expressed by drawing near to God. And yet God says that "this people draweth near to him with their lips, but their heart goeth after covetousness." He does not condemn them for drawing near to him with their lips; but for drawing near to him only with their lips, while their hearts were going after covetousness. If a man pray

insincerely, it is not his praying, but his insincerity that constitutes his crime. And if the want of proper desires and dispositions would excuse a man for neglecting the duty of prayer, on the same principle he might stand excused from every other duty. And if so, the more consistent in his sinfulness, the less guilty would he be, because farther removed from hypocrisy.

But if this reasoning be not correct, the reverse is correct. And its operation must be uniform throughout all the applications of the divine law. The law is not only preceptive but prohibitory. Its prohibitions embrace both the purpose and the deed. Now if a sinner may not attempt to perform a positive duty lest his motives should be bad, neither may he, until his motives be purified attempt to refrain from an actual vice. If the duty consists entirely in the disposition, so does the sin. And then it will follow that it is not a duty to refrain from the sin unless that religious principle which is required be present. But who would advocate that doctrine? Who would say to the murderer, you are not bound to arrest the bloody deed that trembles on your arm, unless you do it from the impulse of a penitent heart? It might be said with equal propriety to a sinner, you ought not to enter upon the external performance of any duty unless urged to it by the impulse of christian sincerity.

In these remarks there has been no reference to the performance of duty as the ground of acceptance with God: that acceptance is to be sought only through the righteousness of the Lord Jesus Christ. Nor, while the obligation of complying with the whole will of God, in the way which he has prescribed, is represented as devolving on all, is it intended to assert that any performance of duty that does not spring from motives predominently right, is an indication of that character which God will approve. L. M.

For the Evangelical and Literary Magazine.

INFLUENCE OF MISSIONS.

The history of mankind is little else than a record of revolutions. In every stage of civil society, from its first rude outlines, when the laws which bound it together expired with the emergency which produced them, to its present state of comparative perfection, we may trace in it the seeds of turmoil, discord and dissolution. At one time, we behold the

wild haunts of the savage becoming the happy residence of civilization and refinement; at another, those places where once existed all that can beautify and exalt human nature, are blighted as by the curse of heaven, and become the habitation of owls. We have seen a Troy, a Thebes and a Babylon arise from the obscurity of rustic villas to the climax of magnificence and splendour, then vanish like the visionary castles of enchantment and leave no monument to mark the places where they stood. By the combined wisdom and policy of sages, extensive governments have been formed, which have either sunk under their own weight or have become the prey of internal faction or foreign usurpation. The sword of extermination has followed the sword of conquest, till earth has been deluged with the blood of her children.

The arts have been alternately invented, cultivated and lost. Ages of research have contributed to the advancement of literature and science, and the fire of Omar and the deluge of Deucalion have swept from the world the volumes of wisdom and the works of taste. Even the sacred name of religion has been prostituted to sanction tyranny and to varnish crimes; and the crescent and the cross have vied with each other in rapine, chicanery and bloodshed. The fire of persecution has been the ordeal of christian orthodoxy, and the blood of martyrs, the baptismal element of honour's votaries. Human ingenuity has been exhausted in inventing engines of human torture, and even infernal cruelty might blush at the outrages which man has committed on his fellow man.

Such is the melancholy picture which the world presents when reflected from the faithful pages of history. The mind sickens at the view, and seeks relief from such a heterogeneous exhibition of human misery. Philanthrophy laments the ineffectual schemes and disappointed hopes of mortals in the pursuit of happiness, and looks forward with a parental solicitude to the establishment of some plan which shall recognize the rights and secure the interests of all—Some mighty scheme whose policy shall embrace mankind, and whose common interest shall consolidate in one, all the nations of the earth. *The cause of missions* exhibits that plan as extensive in its object, as liberal in its principles, and as glorious in its tendency as the most enlarged philanthrophy could desire. Let no man presume to say that it too, in common with all human institutions, bears within itself the seeds of dissolution; and thence predict its downfall. It owns no analogy to the inventions of men. In vain for its origin do we search the cabinets of kings. Its genius is divine—its

motto was sung by a celestial choir—Its charter was delivered by the incarnate God! Like the sun, it attracts towards itself every dissenting creed, and by a common vinculum, binds together every jarring interest. Like him, too, the blessings which it imparts are impartial and unbounded. Its genial rays penetrate the darkest regions of the earth, illuminating and warming all within the sphere of its influence. Already have they extended from the snows of Greenland to the burning zone, and from the wilds of Hindostan to the Isles of the Western ocean. Its influence is resistless as the bolt of heaven. The idol and his temple fall prostrate at its approach—The sound of its jubilee trumpet salutes the ears of the iron-bound prisoner, and his shackles fall. It proclaims "on earth peace and good will towards men," and the clarion of war is hushed, and the rude din of battle subsides in the mild accents of peace. Civilization attends its foot-steps—Literature and science are its hand-maids. Under its fostering hand, the wilderness, lately hung with the trophies of savage warfare, is now adorned with the temples of science, and the Indian whose bosom lately glowed with rapture at the sound of the war whoop and the writhings of his victim, now delights in the endearing relation of the domestic circle, and consecrates his fireside to the praises of God. Though in its beginning, small as the mustard seed that was sown, it has already shot forth its branches to the four quarters of the globe and blessed the inhabitants of both continents with its shelter and its fruit. Guided by unerring wisdom, and aided by the strength of Omnipotence, it has commenced its progress towards universal empire, and the order of its march is—onward.

Should any suspect that we are ranging on fairy ground and rearing a fabric which can exist only in imagination, an appeal to facts may convince them that the half was not told them, and that language itself can but faintly reflect the glory of an institution whose object is a universal diffusion of learning, religion and happiness. Although the primary object of missions is to extend a knowledge of that religion which brings life and immortality to light and ensures eternal happiness to man, yet subsidiary to this, is a dissemination of that moral culture and mental improvement which is necessary to raise man to the grade for which his nature was designed. Learning and religion are united in the promotion of this grand object, and we may venture to affirm that no one, who patronizes missions with liberal and extensive views, would attempt a seperation.

The history of the world since the Reformation of the 16th century will prove them to have been mutual coadjutors and to have united their influence to civilize the world and bless mankind. As learning had lent her aid to break the chains in which religion herself was bound, so religion in turn gave new energy and lustre to learning. Ancient literature awoke from her slumbers. Science pushed her researches—Copernicus rose with Luther, and followed the track of the heavenly bodies—Newton succeeded them and investigated the laws of nature; and Locke, pursuing in the train, analyzed the human mind.

The extention of literature is not merely an accidental circumstance sometimes attendant on missions, but is an inseparable concomitant, and an indispensable constituent to ensure their success. The history of missions will show, that their first care is to lay the foundation for the future progress of learning, by reducing to a written language the unintelligible jargon of barbarous dialects, and thus giving a clue to the successful prosecution of literature and philosophical inquiry. The success of missionaries in this intricate and arduous undertaking, is unparalleled in the annals of literature, and equaled only by the magnitude of their object, and the vigorous and indefatigable exertions which they employ for its accomplishment. In addition to the numerous translations now extant, in the various languages of the East, no less than 38 oriental versions of the sacred scriptures are at this time in a progressive state of publication at Serampore. Now, as at the day of Pentacost, the Bengalee, Chinese, Tamul, Cingalese, Hindoo and numerous other pagan tribes, in their own tongue may read as well as hear the wonderful works of God. Thus united in their object and thus powerful in their operation, what may we not expect from the combined influence of literature and religion? The heaven-born sisters, advancing hand in hand, dissipate in their progress the impenetrable veil, which for ages has enveloped three fourths of the human race in all the horrors of pagan night. Where men have long groaned under the galling chains of ecclesiastical despotism and yielded an implicit obedience to the degrading mandates of a venal priest-hood, they dissolve the refrigerating spells of papal superstition, open the treasures of literature, burst the leading strings of science, and rising with the energy of truth and the power of divine grace, establish forever the right of free inquiry. Where darkness covers the land and gross darkness the people—where the human mind is hackneyed in the endless routine of idola-

try's demoralizing rites, and formed from its infancy to a perfect model of all that is vitiating in taste or degrading in principle, they raise it from the nethermost abyss of moral degradation, rekindle its intellectual fires, which the rubish of more than brutish ignorance had almost extinguished, restore to reason her abdicated throne, and re-enstamp on the soul the image of the Deity. Thus emancipated from the thraldom of ignorance, superstition and vice, man resumes his proper grade in the scale of beings. He finds himself capable of more exalted enjoyments than the gratification of sense can afford, and with a laudable avidity, traces the various streams of intellectual pleasure. In the succession of causes and effects, he sees a unity of design, and instead of referring them to the casual operations of chance or the conflicting interests of inferior deities, he acknowledges the hand of an over-ruling Providence. With a satisfaction before unknown, he looks abroad upon the works of nature, and discovers a beauty in every object—in every sound, a harmony. Conscious of its own greatness, his mind expands beyond the boundaries of its native sphere, to visit other worlds and investigate the laws which maintain the order of the universe. With a philosophic eye he learns to "look through nature up to nature's God," and instead of acceding to the ridiculous systems of heathen philosophy, which view the production of the world as the result of an eternal motion of chaotic atoms, he ascribes it to the hand of infinite wisdom and Almighty power. But his speculations are not confined to the physical world. He analyses the economy of mind, marks each embryo of thought and from the first dawn of intellect traces the origin and advancement of human knowledge up to that barrier which terminates the scope of finite wisdom. He feels himself to be a moral and a social being, and acknowledges the obligations which result from his relation to his fellow men. He owns the endearing ties of conjugal, filial and paternal affection, and blesses the private circle with all the kind offices which that affection inspires. Ascending from individual to general and political obligations he obeys and inculcates obedience to the laws of nations; thus facilitating commerce by affording it security, and preventing wars by removing the causes which produce them, he gradually unites together as a band of brothers the whole family of man. Contemplating himself as the noblest specimen of creation, his soul soars above terrestrial things, asserts its kindred with the skies, and through the clear medium of revelation descries an immortality of bliss.

Such is the transforming influence which learning and religion united in the cause of missions, exert upon the world. The eagle is converted to the dove—The ferocity of the tiger is chastened into the meekness of the lamb. The reasoning savage, man, becomes an embodied angel—And when the prosecution of missions shall have become commensurate with their design, the earth which now exhibits a theatre of misery and guilt shall be transformed into a paradise of rational delights.

Surely, an institution so fraught with the best interests of humanity—so pregnant with all that can meliorate the miseries of man in this vale of tears—with all that can adorn and dignify his nature in the scale of intellectual being—with all that can inspire him with hope in the last extremity of sufferings and give him a safe passport to a better world—surely such an institution deserves the patronage of all in whose breast there exists a spark of interest for the welfare of mankind. It presents every motive which can actuate a noble mind; and with so many and such resistless claims, can it want support? Ye votaries of science, who look with pity on the low enjoyments and the grovelling pursuits of the illiterate multitude, pour into the missionary lamp your midnight oil and bid it blaze in every clime and illuminate the inmates of every cottage. Ye philosophers, who delight to panegyrize the dignity of the human mind, give your support to an institution whose influence can develope its noble energy and wipe away the stain of superstition which defaces that noblest workmanship of God. The spirit of missions breathes a law of kindness which must eventually excite universal sympathy and secure universal patronage. Though baffled for a time, by incredulity and prejudice, it will gather strength as it progresses, till by its salutary effects it shall silence prejudice by demonstration, and enlarge its revenue even from the coffers of avarice. Each emancipated slave shall raise to heaven his unfettered arm and devote himself to the cause that gave him freedom. Each regenerated heathen shall add his freewill offering to that bounty which redeemed him from more than Egyptian bondage. The missionary cause will finally employ the learning and piety of the world, and its treasury be enriched with the wealth of the Indies.

Should any one attempt to exonerate himself from the support of missionaries, or to depreciate the importance of their object, by asserting that savages are more blest in their native forest and derive more exquisite happiness from the bow and chase than they could enjoy in the refined walks of civiliza-

tion; let him visit their nightly orgies and see them dancing in concert to the shrieks of a fellow being expiring at the stake; and say, is this a happiness to be envied? Passing by a long catalogue of crimes too degrading to be recited, and too shocking for ordinary sensibility to contemplate, let us visit India, the garden of the world—the land where nature has painted her richest scenery and dispensed her blessings with a liberal hand, and what do we find indicative of rational happiness? We want not the aid of fancy's glowing colours to paint a mourning scene and harrow up your feelings with an exhibition of fictitious woe. Go to the banks of the Ganges and count the hecatombs of human victims that daily choke its sacred stream.—View the countless skeletons that lie unburied on the shores and whiten in the sun, tainting the spicy gale with stench and pestilence.—See on that funeral pile a widowed mother self-devoted to the flames, dooming her helpless offspring to double orphanage—to beggary and death! There behold, crushed by an idol's ponderous car, the mutilated body of a youth—the last solace of declining age, who wiped the falling tear from a father's sightless eyes and smoothed the passage to his last repose. Hear the distracting shrieks of yonder babe, clinging to the bosom of its expiring mother, whom vultures make their prey ere her vitals cease to palpitate with life. View this, ye who yet cherish in your hearts the generous feelings of humanity and while your blood recoils at the soul-chilling horrors of the scene, let your liberality swell that stream of charity which alone can wash away its stains.

Ye ardent youths, who trim the midnight lamp, and toil for endless fame, be it your ambition to rekindle upon classick ground, the long extinguished torch of science. Emulate the Apostolick zeal of Fisk, who is now replanting the standard of the cross in the land of Solomon.—Of his lamented colleague who in the spirit of Elijah, took his upward flight from the hill of Calvary.

Sons of enlightened freedom, pour into the bosom of degraded Africa the oil and wine to sicatrize the wounds which avarice has made by the accursed instrument of slavery. Friends of humanity, let pity for the heathen world, bleeding under the pressure of crimes and miseries which set description at defiance move you to aid the arm of mercy which is now extended to rescue millions of our race from a cruel and untimely fate and from the unutterable horrors of a second death! Ye highly favoured parents, whose eyes fill with the tenderness of bliss while dutcous children sport around you

in all the innocence of infantine simplicity; we plead for parents, who, urged by idolatry's infuriating zeal, forget the ties that bind them to their offspring, tear from the breast the lisping infant and cast it to the monsters of the deep!

Ye fair daughters of Virginia, to whom philanthropy cannot appeal in vain, compassionate your sisters in the land of darkness who are doomed to the drudgery of servitude or made the degraded ministers of pleasure to unfeeling tyrants. Rescue them from their degradation, restore them to the dignity of their sex, and read the record of your benevolence in the retributions of eternity.

[*From the London Christian Instructor.*]

ON THE GOVERNMENT OF THE TONGUE.

Reason and speech are the gifts which distinguish man from the inferior creatures with which we are surrounded, and on the due improvement and right use of these gifts in a great measure depend both our happiness and usefulness.—Volumes have been written on the government of the tongue, and yet neither ancient sages nor modern moralists have exhausted the subject. Nor, indeed, is there solid ground to conclude that much positive good has been effected by the pointed sententious maxims, or the lengthened discourses, of those who have directed their attention to this interesting topic. It is not my design in the present paper to enter upon any copious or comprehensive discussion. The men of the world, who have all their passions roused, all their pleasures and pains produced, by the things of this life, will continue to speak, as well as act, according to the principles and motives by which they are habitually influenced. It would be as foolish to expect, by any means and efforts whatsoever, to draw a sober, chaste, and holy conversation from carnal and vicious men, as to suppose it possible to procure a clear and salubrious stream from a putrescent pool, the receptable of every thing noxious and offensive. Multitudes there are, in almost all places, who daily pour out torrents of gross impurity, profaneness, falsehood, and calumny, without restraint, and without a blush. But even persons professing a serious regard to Christianity, who would deem it disreputable to hold intercourse with those whose mouths are full of cursing and bitterness, do not appear to be sufficiently sensible of the obligations under which they are laid to guard and regulate their words. *If any man among you seem to be religious, and brid-*

leth not his tongue, this man's religion is vain. It were to be wished, that the passage of Scripture just recited might have its full weight upon those professors who are so notoriously chargeable with loquacity, frivolity, censoriousness, or flattery. I mention these as only a few of the countless evils which arise from inattention to that discipline which Christianity enjoins in reference to this subject.

A due government of the tongue would cure the loquacity so prevalent in some professors of religion. It is said that in China excessive talkativeness in a woman is by law considered a sufficient ground of divorce. This law is certainly somewhat severe; and yet, after enduring the inconvenience to which we are subject from people, whose heads, to use the quaint but apt similitude of an old divine, are like a bell, in which there is nothing but tongue and emptiness, we are tempted to wish that some statute could be enacted to punish such offenders, of both sexes. But we shall probably hear the eager cry, 'What! shall we bind ourselves down to monkish taciturnity?' By no means; men of information and christian experience are culpable if they are not communicative. A great poet has said,

> "Be niggards of advice on no pretence,
> "For the worst avarice is that of sense."

And if the miser is blameworthy, who locks up that wealth in iron coffers which ought to circulate and enrich his neighbours, the intelligent man who shuts himself up in obstinate and sullen reserve merits at least equal reproof; for knowledge is of far more value than money. But instances of such reserve are rare, compared with the opposite extreme. "Going from house to house," says Bishop Taylor, "tattlers and busy bodies, which are the rust of idleness, as idleness is the rust of time, are reproved by the Apostle." *Verbosus* makes great pretensions to religion; and if it consisted in much talking, those pretensions could not be fairly called in question. He neither reads nor thinks, but runs from place to place, to collect the petty passing incidents of the day, and to disperse them, with his own additions and copious comments, through the town. The art of compressing *multum in parvo* has been highly commended; but Verbosus, so far from making any attempt to abridge his thrice-told tales, seems anxious to amplify them with every circumstance and appendage, however incongruous, which can be seized and hooked in for the purpose. When others are speaking in company, he appears less to be listening to what they say,

than watching and waiting for the first pause which may afford him an opportunity of giving his opinion; and sometimes his impatience breaks through the rules of politeness and decorum, by direct and rude interruptions. Verbosus cannot be safely trusted with any matter of consequence; for such is his love of talking, that as it would be impossible for him one hour to keep silence, so it would be next to impossible for him to keep a secret.

A reasonable, not to say a rigid government of the tongue, would cut off much frivolity which now prevails among professors of religion. It is certainly possible, and not less desirable, to blend suavity with piety; and a Christian may infuse into his conversation an agreeable and chastened pleasantry, without incurring either blame or danger; yet the rule of the Apostle should never be forgotten, *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.* Cheerfulness enlivens, levity dissipates the mind; cheerfulness gives discourse a brisk and sprightly flow, levity dashes it into feculence and froth. *Volatilis*, though a minister of the gospel, in the hours of relaxation and social intercourse affects to play the wit and the humourist. He has a fund of anecdotes, jests, and repartees, which are able to make "even thick-lipped musing melancholy to gather up her face into a smile, before she is aware." He delights to pourtray eccentric characters, to describe the peculiarities, mistakes, misapprehensions, and blunders, of sects or individuals; and when conversation has taken a sober and rational turn, he is too apt to throw in some ludicrous incident or expression, which entirely changes the subject. Volatilis is often praised as a very pleasant companion by those who have witnessed his power of keeping the table in a constant roar. But do his flights of fancy, facetious stories, and humourous conceits, befit the sacred character he sustains? Who does not see in all this a glaring inconsistency, which cannot fail to injure and degrade religion? Surely Volatilis would do well to bridle his imagination, and spare his wit in company, if he means to serve the great cause in which he is engaged.

A candid and cautious government of the tongue would prevent that censoriousness to which many professors of religion are given. "Judge not that you be not judged." "Speak evil of no man." The sacred writers are wont to put a negative upon those things which are not absolutely unlawful in themselves, but which, through frequent abuse, are made the causes and occasions of much evil. It is so in this instance.

What is corrupt in principle, or criminal in conduct, ought to be marked with our disapprobation; and if this is not sometimes done, by a tacit acquiescence we become partakers of other men's sins. While, however, it is a duty, and may prove useful, to condemn those words and actions which have clearly a pernicious tendency, a pushing forwardness to do this is too apt to generate a cynical and acrimonious spirit, the very reverse of the christian temper. *Crito* has a large acquaintance, and yet there is scarcely one who does not often feel, and always fear, the pungency of his censures. His eye is keen and quick to discover faults, and his tongue is as prompt to publish and aggravate them; yet so much envy and ill nature every where prevails, that he never wants persons who lend a willing ear, and a hearty sanction, to his animadversions. Crito runs eagerly to hear every new preacher, and then in decisive language, and with a dictatorial air and manner, passes his judgment upon him. If any one is spoken of in high terms, he is sure to turn the attention of the company to some defect, blemish, or impropriety, intentionally brought forward to lower the individual thus commended.—It is but a trite remark to say, that men are prone to extremes; and in nothing is the justice of this remark more verified than in the use made of that little, yet important member, the tongue. While one is chargeable with detraction, another glides into flattery. *Blandina* expresses great dislike to cavillers, to captious critics, and all the wholesale and petty dealers in slander. She delights to look on the fair side, to give a favourable estimate of characters, and not only to throw in some grains of allowance, but also a pretty large sprinkling of incense Practised in eulogy, she has sometimes painted in such attractive colours, the talents, actions, virtues, and manners of certain persons of her acquaintance, that strangers have been led to expect a combination of pre-eminent excellencies, where they could find only common-place qualities. Blandina, though professing to hate adulation, often carries her compliments so far, that the modest begin to blush, and men of rigid honesty and plain dealing to frown.

Now, is it not possible to be firm and faithful, meek and gentle in spirit, sincere and impartial, kind and candid in speech, without mixing and ministering, in the cup of fellowship, either the gall and bitterness of censure, or the luscious ingredients of flattery? Who is not disgusted with the crudities and acrimonies of Crito? Who is not sickened and surfeited with the honied sweetness of Blandina? It may be ne-

cessary both to condemn and to commend; but while the one should be without harshness, the other should be free from adulation.

Convinced as I am, and as every thoughtful observer of mankind must be, that an attention to those rules which sound evangelical moralists have laid down for the government of the tongue, would prove more useful than all the warm discussions which agitate our countrymen about modes of national polity, I have yet at present only touched upon this interesting theme with the utmost brevity. It will afford me great pleasure to see, in the pages of the London Christian Instructor, something on the subject which shall more fully develope and illustrate, as well as recommend and enforce it. If any thing could be said or done to check the everlasting talker, to chastise and to sober the frivolous trifler, to soften the rough asperity of the dogged cynic, or to act as a corrective upon the wheedling flatterer, the beneficial results could not fail amply to recompense the well-meant and arduous effort.

August 6, 1822. AMICUS B.

THE MORAL PALM TREE.

"The righteous shall flourish as a palm-tree."
Psalm xcii. 12.

MANY are the allusions, the illustrations, and the figures of speech, used in the Bible to convey spiritual ideas and sacred things to the mind. That before us is singular in beauty, and well adapted to its designed purpose.

The palm-tree is of singular excellence, and may be called the tree of wonders. Perhaps it is the most useful and profitable of all the trees of the blooming orchard, or the wide extended forest.

1. The palm-tree takes no repose, it bears fruit every month? Thus righteous men, through the efficacy of divine grace, bring forth much fruit. They devise liberal things daily.

2. Palm-trees vary in their species, there being different sorts, eight at least. Thus believers vary in degree one from another; some are more and some are less beautiful; some more and others less fruitful; some more and others less healthy and strong.—See Rom. xiv. 1, 2.

3. The nut *barca*, which this tree bears, is, in its juice and quality, refreshing, wholesome, and very useful in fevers. Thus the righteous are very useful; by their prayers, their

counsels, and their conduct, they not unfrequently abate the fever of sin—a worse fever never raged.

4. If the *roots* of the palm-tree happen to touch the sea, or any brackish water, the fruit which it then bears is very much *improved*. Thus in regard to the true believer; the righteous man, let him be planted in the neighbourhood of adversity, let his roots be steeped in the waters of affliction, it will be found on a just comparison that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than in the days of his higher prosperity. The branch in the vine which bears some fruit, "he purgeth that it may bring forth more fruit." So said *Jesus*.

5. Of the *leaves* of the Palm-tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrents of rain. The righteous, under God, oft screen the wicked from impending torrents of flaming wrath.—Perhaps Lot, righteous Lot, was, for a length of time, an umbrella to Sodom and Gomorrah: and Noah, for 120 years, an umbrella to the world.

6. Palm-trees flourish best on low grounds. On hills they seldom come to maturity—scarce ever to perfection. In this particular the comparison is striking. The righteous generally thrive best in a low station, in the soil of humility. The Christian who has flourished as a palm in a low situation in the world, has been found to lose much of his beauty and excellence when elevated to rank in life and to a high station in the world. If you rise, "be not high-minded, but fear."

7. Palm-trees are exposed to injury by means of cattle, which rend the tender bark, and it is found necessary to *fence* them in. Now the Lord has surrounded the righteous with walls of salvation, and underneath are the everlasting arms. Satan confessed the security of Job, and said to God, "Hast thou not made a fence round about him?"

It is credibly reported that the palm-tree alone is sufficient to build, to rig, and even to freight a ship with bread, wine, water, oil, vinegar, sugar, and other commodities! Thus the righteous are rich in divine graces, and in good works. They reprove, rebuke, and exhort; they help the poor and pray for the rich. They sympathize with the afflicted, and comfort the mourners. They feed the hungry—refresh the weary and help all mankind.

The palm-tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the righteous are frequently injured by unhallowed passions, and by temptations that are ever

aiming at the heart. Some of the finest palms have suffered material injury by these black worms, these strong temptations.

There is in the palm-tree a part of distinguished excellence, called *palmito;* it is the innermost eye of the tree, far exceeding in quality the richest milk; it is exquisitely delicious to the taste. Thus in a righteous man there is a quality, a certain principle which gives excellence to all he is and all he has: that principle is sincerity, "godly sincerity." Yes, his words and actions bear the stamp of integrity. His matter of rejoicing, in sufferings and under false accusations, is the testimony of his conscience. For he labours to maintain a conscience void of designed and wilful offence, both before God and man. Insincerity is a mark, a proof of hypocrisy; it is an evidence of unrighteousness. If there were no current coin there would be no counterfeits, no hypocrites.

The finer boughs, and even leaves of the palm-tree, when made up with a wick, serve the purpose of a torch, to give light around. Thus righteous persons are said to be lights in the world. By their conversation and example they give illumination to them who walk in darkness, and are pursuing the by-paths of error and sin.

Some palm-trees are said to produce leaves called *ollias.* These leaves are of such a texture as to serve the purpose of paper and books. With a style of pointed iron the natives can impress fair characters, and write swiftly and legibly, without using ink of any kind. What a singular provision, when our manufactured paper was unknown! Now, observe, the righteous are formed, by grace, to such a texture, as to receive the fairest and finest impressions, under the ministry of divine truth. 2 Cor. iii. 3.

That the fruit and foliage of the palms may not be injured by rending storms, nature hath provided some of the strongest bandages, a sort of canvass which holds them firm. Thus the righteous are united and bound together by the ties of love, a spiritual and divine affection which is stronger than death. This protected the prophets and apostles; this preserved the martyrs, the persecuted Waldenses, the reformers, the 2000 ejected ministers, and the numerous French refugees. The righteous man, however poor, or persecuted, or despised, ranks with the excellent of the earth, as the palm with the first and finest of trees. This is the man to be respected. The majesty of his principles, and the purity of his actions, render him like the stately cedar on Mount Lebanon: a tree of righteousness, the Lord's own planting.

The palm is said to rise high, to fifty, sixty, and even to a hundred feet. It seems to present its fruit towards heaven, and make an offering to God. Thus the righteous mount upwards; they rise in their affections, desires, and aims, towards God and heaven.

The palm is regarded as an emblem of *constancy*, being always green. Constancy is one property of the righteous: they hold on their way, and do not draw back to perdition.

The palm is the emblem of *fruitfulness*, as it bears fruit every month. Now Jesus Christ said to his disciples, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain."

The palm is an emblem of *patience*. Oppressive weights may be hung on its branches without hindering its growth, or preventing its thriving. Thus the Christian often thrives most under oppression, and in circumstances of trial.

The palm is an emblem of *victory*; and in it, as such, we may read the future glory of the righteous. This world's conquerors bore it in their ovations, amid the acclamations of the multitude; but the soldiers of the cross shall bear it in the triumphs of eternity, amid the songs of the redeemed.

[*London Christian Instructor.*

[*From the Christian Spectator.*]

CURSORY REMARKS UPON THE LITERARY AND RELIGIOUS CHARACTER AND TASTE OF THE PRESENT AGE.

For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear (*kainoteron**) something newer.—*Acts.*

It is impossible to deny, what is so often and so complacently asserted, that we live in an age of *action*—for every living thing is in motion. All the mighty energies of human nature are busily at work, on a great scale, and are obviously tending to great results. Beside what is healthful and health-giving there is a feverish and preternatural excitement abroad in the world, which gives an air of extraordinary enterprise, to all the physical and moral capabilities of civilized society. But the word *action* does not fully designate the character of these remarkable times. There are other lines and features, too broad and prominent to be overlooked. Ours is the age of *writing*, of *reading*, of *fiction* of strong *feeling*, and of insatiable *curiosity*. There is a vast deal of intelligence afloat,

(* καινοτερον)

and of fancy and genius on the wing, especially about the "sea-girt and fast-anchored isle;" and never was true genius, never were its tinselled and vapouring counterfeits, carried to a readier, or more lucrative market.

Accordingly, as might have been expected from the combined stimulus of gain and of glory, some of the more airy and Elysian walks of literature are crowded almost to suffocation. Every broken lyre is brought out and hastily repaired—every minstrel that can find a string, or raise a note, is a candidate for the laurel. Never, I believe, were the lofty-dwelling Nine so hardly beset, both by the witty and the brainless; never, I am sure, was there a more breathless scrambling after the few wild-flowers that still bloom in lonely sweetness far up "the sacred mount." In a word, the broad surface of literature, every where presents a most imposing aspect of life and buoyancy and magnificence: as if the world had never been half so rich in taste, or ethereal in fancy, or lovely in elegance, or blest with talent before. Much of this, however, is mere pageantry and moonshine—a tremulous gilding, which will not endure the breath of near inspection. I am afraid, that notwithstanding all the clappings and gratulations of the day, the stream of Helicon is losing faster in depth, than it is gaining in breadth: for while the number of literary adventurers is rapidly increasing, and every third or fourth man we meet has some favourite keel of his own on the stocks or afloat, it is chiefly small craft, that can never venture far from shore, though the painting and lettering may excite more admiration for a time, than the barnacled copper, and weather-beaten bulwarks of other centuries.

I do not mean to aver, that there is none of the good old English and Saxon stamina in the current literature of our times—that there is nothing issuing from the teeming presses of the nineteenth century, which will live and be admired in the twentieth. This would be carrying the matter too far. It is readily admitted, that some of the sciences have been greatly advanced within the last thirty years—that useful inventions have been prodigiously multiplied: and that *something* has been done for the furtherance of enduring literature, properly so called. But while in this department, there is more than enough of polishing and tricking out—of love and hate and piracy—of frowning castles and border conflicts and sleeping moonbeams and star-reflecting waters—of sketching, rhyming, stately poetical marching, and graceful limping on every leg—of break and guise and conceit:—it must

be acknowledged that of deep and patient and productive thinking, this is not the age. The race of literary giants, who in the "olden time" used to bring up such masses of shining ore from the many-fathomed mine, and to melt it down in their own furnaces, seems to be nearly extinct; or if a goodly number, approaching to the same stature and might, still remain, how few of them are willing to go down and labour in the depths, so long as they can find full and more lucrative employment in the sunshine? It is not because those rich veins are exhausted, which were once wrought by Milton and Shakspeare and Spencer; by Johnson, Addison and Goldsmith, that the writers of our times so generally content themselves with what they can beg and borrow and pilfer at second or third hand, from the mighty dead; but because they will not take the trouble of carrying down the lamp, and using the drill and pick-axe with their own hands. It is truly humiliating to think, that while acres and leagues of the richest virgin ore might so easily be procured, by the present race of literary adventurers, they should so generally rest satisfied with the few shining particles they can pick up on the surface, and so laboriously keep their little kaleidoscopes in motion, to excite and prolong the marvelling of the multitude! But such in point of fact, is the daily and nightly vocation, not only of a host of shallow pretenders, but of much real talent, which might, if industriously and skillfully directed, leave its own bright image upon the enduring monuments of taste and genius.

The unhappy influence of this superficial and fictitious literature, is beginning to be seriously felt on both sides of the Atlantic. Many of the ancient and venerable landmarks, between regions which ought ever to be kept separate, have within these few years been thrown down and swept away by the highland torrents of Scotland, and the swelling surges on the south of the Tweed. Among certain classes of readers, novels and romances and amorous poetry, have long been in high and quick demand; but happily, the more sober and thinking of every class, have in time past, discouraged their circulation; while the religious of all denominations, have affixed to them the seal of a determined prohibition. Till lately, it was well settled, in most pious families, what books were, and what books were not admissible. Fiction, in nearly all its forms, was prohibited, not merely on account of its moral blemishes, and unreal pictures of human life, but as tending in its very nature to enervate the youthful mind, and give it a disrelish for substantial and profitable reading.

Such were the barriers against licentiousness and frivolity, which the wisdom and piety of former times set up, and which turned off a thousand cart-loads of deleterious trash into other channels. But how many of these barriers have, alas! been undermined and melted away, since the Bard of the North first struck his lyre, and the "Noble Exile". laid open the heavings and throbbings of his own dark bosom, to the public gaze. The general effect, which these writers have been so eminently instrumental in producing upon the public opinion and taste is prodigious. The rage for novelty, the demand for excitement, the call for historical fiction, and as I may add, for the wildest extravagance, is truly astonishing. All the eyes and ears of the most wakeful curiosity are now on the alert, for some fresh intelligence from the masters of song, and the retailers of fiction. "Give, give," is now the never-ceasing cry from a thousand tongues.

Verily, this is, in Europe and America, the true Athenian age; not the age of her arts and literature, but the age of her frivolous and insatiable curiosity. The grand object of most who pride themselves in the extent of their reading, and in their taste for elegant literature, is to tell or hear some new thing; or as it is in my motto, *something newer*, that is, something a little newer than the newest that has come to the knowledge of any body else. The following, will I trust, be recognized by the intelligent reader, as a fair representation of what daily passes in book-stores, circulating libraries and other resorts of idleness and fashion.—"Have you seen Lord Byron's last tragedy? What a prodigious genius! I ordered the copy from London, and believe that it was the first that reached America. W——, however is printing it and his edition will be out on Friday. Shall we hear from him again, think you, while he stays in Italy?"—"O yes, such a mind can never slumber. The Noble Bard will not disappoint the thousands who he knows are listening for some newer and deeper tone from his lyre." Scene changes. "How do you like the last of the Waverly novels? For my part I think it superlative. So true to nature, so bewitching from beginning to end! When you have once taken it up, you will find it impossible to lay it down, till the whole is finished. How delightful!—It is said that this mighty magician has another series in great forwardness."—"Well the more the better. But I have something still *newer* from Edinburgh. Walter Scott is writing a new poem, and it will soon be out." "Is it possible? This is news indeed. I shall not rest till I can get hold of it. Such an author can

never court the muses in vain. But while he writes poetry with one hand, let him keep dashing off prose with the other." Scene shifts again. "Southey!—What has become of the Laureate? He used to sing such wild and sweet airs. So highly gifted a poet ought to know, that the world can't afford to let him slumber. But the horizon of literature is brightening every day. New adventurers are rising into notice along all the walks of fancy and elegance. The voice of rumour from afar, already speaks enthusiastically of many new impressions which are forth-coming from the Scottish mint." "True, and no doubt they will be exquisite in their way; but why exhaust all praise upon foreign writers? There is *Bracebridge Hall*, by our countryman Irving, which we have good reason to be proud of. Even the pensioned dissecters of London and Edinburgh, with all their prejudices and hatred against every thing American, can't help praising it." "Indeed we have a vast deal of native talent, which only needs encouragement, to rival the most gifted writers of fiction beyond the water. O how delightful it will be, when America shall furnish her thousand popular tales in a year! Such bright anticipations, are enough to make us all regret, that we were not born an age or two later."

The above is a very brief sketch, but I am sure it exhibits no unfair specimen of the literary chit-chat of the day, especially in our large towns and villages. This craving, this—what shall I call it—this *dispepsia*, is assuming more and more the type of a sweeping and dementating epidemic; and should it continue to spread and to rage, the consequences must be deplorable indeed. Such aliment as is now almost exclusively demanded by the young, even of pious families, and by many professors of religion too, must needs produce a race of puny, and as Shakspeare would call them, "lily-livered" creatures of mere feeling and romance. For who will think of calling for 'two inches on the ribs,' of English or Connecticut River roast-beef, after having free and constant access from childhood, to fruit cake, floating islands, guava jelly, ice creams, whipt sillabub, and all the other sweet and fragrant temptations of the most celebrated confectioners? In like manner, should what is now called 'polite literature,' moulded as it is into a thousand seductive forms, continue to gain upon the public taste for a few years longer, who will think of plodding through Rollin, or Hume, or any other writer of sober history? How few will consent to pass their winter evenings with such prosing and antiquated personages as Milton and Johnson and Cowper. Who

now thinks of offering to the public, new editions of the most valuable English classics? What prudent bookseller would embark his capital in such an undertaking? Who of "the trade," is so blind, as not to see, that if he would get bread for his children, he must fill his shelves with trash and fiction?

I speak now comparatively, but with emphasis and alarm—for sure I am, that while the standard of education is rising in our public seminaries, the more useful and substantial books, which were till lately familiar to the upper and middling classes of the community, are falling into neglect and giving place to a species of writing, which, however amusing, or elegant, can never sustain, much less expand and exalt the intellectual energies of a free people. Some of the more immediate causes of this lamentable depreciation of literary taste, as I shall venture to call it, are obvious. Certain writers, (some of whose names have already been mentioned,) of lofty genius and surprising powers of invention, have devoted themselves too much to the amusement, and too little to the instruction of their admirers. With the sway which such minds must always bear in the empire of literature, what might they not have accomplished, for the enduring benefit of their species? By making their great talents, directly subservient to the permanent interests of virtue and religion, what a high claim might they have left, to be enrolled among the distinguished benefactors of the age. As it is, however, I am convinced that after-generations will not be able, with a clear conscience, to award them this enviable distinction:—for even the far-famed Waverly novels will, I fear, be found in the end, to have done incomparably more harm than good. Not so much by any moral blemish, or other positive demerit, as by their *number;* by the taste which they create for this kind of fiction; and by paving the way, for a multitude of bankrupt adventurers, in the same line, who, but for the unparalleled success of this author, would never have gained the public ear. A few such volumes as Waverly, and the Tales of my Landlord, might have been a valuable addition upon the whole, to the stock of English literature. A moderate indulgence at such an intellectual banquet, might help to enrich the fancy and give tone to the mind; but here is a *surfeit,* which must inevitably impair the appetite for solid nutriment, and gradually undermine the most vigorous constitution. I am well aware of the scorn that may be excited by such speculations, among the worshippers of the great divinities, who now sit enthroned in the empire of song and of fiction; and I should not, in this place, have touched upon these topics,

but for their intimate connexion with others, of paramount interest and importance. As it is, I have thought it right to speak freely; and I feel a strong confidence, that my fears and deprecations will prove in the end, to be much better founded than even many of the pious are willing to believe.

But I must hasten to the other part of my subject, which directly embraces the *religious* character and taste of the times in which we live. And here, there is certainly a great deal to excite the gratitude, encourage the efforts, and strengthen the faith of every friend of the Redeemer. Blessed be God, for those mighty wrestlings and yearnings of christian benevolence, which are now spreading dismay over the kingdom of darkness, and which cannot be unavailing before the throne of infinite mercy. It is not the character of this age, to exhaust its energies in fruitless wishes that something might be done to save the heathen: nor to comfort itself with the assurance that God in his own time will convert them, whether his people engage heartily in the enterprise or not. No. The church feels that she has a "great work to do," and that unbelief has slumbered over it too long. Never, certainly since the Apostolic age, were her sons and daughters more busily engaged in behalf of a perishing world, than at the present moment. Never were more hearts and hands opened; and never was there a greater number of faithful heralds on the march to summon the strong holds of the enemy, and to blow the gospel trumpet in every land. At what former period, did the river of life flow so copiously from beneath the sanctuary, and deepen so fast, and spread its healing waters so wide, over the "parched places of the wilderness?" When was there so holy an emulation in doing good, among christians of every name and nation? When were the signs of the times so bright, and so rich in ripening and clustering promises? When did every gale from the far-off pagan continents and savage isles, waft such glad intelligence to the christian's ear? When were so many eyes turned, and when did so many prayers of faith go forth, to meet the rising glories of the millenial day? These are some of the heart-cheering reflections, which offer themselves spontaneously to every mind, that is alive to the interests of Zion. And truly, it is good for the church, thus to stand on her favoured eminences, to watch the preparations and to anticipate the triumphs of her King.

But it is not permitted to us to look with unmingled satisfaction, upon even the holiest enterprises of human benevolence. As the best of men engaged in the best of causes are

still imperfect, it would be a miracle, if there were no error in judgment, no failure in prudence, no alloy of unsanctified motive or feeling, among the thousands who manage the prudential concerns, and go forth as the accredited agents of Missionary, Bible, and other kindred societies. Equally in vain would it be, to expect a perfect balance of judgment and feeling, in the most enlightened christian community taken together; so difficult is it to find and to preserve the golden mean—to keep the mind always at the right temperature—to adjust every thing as it should be, between the understanding and the heart. Even the best of men are liable, at different times, to fall into opposite extremes. In bearing away from Charybdis, they are driven upon Scylla, and in avoiding the rocks, they are ingulfed by the whirlpool. This vacillancy seems to be a kind of *secondary law* of our nature. I call it a *law*, on account of its extensive and controlling influence; and a *secondary law*, because it was not implanted in man at his first creation. It was superinduced by that great apostacy, which gave the throne of his heart to another than his Maker, and destroyed the primeval equilibrium of his moral faculties. It holds true in religion, as well as in politics and philosophy, that the mind often pushes its speculations so far upon some favourite topic, as to throw every thing else into the back ground, and encroach upon those essential relations, which things bear to one another, in the divine economy.

There is what may be called fashion and taste, in religious opinions and feelings, as well as in dress, or architecture, or music. Thus, at one time, christian doctrines are regarded as comparatively unimportant; and all stress is laid upon a good moral life. At another time, deep and bold theological speculation is exalted far above christian experience and practice. And then, again, clear and discriminating views of divine truth, are contemptuously discarded as mere "head knowledge," while nervous agitations, animal affections, and enthusiastical excitement, are hailed as the true and joyful evidence of saving conversion. The legalists and the antinomians have each repeatedly had their day. Men at one time have been bigots, and at another, fierce for liberality.

The *religious taste*, (as I use the term,) of the present age, differs in some important respects, from any thing that has extensively prevailed in the church, at any former period; and remarkably corresponds, in its leading characteristics, with the *literary* taste of the day, to which the reader's attention has already been invited. The increasing demand of the great christian public is for *excitement*--for something that will

produce strong feeling, and gratify an over-craving curiosity. Thinking—looking into the principles and relations of things, is with too many nearly out of the question. They have no time for theological investigations, and very little, it is to be feared, for reading the Bible. Like the "Athenians and strangers which were there," how many would apparently be glad, to "spend their time in nothing else, but either to tell, or hear *something newer*." Hence the religious dissipation of large towns—the eagerness of inquiry after new preachers, and the running from one place of worship to another, for the mere gratification of a vain curiosity. Hence the growing aversion to every thing didactic and argumentative in the pulpit, and the increasing demand for what are called *popular* discourses, so that unless the preacher makes some strong appeal to the sympathies and passions of his hearers; unless he takes them often out into the grave-yard; or carries them to the abode of recent widowhood and supperless orphanage; or transports them to Juggernaut or the Ganges, he is dry and heartless, or plodding and metaphysical; and of course, scarcely to be tolerated. To sit, as our fathers of the last century used to do, sabbath after sabbath, under sound doctrinal discussion, and to see the hour glass turned, before the improvement of the sermon, who could now endure?

Time was, when the church thought herself deeply indebted to those devoted men of God, who grew pale and gray in their studies, when plain unlettered christians were familiar with quartos and octavos; and when Owen and Baxter and Leighton and Howe and Watts and Bates and Hall and Edwards, stood upon conspicuous shelves in the book-store, or lay still nearer at hand upon the counter. But where are these burning and shining lights, these venerable fathers now? Who, *out* of the tribe of Levi, and I had almost said *in* it, has time or inclination to do them reverence? What are the most popular religious publications now on sale? A little attention to catalogues, advertisements and subscription papers, will furnish a fair answer to this question. How strange would it be to find a serious friend or neighbour, late at night, pouring over a treatise on the Attributes of the Law of God, or the freedom of the Will, or the work of the Spirit, or human depravity, or the great doctrine of Atonement, or indwelling sin. Who now thinks of purchasing any thing religious, but tracts, memoirs, diaries, missionary monthlys, and weekly news-papers? Individuals there may be in most of our churches, who *possess*, and what is more, who *read*

some of the ablest theological works of the authors I have already mentioned: but I am speaking of the *prevailing* taste of the age. Something that is new and moving—something that may be read without much thought, is what the great body of the christian readers now call for, and what they are determined to have.

That this demand arises from some of the best and most philanthropic feelings of the heart, and that the cheap and universal diffusion of religious intelligence, has a tendency to increase benevolent exertions, in behalf of perishing nations, does not admit of a rational doubt. The prosperity of the missionary cause is inseparably connected, with the interest which missionary news is calculated to excite; and the religious publications of the day, have contributed essentially to rouse the dormant energies of the church, and have done much to excite a spirit of inquiry, of liberality and of prayer, among thousands who might otherwise have still "slumbered on." In these things "I do rejoice, yea, and I will rejoice." And who, let me ask, that cares for the "dark places of the earth," who that has any bowels and mercies for unnumbered millions of immortal beings hastening to the judgment without the knowledge of a Saviour, would be willing to see those greater and less lights extinguished, which make the darkness visible? Who that ever prayed "Thy kingdom come," would be willing to remain ignorant of the labours, the perils, the discouragements, and the successes of those devoted servants of Christ, who at every hazard, are at so many different points penetrating the empire of pagan darkness, proclaiming "liberty to the captives, and the opening of the prison doors to them that are bound?" What Christian would, if it were in his power, shut out the Macedonian cry from a single christian habitation, or close up those channels which have been recently opened for the conveyance of religious intelligence, through every part of the land? Rather let new channels still be opened. There is even now, in some places, a great want of information respecting the "signs of the times," and the miseries of men. Thousands more of the Missionary Herald, and other kindred publications, ought to be circulated and read in this country.

But if there is still a deficiency upon the whole, I am persuaded that in particular sections of the American church, both the demand and the supply have become excessive: so that while christian zeal and benevolence are gaining ground, christian knowledge is declining. It is the character of our countrymen, especially in this northern section, to overdo,

even where things in themselves are highly useful and praiseworthy. Thus we have too many banks; too many counties and towns; too many colleges; too many parishes; and within some given limits, too many missionary magazines and religious news-papers. They interfere with each other. They come too often. Many of the accounts which are published are too diffuse; and to fill out the sheet and save the trouble of selecting and condensing, many things are inserted which ought not to appear, at least in their original forms. It often happens, too, that the same intelligence must be purchased over and over again in the same periodical publication. First, we have it in a joint communication from the missionaries to some officer of the board—then, with some additions, in their journal—then in various private letters to their friends; and lastly, it may be, in extracts of letters from gentlemen who have visited the station. Thus after marching and counter-marching over the same field till we are quite exhausted, we hardly know where we are, but find that we have made but very little progress.

It is not my design here to blame the missionaries. I honour them as the devoted servants of Jesus. It is right that they should send home letters and journals; and that in their correspondence with the societies which sent them forth, they should descend to particulars on all the topics immediately connected with their labours, prospects and responsibilities. But I cannot say that I think their journals, taken together, are quite worthy of their talents and opportunities. Many of them abound too much, in dry details of necessary journies and labours, and in common place remarks. Or, admitting all these things to be entirely proper in official communications, I cannot help objecting to such minute statements, as we often see in print, about clearing land, building cabins, being visited by sea captains, &c. &c. It does appear to me, that all the information which the public need, might be given in one quarter of the space which is frequently occupied, and that those who are intrusted with the original manuscripts, are bound to spend more time in the selection of extracts, and in bringing what is often spread over a wide surface under a single glance of the reader's eye. Such a process would greatly reduce the *quantity* of religious news, but it would exceedingly improve the *quality*; and this is a thing which is very much wanted. For general circulation, half would be better than the whole; and then, there would be a clear saving of one half the time and expense. This would also tend very much to check the religious dissipation of the age by leaving room for more thought and discussion.

The great thing now is, not to suppress missionary information; but to guard against its exclusive and enervating tendency. Let the whole ground be occupied by it, but so as to leave room for our standard works in divinity, and for the circulation and encouragement of well conducted theological Magazines. Let the whole christian land be refreshed, but not inundated, by the streams which should gladden every town and make it permanently fruitful.

An exclusive or prevailing taste for religious news, wherever it may be found, will be followed by some of the lamentable effects which result from the reading of novels and romances. The mind will in both cases be gradually unfitted for deep and patient investigation. All that lies a little below the surface, will be passed over; and simply because it requires labour. In both cases the unceasing demand for something *newer*, will increase the appetite and dissipate more and more some of the best and noblest energies of the mind. Surely, effects like these are to be seriously deprecated; and in concluding this paper, I would earnestly invite all the enlightened friends of literature and religion to consider, how far the remarks which have been made are entitled to their particular attention, and how their example and influence may help to counteract every threatening tendency on the one hand, and to encourage all that is safe and good on the other. **A. Z.**

To the Publisher of the Ev. and Lit. Magazine.

A few years ago a friend in Scotland gave me a copy of the following Lines, written by a Gentleman who was then a Member of the British Parliament. I know not that they have ever been published. If you think proper, they may be inserted in your Magazine. H.

When gathering clouds around I view,
And days are dark, and friends are few,
On him I lean who not in vain
Experienc'd every human pain;
He feels my griefs, allays my fears,
And counts, and treasures up my tears.

If aught should tempt my soul to stray,
From Heavenly wisdom's narrow way,
To fly the good I would pursue,
And do the ill I would not do,
Still He who felt temptation's power,
Shall guard me in the dangerous hour.

If wounded love my bosom swell
Deceived by those I priz'd too well,
He shall his pitying aid bestow
Who felt on earth severer wo,
At once betray'd, forgotten, fled,
By those who shar'd His daily bread.

When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while,
Thou Saviour mark'd the tears I shed,
For thou did'st weep for Lazarus dead.

When vexing thoughts within me rise,
And sore dismay'd my spirit dies,
When writhing on the bed of pain,
I supplicate for rest in vain,
Still, still my soul shall think on Thee
Thy bitter Cross, and Agony!

And Oh! when I have safely pass'd,
Thro' every conflict, but the last,
Wilt Thou who once for me hast bled,
In all my sickness make my bed,
Then bear me to that happier shore
Where Thou shalt bear my woes no more.

DEPARTURE OF SUMMER.

Sad in the North winds the trees are now bending,
And their foliage is swept far away on the gale;
The chill gloom of Autumn around is descending,
And the last blooming flowerets look pale and more pale.
See the glittering landscape, how fast it is waning,
How changed is the splendor of its rich emerald hue;
While the few withered leaves on the poplar remaining
Seem to sigh in the blast—lovely Summer, adieu!
Adieu, lovely Summer! oh, forever adieu!
Yet thou wilt return, gay and bright as before,
In thy blossom-strewed mantle unfurl'd with the dew;
But she who once loved thee must hail thee no more!

[*Christian Watchman.*

Intelligence.

A NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF VIRGINIA, FOR THE YEAR ENDING OCT. 24, 1822.

[*Made and adopted by the Synod at their late meeting in Staunton.*]

ALTHOUGH the Synod never had so much good news to communicate; yet they have to deplore that in a few of their churches, the spirit of piety has, during the past year, suffered a visible decay. In those churches, benevolent and pious institutions have either declined or been utterly abandoned; the graces of their members generally, have been paralyzed by the chilling influences of a wordly spirit; prayer is either coldly performed or shamefully neglected; and suspicion is thrown over the whole character of some, by their apparent indifference to the means of reviving themselves and others. Their pastors lament this state of things, and solicit the prayers of other churches in their behalf.

Some of our churches have experienced no remarkable change; they have grown but little either in numbers or in grace. Others have received unusual accessions of new members without any extraordinary excitement. In several others encouraging prospects are beginning to appear: a growing attention to the means of grace,—increasing impressions upon the people,—and a reviving fervency of devotion among the pious, encourage the hope of a great ingathering of souls.

The general increase of Sabbath Schools, of Missionary, Education, Bible, and Tract Societies, is a pleasing feature in the present aspect of our affairs. The utility of such institutions is daily becoming more evident; to them is in a great measure to be ascribed, the gradual improvement of Virginia in morals and religion. *The Young Men's Missionary Societies* of Richmond and Petersburg, are worthy of particular notice, for both their magnitude and the excellent spirit with which they are animated. That of Richmond has been, for several years, in active and useful operation; that of Petersburg has been lately instituted, under the most favourable auspices. Such institutions are greatly needed, not only because there is a wide field for their exertions, but also because much of that field is *whitening to the harvest.* In many places, missionary labours are in considerable request, and if perseveringly afforded, would promise final and great success.

It is indicative, we trust, of a growing inclination to a visible union among different branches of the church, that several congregations of Republican Methodists, with their ministers, have lately adopted our Confession of Faith and connected themselves with the Presbytery of Hanover.

We come now to relate how the God of grace has blessed some of our churches. Our hearts overflow with gratitude, and our mouths are filled with praise, for effusions of the spirit, such as our church in this commonwealth has never before experienced. We shall give a summary view of the most prominent facts on this subject.

Last spring the Hanover Presbytery met at Hampden Sidney College. During their meeting, God was pleased to begin a work of grace, which has continued with little abatement. Throughout the neighbourhood, general and deep impressions of divine truth have been felt; and the church at that place has been enlarged by the addition of more than fifty converts; amongst whom are several heads of families whose respectability and influence in society, will now, it is hoped, have a salutary

effect upon their neighbours. Several students of the College have also found grace during this merciful visitation.

While the work was spreading in Prince Edward county, a similar one began in Petersburg, and gradually advanced, until between sixty and seventy were added to the Presbyterian church, and about one hundred to the Methodist church. Peculiar circumstances seemed in the sickly season to check its progress; but strong hopes are entertained that it will yet bring many into the fold of Christ.

The pastor of Norfolk church, with a few of his people, visited Petersburg in the time of the revival there, and carried home with him the same spirit. Great exertions were soon made and blessed in that church. Between forty and fifty hopeful converts are the fruits.

In Richmond, although the excitement has been less powerful, the church has received about eighty new members.

The late meeting of the Hanover Presbytery at Charlotte court-house has been attended with signs of a revival. Deep impressions of religion have doubtless been made; but the occurrence is too recent to justify more than a pleasing hope of happy consequences. In the congregations of Briery and Buffaloe in Prince Edward, highly promising appearances of a revival have lately begun to present themselves.

In the town and vicinity of Lexington, there has also been a most glorious, and in this state, perhaps unparalleled, outpouring of the Spirit. The symptoms of it began to appear about midsummer. An afflictive disease raged among the people, and disposed them to seriousness; a new zeal and spirit of prayer became manifest in several of the pious; but for some time the hope of those who sighed and prayed for a revival, was deferred. Gradually, however, the tokens of its approach became more manifest; extraordinary means began to be used by the fervent in spirit; prayer meetings, male and female, were instituted; the sacred flame was diffused among the devout, religious meetings were frequent and crowded; and ere long, many sinners began to tremble and weep. About the middle of September, the Lord's Supper was administered at the church of New Monmouth, near Lexington; when fifty-five new converts came forward, and nearly the whole congregation was overwhelmed with a flow of divine feeling, so solemn, so tender, so irresistably powerful,—yet so void of enthusiasm, so decent and orderly,—that all declared their eyes had never seen, and their souls had never felt, such a day of the power of the grace of God. Three weeks afterwards the Supper was administered in Lexington. The day of New Monmouth so far exceeded what the people had ever felt or witnessed, that they naturally distrusted the hope of seeing its like again. But the day of Lexington was not less a day of the Son of Man. At least twelve hundred persons assembled, numbers from all the adjoining congregations—Sixty-one souls, (double the expected number,) came and for the first time obeyed, with streaming eyes, the Redeemer's dying command, "Do this in remembrance of me." An awful solemnity was pictured on the faces of many; but for the most part their souls were melted with the sacred fire, as when God rends the heavens in his descent, and the mountains flow down at his presence. On the following Sabbath, the Supper was administered at Oxford church, near New Monmouth. Here again, the Holy Ghost filled the souls of the people, and forty-four were added to the church.

This work of grace continues and spreads. Other congregations near Lexington are beginning to feel its power. Hopes are entertained that the faithful will not slacken their prayers, until God shall show, in many an instance more, what his grace can do. It is also a gratifying circumstance of this revival, that several students of Washington College are brought into the church. The whole number added to the

church of Lexington, in the last year, is one hundred, and to those of New Monmouth and Oxford, about fifty each.

The facts disclosed in the narratives given to Synod of those revivals are a source, not only of joy and of gratitude to the Father of mercies, but of important instruction and solemn admonition to all the churches of God. This will appear from a consideration of the following particulars.

In those several revivals, there has been a remarkable coincidence in the material circumstances which preceded and accompanied them, and in the means which seemed to be most instrumental in their production. Most of the revived congregations had previously experienced an unusual declension of active piety, similar to that which is now observed with sorrow in some of our churches. Yet amidst the prevalent langour, there were still a few whose love had not grown cold,—whose grade of active and steadfast piety showed how far religion in others had sunk below its ordinary level. A general perception of this decline and sorrow for its occurrence, led to the use of means for a revival.

The principal means through which the blessing came, we hesitate not to say, was prayer, the fervent prayer of faith. While prayer was neglected, or was sluggishly offered with indifferent and wavering minds, the chill gloom of spiritual death still enveloped the people But no sooner was the spirit of prayer and supplications poured out upon them who bowed before the throne, than the Sun of Righteousness began to arise, and his vivifying influence to be felt by saint and sinner.

We observe, moreover, that the increase of praying societies, and increasing devotion in their prayers, have generally been the harbingers of a revival. Private societies of females for prayer, particularly those of Prince Edward and Lexington,—also those of young men, particularly in Petersburg and Lexington, have been like morning stars before a day of glory.

With respect to the preaching which has been so signally blessed, it has consisted chiefly in plain, direct, and earnest addresses to the understanding and heart: the doctrines mostly insisted on were, the total depravity of mankind by nature, the guilt and danger of their unregenerate state, the necessity of the efficient operation of the Holy Ghost to convert and sanctify the soul, and of a simple reliance upon the merits of the crucified and divine Saviour for Justification.—A deep impression of these doctrines upon the mind characterized the views and feelings of the converts.

In many cases, sympathetic or animal feelings have doubtless mingled their influence with that of the word and Spirit of God; but there has appeared almost nothing of what is properly termed enthusiasm:—no disorder in worship, no bodily exercise, has occurred; none have been admitted to communion who could not give a reason of the hope that was in them.

Many young men, to the joy of the church, have embraced religion; children from eleven to fourteen years of age, who were not expected to know much of the nature of religion, have professed conversion, with a clearness of views and a manifestation of piety, astonishing to men, and glorious to the grace of God: aged persons, who have spent three or four score years in sin, have in the last days of life been born again. Verily it is the work of God; human power is inadequate to the effect. The same human ability has been elsewhere exerted, and had been in those same places exerted without such effects. Sin maintained its irresisted and irresistible influence over the hearts and lives of the people. But God sends his Holy Spirit, and immediately the delusion of sin is dissipated; evil habits of fifty years standing are broken, and a new character is impressed upon minds grown old and rigid in sin; the feeble mind of infancy comprehends the nature, and is sanctified by the influence of doctrines, which are the grandest

display of infinite wisdom. We repeat it, this is the work of God—the work of his Grace. We therefore call upon our souls, and upon his people, to render him all the praise, and to supplicate in faith and without ceasing, for the continuance and extension of the unspeakable blessing in which we now rejoice.

[*From the Family Visitor.*]

THEOLOGICAL SEMINARY IN VIRGINIA.

In obedience to a call of the Moderator, the Presbytery of Hanover met on the 16th inst. in Prince Edward. With that body, had originated, probably in 1805, the plan of establishing a Theological Seminary in Virginia, and some efforts were made to accomplish that object. In 1812, it was taken up by the Synod of Virginia, a Professor of Theology was appointed and its operation formally commenced. Although its resources have never been considerable, it has been the instrument of preparing about thirty young men for the Ministry, chiefly, but not exclusively, in the Presbyterian Church. Since the death of its late Professor, Dr. Hoge, its operations have been suspended; and at a late meeting of the Synod of Virginia, it had been conveyed by that body in trust to the Presbytery of Hanover, who are henceforward to have its sole management in their hands. To receive that trust and to make the necessary arrangements for reviving the Seminary, were the objects for which the Presbytery was convened Having unanimously agreed to re-organize the Seminary, they proceeded to elect a Board of Trustees, consisting of the Rev. Messrs. Matthew Lyle, Clement Read, William S. Reid, Benjamin H. Rice, John D. Paxton, John B. Hoge, John Kirkpatrick, and Messrs. James Morton, Nathaniel Price, Moses Tredway, James Madison and William S. Morton. After solemn and special prayer to Almighty God for direction, the Rev. John H. Rice, D. D. was duly elected Professor in the Seminary. A Board of Education was organized, consisting of the Rev. John H. Rice, D.D., Benjamin H. Rice, Jesse H. Turner, John B. Hoge, John Kirkpatrick, and Messrs. David I. Burr, Thomas C. Howard, Nathaniel Sheppard and James Blair. The plan for the management of the Seminary adopted by the Synod of Virginia, is to be in force until further order is taken by the Presbytery; and a Committee has been directed to prepare a Report on that whole subject. Special Agents were appointed, and every Member of the Presbytery directed to use his best efforts to augment the permanent and contingent funds of the Seminary. And the Presbytery are required, annually, to report the state of the Institution confided to their care, to the Synod of Virginia. The zeal which has been recently evinced on this subject warrants the hope, that this Seminary will soon take a respectable and useful station among the Theological Institutions of the present day. Let all the members of the Presbytery and all the Congregations under their care, concur cordially and zealously in this important work, and with the favour of a liberal community, and the smiles of a benignant Providence they shall not fail of success. X. X.

EMPLOYMENT OF MR. KING* IN THE PALESTINE MISSION.

After the death of Mr. Parsons, his bereaved associate, Mr. Fisk, greatly needed a fellow-labourer, who could accompany him, in his contemplated journies, preparatory to the desired establishment of the mission, to which he is attached. Deeply feeling his want, and having received an intimation that the Rev. Jonas King, then at Paris, might be induced to offer his services for a limited period, Mr. Fisk wrote earnestly requesting that some arrangement might be made to that effect. The letter was dated early in May, but did not reach Mr. King till sometime

* Mr. King has been residing at Paris to enjoy various literary advantages in that city, particularly those, which relate to the acquisition of the oriental languages.

in July. He immediately endeavoured to ascertain the path of duty; and with the advice of his intimate and valuable friend Mr. Wilder, concluded to offer his services for three years. Mr. Wilder generously offered $100 a year for the time specified; and two other gentlemen made liberal donations towards defraying the necessary expenses. Mr. King wrote to the Corresponding Secretary stating these facts, and adding, that he expected to leave Paris for Malta about the 15th of September, and to take with him the two founts of Greek type, which had been ordered at Paris for the Palestine Mission Press, and which were selected at the manufactory of one of the first founderies, by Professor Kieffer, Mr. Wilder, and himself. There was a probability that he might reach Malta before Mr. Fisk should enter upon his contemplated tour. After the subject was fairly proposed to Mr. King, there was not time to write to this country, and receive directions, without putting the business back a year;—the fall being the proper time to commence journies in that part of the world.

When the correspondence on this subject was laid before the Prudential Committee, it was resolved to accept the services of Mr. King. Communications will be made to him by way of Malta.

The alacrity, with which individuals of liberal views and benevolent hearts, on the continent of Europe, as well as in Great Britain and the United States, patronize exertions for the spiritual good of mankind, is very gratifying.

Mr. Mertens, of Brussels, a gentleman distinguished for his Christian beneficence, writes to Mr. King, with the offer of 500 francs, as follows:

"To contribute to the success of so laudable a cause, must be considered a privilege and great joy to every Christian heart, which loves its Lord and Master. May you, my dear Sir, enjoy that peace and comfort, which are the portion of all those, who are engaged to serve their Lord sincerely. May every blessing attend you, and may you find strength to undergo the fatigues of the body, and the labors of mind, attached to such an undertaking, by steadfastly fixing your eye on what has been accomplished at Calvary."

In referring to any dangers, to which he may be exposed, by travelling in unhealthy climates, and by other causes, Mr. King observes: "Here, [at Paris,] I see around me with crippled limbs and scarred bodies, men, who risked their lives at Jena and Marengo, Austerlitz and Waterloo, to gain a little perishable glory, and shall I not risk as much in the cause of the Prince of Peace, who gives to all his faithful followers the high prize of immortal glory, and joys inconceivable?"

It would be well if this consideration were more frequently operative on the minds of missionaries, and of the friends of missions too. [*M. Her.*

SOUTHERN AND WESTERN THEOLOGICAL SEMINARY.

Third Annual Report of the Board of Directors of the Southern and Western Theological Seminary, presented to the Synod of Tennessee October 2d, 1822.

The Board have great reason of gratitude to the Father of lights, the giver of every good and perfect gift, for the success which has hitherto attended their efforts in relation to the Seminary. Considering the slow and gradual progress to which every such institution is necessarily subjected, they feel not at all discouraged, but rather excited to press forward in a steady course of exertion, assured that, if these exertions are made in reliance upon God, they will be abundantly prospered.

Of the subscriptions reported at the last meeting of Synod, nine hundred and forty-five dollars have been paid into the hands of the treasurer of the Board; and information has been received that there is more still in the hands of their agents, not yet forwarded to the treasurer, for want of a suitable mode of conveyance.

In addition to the subscriptions just

referred to, the Rev. Robert Hardin has since obtained others to the amount of six hundred and thirty-five dollars; of which he received in advance fifty-four dollars.

The unfinished building, which was stated in the last year's report as in progress, has been since completed at an expense of $1138 64¾; and is now ready to be occupied.

The library has received some additions, which, though the value is small, are of a highly interesting and useful character.

The Board, anxious that the facilities for the study of Theology already possessed, though far less considerable than they could wish, should not lie unimproved, and judging it therefore best that the seminary should be opened for the reception of students at as early a period as possible, have directed that its first session commence on the first Monday of November next.

To prepare the way for this, it was thought proper regularly to induct into office the professor of Didactic and Polemic Theology, heretofore chosen and appointed by the Synod. The necessary arrangements were accordingly made, and on the 25th of September the Rev. Isaac Anderson was publicly set apart to the work assigned him by the Synodical appointment.

A committee is now in appointment to draught a set of laws for the internal regulation of the Seminary, which it is hoped will be in readiness by next spring. In the mean time a discretionary power is given to the professor of making and enforcing such temporary regulations as he may deem necessary.

The number of students that can be calculated on immediately is very small. But it should not be forgotten that the Theological Seminary at Princeton, which now deservedly holds so distinguished a place among similar institutions, commenced its operations only *ten* years ago with but *three* students; a number not greater than what we may confidently anticipate here. Scarce any of the great and useful institutions of our country, have not had to struggle with difficulties at first, and to grow to eminence by degrees.

It is gratifying to the Board to reflect, that the opposition which has in some instances been made to the institution has usually grown out of misconceptions of its objects, and the principles upon which it is founded: and they feel confident that a liberal public will not suffer an institution, which, if prospered, must be in the end so great a blessing to the southern and western country, to languish for want of the means of life and active operation. Geneva, was, at an early period of the Reformation, made the seat of a Theological College; and it is still distinguished among all the cities of Europe for the intelligence, virtue and happiness of its inhabitants. The liberality that gives being to an institution of this kind is not thrown away, but is to flow in its beneficial effects down the current of future years, and gladden millions of hearts which are yet to receive their existence.

MATTH. DONALD, *Chairman.*
Sept. 29th, 1822.

SYNOD OF TENNESSEE.

The Committee appointed to prepare a condensed narrative of the state of Religion within the bounds of Synod, read their Report, which was accepted and approved, and is as follows, viz:—

The Synod have reasons of gratitude to Almighty God for the displays of his distinguished grace, during the past year. They have also much to lament. The supreme love of the world and of its secular pursuits sways the hearts of thousands and excludes the love and acknowledgment of God. Infidelity in its open forms, is rarely met with, yet in many places profane swearing, Sabbath breaking, neglect of public worship and other forms of iniquity, mark the guilt of the inhabitants, and loudly proclaim their revolt from God and his Kingdom. Parents in numerous instances neglect family worship, and the covenant dedication of their chil-

dren to God. Owners of slaves in thousands of instances, criminally neglect to instruct their servants, and leave their minds smitten by moral death, to waste away under the energy of guilt, without employing the requisite means for their redemption. The Synod, notwithstanding this dark and sad picture, rejoice in the work of divine goodness and mercy in the Churches under their care. From several Presbyteries there has been no report made to Synod. Nor does it appear that there has been a revival of religion in a remarkable degree in any of the Presbyteries. The progress of religion has been gradual. There have been comparatively few instances of apostacy, few occasions of suspension from communion. Professors of religion in general manifest a spirit of firmness in the cause of christianity. A general union in doctrine and practice prevails. The number added to the church during the present year is considerable and animating. In some sections more than usual have professed "the power of the son of man to forgive sins on earth." A large number of new churches have been organized and occasionally visited by ministers.—Sabbath Schools in various sections are in lively operation, and prove the means of diffusing religious knowledge among hundreds who have scarcely any other means of instruction. The Monthly Concert for prayer to procure the divine influence, to enlighten and save our ruined world has been attended to by numbers. Religious information, through periodical publications has been widely circulated, which has produced an enlargement of view, and spirit of zeal in respect to the interest of religion at home, and the universal triumphs of the cross. A number of missionaries have been employed in visiting destitute places and proclaiming salvation to the inhabitants. The Synod feel reason of thankfulness for the large number of pious young men of talents, who have turned their hearts toward the holy work of the Gospel ministry, and for the exertions made to support these pious young men by charitable societies, and individual donations. The Synod truly sympathize with those who are destitute of the means of grace, and are anxious to obtain the regular preaching of the gospel, but have hitherto not been able.—Let us pray that the Lord may raise up faithful labourers in numbers sufficient to supply the destitute and dying parts of our country.

The Synod recommend to the churches under their care to walk worthy of their high vocation and adorn the doctrines of God our Saviour.

Let union and brotherly love continue and abound. Let due attendance be given to public worship, family religion, the instruction of children and servants, and all the ways by which God may be glorified, and our souls blessed and saved.

"Finally brethren, farewell.—Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

JOHN ALLEN, *Moderator.*

Attest. ROBT. HARDIN, *Clerk pro tem.*

Knoxville, (Ten.) Oct. 22, 1822.

From the Boston Recorder.

STATE OF THE SLAVE TRADE.

THE following notices are given from the 16th Report, of the African Institution, published in the "London Times," and the "New York Spectator."

Portugal.—Portugal is the only European power that has refused entirely to prohibit her subjects from trading in slaves, She still legalizes the traffic, and seems indisposed to execute the few laws she has formed to limit it. Her own functionaries on the African coast are slave dealers! At the Congress of Vienna, she held out a qualified expectation that in the year 1823, she would abolish the trade entirely. No step has yet been taken, however, towards realizing such an expectation. Should she persevere in her present course, Great Britain will urge the fulfilment of the declaration made by the several powers at Vienna, viz. that

any state that might prosecute the trade after it had been prohibited by all other nations, should be excluded from all commercial intercourse with their respective dominions.

Spain.—Great reluctance to the abolition has been manifested by this government. Last January, however, an article for repressing the trade was introduced into the criminal code; the Cortes appear to have acted on the subject in good faith, and to be sincerely desirous of putting a stop to the nefarious traffic. There has been yet no relaxation of the trade in Cuba and Porto Rico; the importations under French flags have been large; and the mixed commission courts there, have done nothing. But the Spanish flag is not so often seen on the coast of Africa. Spanish America, since her independence, has effectually prohibited the trade, and has declared every person, white or coloured, born in the states, after that time, to be free; thus providing for the abolition of slavery itself.

Netherlands.—No effectual check has yet been put on the importation of slaves into the Dutch colonies; thousands of new negroes are carried into Surinam from year to year. The insincerity of the Dutch government is manifest in the whole course of its management on this subject.

France.—The French flag yet maintains its guilty pre-eminence in the African seas. A French squadron has been for some time stationed on the coast, for the express purpose of suppressing the trade, and slave ships are to be found in every part of the coast, yet not a single capture has been made! At Senegal and Goree, where the French cruisers are stationed, merchants and public officers are constantly engaged in the traffic. The following facts help to form a judgment as to what extent the business is carried on upon the western coast:—

"In January last, at the Gallinas, a small river, only about one hundred miles south of Sierra Leone, three French ships were engaged in purchasing slaves, a large ship of the same nation, fully laden with slaves, having just sailed. Capt. Leeke, of his Majesty's ship Myrmidon, visited in the course of a few weeks in the Bight of Biafra, 16 slave ships, many of them French. In October, 1821, Lieutenant Wright, of the Snapper, during a cruise of only ten days in the neighbourhood of Cape Mount, fell in with nine slave ships. One was a Dutch vessel full of slaves, which escaped; the other eight were French, several of them full of slaves. One of these was a vessel which had been detained on a former voyage by Sir George Collier, and sent to Senegal for adjudication; but was retaken by the crew on her passage to that river. The present was her third successful slave voyage. In the month of December last, four French slave ships were visited by Lieut. Hagan, of his majesty's ship Thistle.—They had been visited a few days before by his most Christian majesty's ship Le Huron, Capitaine Manduit Duplessis, from whom they appear to have received no disturbance."

The Eastern coast, especially the Island of Zanzebar, is infested also with these lawless adventurers; and an extensive trafic is carried on with the Isle of Bourbon, and even with Cuba. This state of things arises even less from the want of vigilance in public functionaries, than from the defectiveness of the laws; and with these defects the government and the legislature are chargeable. While no adequate penalty is annexed to the law, and insurance may be effected on a cargo for 15 or 20 per cent. and when the same cargo arriving safe, will yield a net profit of from 200 to 400 per cent. it is impossible that any important change in the state of the trade should take place. But the friends of humanity are awaking in France, and strenuous exertions will continue to be made, till a revolution in public opinion shall be effected.

United States.—This government has acquitted itself well. Its cruisers have been active, and a considerable number of slave ships, suspected of being American property under for-

eign flags, have been condemned in the Vice Admiralty Courts. The law which makes the trade piracy, has done much to restrain the cupidity of our adventurers; and it is to be hoped that soon the government will accede to that qualified right of search, which has been proposed by the British government, and thus labour most effectually as well as sincerely for the abolition of the trade.

Madagascar.—The treaty formed with this government, has been preserved inviolable; and every attempt to elude its beneficent provisions defeated. Twenty youths of this nation were taken under the care of the British government, ten of them are pursuing their education at the Isle of France; and nine are in England; Prince Rataffe, the tenth having returned, after being in England a few months.

[*From the Christian Spectator.*]

HINDOO IDOLATRY.

By a late arrival from England, the interesting intelligence has reached us, that this mighty fabric of corruption is fast crumbling into ruin. Such is already the state of public sentiment in Hindoostan, that at the last grand festival of Juggernaut, so small was the number of pilgrims present, that they were not able to drag the car. This glorious result has doubtless been produced by the labours of missionaries aided by a free press.

In one of the London papers, the circumstances are thus stated:—

LONDON, Sept. 24.

It must gratify every friend to the progress of human reason to learn that notwithstanding the difficulties so long considered insuperable, a glorious change is effected in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been to triumph over Hindoo superstition in its strong hold. During the last festival of Juggernaut, so few pilgrims were present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press—or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the Veda under pain of death, have placed their daughters at the public schools. The celebrated Hindoo reformer, Ram Mohun Roy, has held public meetings at Calcutta for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under them."

A quarterly paper published by the Baptist Missionary Society, and received two or three days since by the Editor of this work from a friend in London, confirms this statement; while it attributes the result to its true cause:—

"We are much pleased to be able to tell you, that it appears as if the faithful labours of Missionaries had already begun to produce an important effect upon the public mind in general, and that Juggernaut is likely to fall into disrepute. A gentleman, connected with India, lately stated in a large company of other gentlemen, at the East India House, that when they were about to drag his heavy car at a late festival, the Brahmins could not find persons enough to perform this laborious service, nor a single devotee who would throw himself under the wheels: so that they had begun to think of removing the idol, and all his establishment, to some other part of the

country, where the inhabitants felt more zeal in his service!

This intelligence will doubtless give you joy, christian friends, and so it ought. It proves that your contributions and prayers for the success of the Missionary cause have not been in vain: but we hope it will convince you, also, of the need of perseverance, and encourage you to be *stedfast, immoveable, and always abounding in the work of the Lord.* It is most reasonable that this Moloch of the East, as Dr. Buchanan calls him, should be deserted; that his chariot should stand still, till it rots, for want of worshippers to drag it forwards and backwards, and that the poor deluded creatures, who have been paying divine honors to this ugly block of wood, should retire from their service ashamed and confounded. But our rock is not as their rock, our enemies themselves being judges, and shall *He* be treated thus? Seated in the chariot of his gospel, paved with love for the ignorant and wretched, he has commenced his progress among these poor idolaters; you have assisted, many of you, in helping forward his chariot—and surely you will not imitate the worshippers of Juggernaut, and forsake that work of faith and labour of love in which you have been engaged?

O no, we think we hear you saying, Rather *let my right hand forget its cunning* than that I should cease to exert myself for the good of the poor deluded heathen! Rather *let my tongue cleave to the roof of my mouth*, than that I should refuse to plead in their behalf! May this spirit prevail more and more in us all; and may God direct his servants to employ the best means to accomplish his purposes, and crown them with abundant success!"

SANDWICH ISLANDS MISSION.

In our last No. but one, we gave an account of the Ordination of 3 missionaries, in this city, (N. Haven,) who were to be sent by the American Board of Commissioners for Foreign Missions to propagate the gospel among the heathen. Two of these gentlemen, together with sixteen other persons destined for the Sandwich Island Mission, assembled in this place about the 15th ult. for the purpose of taking passage in the ship Thames, captain Closby, which was to sail on the 19th.

The names of the Mission Family are as follows:—

Rev. William Richards,
Rev. Charles Samuel Stewart,
Rev. Artemas Bishop,
Ordained Missionaries.

Dr. Abraham Blatchley, *Physician*, acquainted also with various mechanical employments.

Mr. Joseph Goodrich, *Licensed Preacher*, acquainted with various mechanical employments.

Mr. James Ely, *Licensed Preacher, Teacher* and *Mechanic.*

The persons above named, are married and are accompanied by their wives.

Mr. Levi Chamberlain, *Teacher* and *Superintendent* of *secular concerns.*

Stephen Popohe, a Native of the Society Islands.

William Kummo-oo-lah, a Native of the Sandwich Islands.

These youths are professors of religion.

Richard Kriouloo, a Native youth of the Sandwich Islands.

Cooperee, a Native man of the Sandwich Islands.

Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestic concerns.

The three native youths, are to be attached to the mission family—to receive further instruction; and to aid in the various labours of the mission, to which they may prove competent.

While the missionaries remained here, public religious services were performed in the churches. On the Sabbath, Messrs. Bishop and Richards preached with much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Bardwell, formerly a missionary to India, addressed the mission family and gave them much useful and excellent advice respecting their conduct, &c. as missionaries. The Rev. President Day, then made a very interesting

address to the people.—Monday evening was assigned for the missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the Church was crowded, and these heralds of the Cross for the last time in a christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah lx. 9—'Surely the isles shall wait for me.' The Corresponding Secretary, J. Evarts, Esq. then gave the instructions of the Board. The subject was introduced with the solemn thought that the missionaries had devoted themselves to this arduous work *for life*. That those upon whom every eye then rested, were to go to those far distant isles, there to live.—there to labour,—there to die;—and that there their bones must rest till the archangel's trump shall summon them to the judgment. Mr. E. dwelt on the advantages of union among themselves and the direful consequences of disunion. He spoke in the most touching manner of the possibility that any one of them should prove unfaithful. They were, he said, placed on an eminence that would render them a spectacle to the world; and such an event would produce sorrow in every land. The Scottish peasant as he read the account by his evening fireside would mourn over their delinquency; and in Switzerland perhaps, some pious widow in her rock-sheltered cottage would weep—nay, the rocks themselves would almost weep—at the melancholy tidings. On the other hand, he added, if they were faithful to the end, they would be the cause of joy to millions; and receive a bright crown of glory as their eternal reward.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to $334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of $1000, the inhabitants of all classes uniting their contributions for the support and comfort of the mission family during their long voyage, and after their arrival.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson's Wharf to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries with their own nearest relations and friends just back of them, and the clergymen and others who were to officiate on the occasion, directly opposite. A Hymn composed by William B. Tappan, was then sung. No heart could be so insensible, as not to thrill with emotion as the loud Hallelujah of praise ascended to the Most High :—

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom:
The strength of His chosen, in love will appear,
And light shall arise on the verge of the tomb.
Alleluia to the Lamb who hath purchased our pardon;
We will praise him again when we pass over Jordan:
We will praise him, &c.

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean-storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.
Alleluia, &c.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey;
The morning will open with healing and light,
The young star of Bethlehem will ripen to day.
Alleluia, &c.

The altar and idol in dust overthrown,
The incense forbade that was hallowed with blood;

The Priest of Melchisedec there shall atone,
And the shrines of Atooi be sacred to God!
Alleluia, &c.

The heathen will hasten to welcome the time,
The day-spring, the prophet, in vision once saw—
When the beams of Messiah will 'lumine each clime,
And the isles of the ocean shall wait for his law.
Alleluia, &c.

And thou OBOOKIAH! now sainted above,
Wilt rejoice as the heralds their mission disclose;
And the prayer will be heard, that the land thou didst love,
May blosso:: as Sharon, and bud as the rose!
Alleluia to the Lamb who has purchased our pardon;
We will praise him again when we pass over Jordan:
We will praise him, &c.

The missionaries were then feelingly commended in a prayer, by the Rev. Mr. Merwin, to the care and protection of Him who 'rides upon the whirlwind and directs the storm.'

Notice was then brought from the ship, that but a few minutes remained before the time appointed for their embarkation. These moments were spent in singing,

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathising tear.

When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

The solemn stillness that had pervaded the assembly during the religious exercises was followed by a convulsive throb of sympathy when the parting embrace was given. One could scarcely fail of being reminded of St. Paul taking leave of his friends at Miletus, when 'he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.'

As the boats receded from the shore, the missionaries doubtless dwelt with agonizing eagerness on the lessening forms of those who watched their departure. But no want of resolution was perceived on either side. Fathers and mothers gave up their children to the noble work, praising God that they were accounted worthy to labour in such a glorious cause; and the missionaries themselves with a cheerful courage, bid farewell to their native land, relying with undoubting confidence on the promise of Christ—'I will be with you even to the end of the world.'

They have gone, and the most ardent aspirations of many a pious heart have ascended to heaven in their behalf.—Go, endeared friends, cheered by propitious heavens, and wafted by favouring gales; go, sustained and comforted by him whom the disciples beheld 'walking on the sea when the wind was contrary and the ship was tossed with the waves' —and who, when he saw they were troubled and cried out for fear, straitway spake unto them saying, 'Be of good cheer, it is I, be not afraid.' Go, gladden with your footsteps the shores of Woahoo, Atooi and Owhyhee. Go, strengthen the hands of your brethren there, who three years since were traversing the same deep with the same object in view. Go, spread among the ignorant and degraded Islanders the useful arts of civilized society and the boundless blessings of the christian religion. Go, enlighten, elevate and refine them by your prayers, exertions, examples and influence; teach them how to live with comfort and die with hope; tell them they are sinners and point them to the Saviour, that they

may learn, 'by patient continuance in well-doing, to seek for glory, honour and immortality.' Then your memory will be blessed, your rest glorious, and one moment's joy in eternity will abundantly compensate you for leaving country, kindred, home, and all here below—to labour for the Lord Jesus among the heathen.

[*Christian Spectator.*

[From the R. I. Religious Intelligencer.]

State of Religion, and means of Religious, Moral and Literary Improvement in Rhode-Island.

A writer under the head of "A journey in New-England," in the September number of the Evangelical and Literary Magazine, published in Richmond, has the following paragraph:—

"In Connecticut, and in all the New-England States, I believe, except perhaps, *Rhode-Island*, there are Domestic Missionary Societies; the object of which is, exclusively, the promotion of religion within their own limits. Small and weak churches are assisted in the support of pastors; and in some cases, new churches are built, to the very great advantage of the people who are objects of this benevolence."

We rejoice to hear that Christians in our sister States are vigilant in the discharge of their duty, in spreading the gospel and the means of grace before the weak and the destitute. We also rejoice in being able to inform the above mentioned writer, that the good people of Rhode-Island are not altogether regardless of the wants of the poor and the needy in their own State, nor wholly unmindful of the Divine command—to send the gospel into all the world and to every creature. There are in Rhode-Island, two Domestic Missionary Societies, and, we believe, three Societies auxiliary to foreign missionary societies, a society auxiliary to the American Jews' Society, three societies for the education of pious indigent young men for the gospel ministry, five Bible Societies, and a number of other societies, whose object is to aid in the extension of the Redeemer's kingdom. There have been *five* new meeting-houses erected and dedicated to the service of Almighty God, in the town of Providence alone, during the two past years, and arrangements are making to erect another in the same town. Many of our country towns and villages have also lately erected, and some are now erecting neat and commodious houses for the worship of the God of our fathers. In nearly all of these houses, as well as in those previously erected, the gospel is preached every Sabbath, in its purity and simplicity. In most of these churches, Sabbath-schools are established, some of which are in a flourishing condition. Our State Legislature, have hitherto made no provision whatever for the education of the children of the poor. But our large towns have established free schools, and the poor in our country towns are assisted in their education by charitable societies and benevolent individuals. Brown University is now in a very flourishing condition: the large and elegant brick edifice now erecting for its use by the liberality of a distinguished and opulent gentleman of Providence, is expected to be ready for the reception of students early in the spring. The school under the patronage of the society of Friends, has lately received a splendid addition to its endowments by a bequest of the late Obadiah Brown, Esq. And in the language of the Editor of the Manufacturers' journal —"We think ourselves bound to correct an erroneous statement of the value of the bequests, made for public uses by the late amiable Mr. Brown, which is now going the rounds of the newspapers. The error has arisen from putting down the sums bequeathed as *capitals* instead of annuities, which they are in fact. The several bequests are as follows:—

1. Annuity (immediate) of $3000 to the Friends' Yearly Meeting Boarding School, the present value of which, at 16 2-3 years' purchase; is -	$50,000
2. Annuity (expectant) to the same, of $3000, - -	50,000
3. General Charitable An-	

nuity (immediate) of $1,200; present value, - - - 20,000

4. Charitable Annuity to the poor of six religious societies in Providence (immediate) $60; present value, - 1,000

Amount of annuities, - $7,260
Total value of do. at 16 2-3 years, purchase, - $121,000

In addition to the above, the Boarding School has received a bequest of a valuable farm in Connecticut, from the late Sylvester Wickes, Esq. of Cranston, and a legacy of one thousand dollars, from the late Mrs. Tillinghast, of this town. The extensive and valuable grounds, on which are situated the buildings of the Institution, were given some years ago, by the venerable Moses Brown, father of the late Obadiah Brown."

And here we cannot but observe the pleasure it gives, to see men of wealth and independence in the community, bestowing a portion of their property upon objects of general and lasting utility; and thus entitling themselves to the gratitude of many generations. Let the examples here recorded stimulate others to do likewise—That they may know, by happy experience, how much "more blessed it is to give than to receive."

There are four semi-weekly and three weekly newspapers printed in this State, one of which is chiefly devoted to religious intelligence. These establishments together send forth about four hundred and eighty-four thousand papers in a year. Proposals have recently been issued for publishing a monthly Magazine, to be entitled "The Bible Herald"—also for publishing an additional weekly newspaper.

We do not record these things by way of boasting: but we presume it will be gratifying to the friends of Zion abroad, to learn that the days of darkness, in this quarter, are fast passing away.

We would not neglect to mention, with feelings of reverential gratitude, that the great "Giver of every good and perfect gift" has followed these means of grace with copious outpourings of his Holy Spirit; and that many places which were once like a barren wilderness, now "bud and blossom like the rose." Many towns in the State have recently been visited, and some are at present visited, with revivals of religion. The town of Providence, in particular, has been wonderfully blessed. A great number of sinners give good evidence that they have been converted from the error of their ways, and manifest a determination to serve the living God, with full purpose of heart. And although there are some among us who reject and despise the mercies of God, and obstinately continue in the road which leadeth to destruction; yet we have reason to believe that in the day when "the Lord shall make up his jewels," a numerous company from Rhode-Island will appear before his throne, who will be found to "have washed their robes and made them white in the blood of the Lamb;" and who will unite "with angels and archangels, and all the company of heaven, to laud and magnify his glorious name; evermore praising him, and saying, Holy, holy, holy, Lord God of hosts, the heavens are full of thy glory: Glory be to thee, O Lord Most High."

From the Ch. Watchman.

DEATH OF MR. COLMAN.

The Rev. Dr. Baldwin has obligingly furnished us with the following letter from the Rev. John Lawson, English Baptist Missionary, at Calcutta, containing the melancholy intelligence of the death of the Rev. JAMES COLMAN, our missionary at Chittagong.

"*Calcutta, July 17th*, 1822.

"My Dear Sir,—A few days ago I sent off a packet to you. Hearing that the ship is not gone, I write again to communicate to you the mournful intelligence of the death of Mr. Colman. He died on the 4th of July, at Cox's Bazar, of a Jungle Fever. Mrs. Colman is at Chittagong, and is very ill of the same fever. This news arrived only last evening, in a letter from Mr. Fink, a young man at Chittagong under the patronage of

the missionaries at Serampore.—Should dear Mrs. Colman recover, and come to Calcutta, every comfort and sympathy will be rendered her. O how mysterious are the ways of divine providence! I little thought it would be my painful duty to communicate to you the early deaths of such excellent young men as were Wheelock and Colman. May such strokes quicken us who survive to new diligence. Colman was a martyr to his zeal. He thought he should be most useful in remaining at Cox's Bazar all the year, although that place is particularly unhealthy in the rains. But his race is ended, and we must be dumb. I am yours in Christian bonds. JOHN LAWSON."

[*From the Christian Observer.*]

"So great has been the extension of popular literature in this country during the last few years, that Lord Russel lately stated in the House of Commons, that in the year 1770 there were but four circulating libraries in London, but that there are at present one hundred, and nine hundred more scattered throughout the country, besides from 1500 to 2000 book-clubs. His Lordship added, that he was informed by the firm of Messrs. Longman and Co. that they sold to the number of five million volumes annually; that they afforded constant employment to sixty clerks, and 250 printers and book binders; and paid 5,500*l.* yearly in advertisements. One of the magazines states, that at the present moment there are fewer works in the press than have been known for some years, and that the chief London publishers seem to have determined to diminish their stocks rather than enlarge them further by hazardous speculations. An inundation of books, with no better recommendation than fine paper and printing, has injured substantial literature, and vitiated the public taste. Works are now not unfrequently published at prices exceeding what they could be copied for by a scrivener; thus relinquishing a considerable part of the benefit of the art of printing.

The last Report of the "Society for building and enlarging Churches" states, that during the year the aid of the Society has been applied for in sixty-eight cases, several of which are under consideration. Fifty-four grants have been made, and by the assistance of this institution, church-room has been provided for 16,891 persons. The increased accommodation furnishes 12,764 free and unappropriated sittings, being about three fourths of the whole number. The grants by the Society have amounted to 13,551*l.*; and there now remain in hand 11,830*l.* Since the year 1819 the total number of applicants has been 473, of which 262 are under consideration, and three were not within the rules; the remaining 208 have been favourably received, and grants made to them to the amount of 53,633*l.* The Report concludes by stating that the Society has contributed to furnish, in different churches and chapels, upwards of 66,000 additional seats, of which nearly 50,000 are free and unappropriated.

OBITUARY.

Died, on Sunday evening, 3d instant, MRS. LILIAS M'PHERSON, Widow of MR. HUGH M'PHERSON, aged 80 years.

Mrs. M'P. was a native of Perthshire in Scotland, daughter of JOHN BLAIR and Wife, pious members of the Presbyterian Church, by whom she was early instructed in the way of Christ. Arrived at proper age, she was married to Mr. DUGALD M'PHAIL, a ruling elder, with whom she came over to this country in the year 1784, and settled in Portsmouth. Here they began keeping a small store, and were soon remarked for those habits of piety and industry, which distinguish the Church and country to which they belonged. In about twelve months however, she had the misfortune to lose her husband, and was left alone in a strange land, with two small children to maintain. With these she often prayed in secret to her own and her father's God, and he heard her prayers. At the same time using *the hand of the diligent* which *maketh rich*, she soon gained a decent competence which raised

her little family above want. Some two or three years afterwards, (having in the mean time lost her daughter) she was married to a worthy countryman of her own, Mr. Hugh M'Pherson, who had lately settled in this place, but now moved to Portsmouth. Here they remained for two or three years, and then came over to this side, where they continued to carry on their business in a thriving way, and enjoyed the esteem of all who knew them.

In the year 1803 Mr. M'Pherson died, leaving his widow now advanced in years in possession of a handsome estate, the fruit of their united toils. In 1805 she had the happiness to see her daughter by her late husband married to the Rev. Benjamin Grigsby, the first pastor of the Presbyterian church then lately established in this place, and her son had become a ruling elder of the society under his care. Thus connected by the counsel of Providence with the interest of his church, she readily obeyed the intimation of his will. A large and convenient room in her house was consecrated to the weekly prayer-meeting, which was held in it every Wednesday evening. Her visible attachment to that branch of Zion to which she belonged, (untainted as it was by any offensive bigotry,) was gratifying to all its friends. After the death of her son-in-law particularly, (which happened in the fall of 1810,) she appeared to take a lively interest in the welfare of the church; and her house and heart were always open to its members, who regarded her as a mother in Israel. Her habits of piety too, which had always been exemplary, were now become stronger in her old age, and she spent much of her time alone, praying and reading the word of God. At the same time, she was careful to *adorn herself, as became a woman professing godliness, with good works.* Her charity to the poor was at once kind and discreet; her liberality to young missionaries, and other servants of the church, was warm and generous; and she was always ready to contribute cheerfully to the various public charities which distinguish our age. In a word, she seemed to be one whom we might fairly *honour*, according to the Apostles command, as *a widow indeed.*

But the time of her departure was at hand. For some time she had been visibly sinking under the natural decay of old age; and although she still kept her seat in the church and meeting, she was obviously going to her home. And still she failed and declined, yet more and more, till on Friday the 1st inst. she was taken with a fever—the messenger of death. But her *house* was already *set in order*, and she prepared at once to obey the summons. It is true she said but little about herself or her views; but that little expressed the humble confidence of her spirit in the atonement of Christ. On the morning of the Sabbath following, she desired her son to request the prayers of the church for her that forenoon, for the last time. Shortly afterwards she said to him, "pray for me;" but instantly correcting the expression, "*with me, with me,*" said she, with emphasis—she was no stranger to prayer herself. From this time she drooped away insensibly, hardly speaking aloud, though her lips seemed to be still moving with inward supplication—till in the evening, about 9 o'clock, with a few of her friends, members of the church about her, *she fell asleep.*

This morning the funeral meeting was held at her house where a large company, of all churches, attended; and a sermon was preached by the Rev. Mr. Crawford, (in the absence of the pastor) from the text, (which was felt to be well applied) *And I heard a voice from Heaven saying unto me write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours, and their works do follow them.* (Rev. xiv. 13.)

Norfolk, Nov. 5, 1822.

☞ *This No. of the Magazine has been unavoidably delayed several weeks, by reason of the continued indisposition of the Editor. The future No's. may be expected at the proper time.*—PUBLISHER.

To the Publisher of the Evan. and Lit. Magazine.

MACBETH.

Sir,—I send you from 'Holinshed's Chronicles' the story from which Shakspeare has taken his fine tragedy of Macbeth. Holinshed's work is so rare in this country that this story will be new to the greater part of your readers, and the admirers of the poet, will, I am sure, be gratified with the opportunity thus afforded them of comparing the play with the historical narrative on which it is founded. The reader will be not a little surprized to find how closely the poet has followed the story. The incidents are almost throughout precisely the same, and even the dialogue, in parts too where it was least to have been expected, is supplied by the history—I had always supposed the witch-scenes, for instance, to be purely the work of the poet's own invention—even these, however, are found in the history, and the scene between the witches and Macbeth and Banquo, on their way to Fores, was already dramatized to his hand. The reader will find also in the history, the predictions that no man of woman born should have power to harm Macbeth and that he should not be vanquished till Birnam wood should come to Dunsinane, with that delusive accomplishment of them of which Macbeth complained as having "kept the word of promise to the ear, but broke it to the hope." With regard to the witches there is scarcely any thing in the play which is not to be found in the history except their orgies and incantations, and even these we learn were in effect supplied to the poet by the superstitious writings and popular traditions of the times. In the third volume of Percy's Reliques of ancient poetry, the reader will find a song called "The Witches song," from Ben Johnson's Masque of Queens, which the compiler tells us was merely an extract from the various incantations of antiquity, and which the reader will find to be exactly in the spirit and character of those of Shakspeare's witches.

There is a passage in the play which always appeared to me heavy and unfortunate: it is the dialogue between Malcolm, the son of the murdered Duncan, and Macduff, in England, in which Malcolm, in order to sound Macduff, and test his fidelity, imputes to himself vices which were foreign to his character. To me this scene was always tiresome; it seemed to give an unnecessary interruption to the course of the action by a vain effort to introduce a new and weaker interest, and in fact hung like a dead weight upon the progress of the tale. The mind is by that time heated with the deep and agitating incidents which had occurred, is full of Macbeth and is looking with eager impatience to his fate—So that this long-winded dialogue always struck me as an unfortunate and injudicious attempt to arrest the attention and turn it aside from the

principal catastrophe to a comparatively trivial and impertinent object. But we discover now, that this belongs to the story, and its incorporation into the play was probably a sacrifice on the poet's part to historical truth.

There is one circumstance in which it will be observed that Shakspeare has departed materially from the history—It is in keeping Banquo free from any participation in Macbeth's guilt; and for this a natural solution is found in the court which the poet was naturally disposed to make to James, then the reigning monarch. In a part of the history of Duncan as given by Holinshed, which I have not thought it necessary to extract, the historian traces the line of Banquo's descendants down to James then upon the throne, and that monarch it is said was himself fond of deducing his pedigree from that predestined father of kings. It was therefore a stroke of flattery on the part of Shakspeare to keep the character of Banquo pure, and the monarch took it well, for we are told he wrote the poet a complimentary letter on this tragedy with his own "proper hand!"

After reading this passage in Holinshed and finding how unexpectedly full the history is of the incidents which compose the play, the reader will be apt to suspect for a moment that Shakspeare has much less merit in this wild and beautiful production than has been heretofore attributed to him, and that, in truth, he has done little more than paraphrase the materials furnished by the history. But he will abandon this notion the moment he takes up the play and enters upon a close and minute comparison of it with the history. He will then see that the history has merely furnished the hints to the mastering genius of the poet, and that the play, while it is perfectly true to the story, is a rich and original creation of the poet's own brain. To illustrate this truth by a single instance; the historian tells us nothing more of Lady Macbeth than that she "lay sore upon Macbeth to attempt the murder of Duncan as she was very ambitious, burning in unquenchable desire to bear the name of a queen." Observe with what power the poet has seized this hint and with what felicity by the force of his imagination, curbed and guided by his knowledge of human nature, he has thrown out at full length and in high relief the strong and bold character of Lady Macbeth—depicting all the workings of her passions both in her conferences with her husband and in private meditation, even to the agonies of her remorse in the hour of sleep. It is in this display of his intimate familiarity with human nature, in the intuitive rapidity and unerring accuracy with which, from a single hint, he could see the whole of a character and realize all its feelings, thoughts, language and action, in every given situation, that the glory of Shakspeare in the composition of this, and indeed of all his historical tragedies, consists. Any dramatic writer could have given the story with equal fidelity; but it belonged to Shakspeare alone to give it with the force, colouring, and spirit,

in which it stands arrayed, in this immortal tragedy. The reader will, I am sure, observe with delight, how exactly every character is in accordance with the history and by what beautiful methods and that without any apparent effort, too, the author unfolds and illustrates them.

He is told, for example, that Duncan was soft and gentle of nature, prone to lean on bold and forward spirits, and that he was murdered by Macbeth at his castle of Inverness. Observe how happily this minor character of Duncan is presented and how finely it is kept—He is shewn on his first arrival at the castle and all the kindness, tenderness and credulous confidence of his character pour themselves out, at once, in language the most natural, beautiful, and touching. But I will not anticipate the reader farther. He will be more gratified in pursuing the comparison himself and making his own discoveries of the poet's art and power. M. T.

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DUNCANE.

"After Malcolme, succeeded his nephue Duncane, the sonne of his daughter Beatrice; for Malcolme had two daughters, the one which was this Beatrice, being given in mariage unto one Abbanath Crinen, a man of great nobilitie, and thane of the Iles and west parts of Scotland, bare of that mariage the foresaid Duncane; the other called Doada, was married unto Sinell the thane of Glammis, by whom she had issue one Makbeth a valiant gentleman, and one that if he had not beene somewhat cruell of nature, might have beene thought most woorthie the governement of a realme. On the other part, Duncane was so soft and gentle of nature, that the people wished the inclinations and maners of these two cousins to have beene so tempered and interchangeablie bestowed betwixt them, that where the one had too much of clemencie, and the other of crueltie, the meane vertue betwixt these two extremities might have reigned by indifferent partition in them both, so should Duncane have proved a woorthie king, and Makbeth an excellent capteine. The beginning of Duncans reigne was verie quiet and peaceable, without anie notable trouble; but after it was perceived how negligent he was in punishing offendors, manie misruled persons tooke occasion thereof to trouble the peace and quiet state of the commonwealth by seditious commotions which first had their beginnings in this wise.

Banquho the thane of Lochquhaber, of whom the house of the Stewards is descended, the which by order of linage hath now for a long time inioied the crowne of Scotland, even till these our daies, as he gathered the finances due to the king,

and further punished somewhat sharpelie such as were notorious offendors, being assailed by a number of rebels inhabiting in that countrie, and spoiled of the monie and all other things, had much adoo to get awaie with life, after he had received sundrie grievous wounds amongst them. Yet escaping their hands, after hee was somewhat recovered of his hurts and was able to ride, he repaired to the court, where making his complaint to the king in most earnest wise, he purchased at length that the offendors were sent for by a sergeant at armes, to appeare to make answer unto such matters as should be laid to their charge: but they augmenting their mischiefous acts with a more wicked deed, after they had misused the messenger, with sundrie kinds of reproches, they finallie slue him also. Then doubting not but for such contemptuous demeanor against the kings regall authoritie, they should be invaded with all the power the king could make, Makdowald one of great estimation among them, making first a confederacie with his neerest friends and kinsmen, tooke upon him to be chiefe capteine of all such rebels as would stand against the king, in maintenance of their grievous offenses latelie committed against him. Manie slanderous words also, and railing tants this Makdowald uttered against his prince, calling him a faint-hearted milkesop, more meet to govern a sort of idle moonks in some cloister, than to have the rule of such valiant and hardie men of warre as the Scots were. He used also, such subtill persuasions and forged allurements, that in a small time he had gotten togither a mightie power of men: for out of the western Iles there came unto him a great multitude of people, offering themselves to assist him in that rebellious quarell, and out of Ireland in hope of the spoile came no' small number of Kernes and Galloglasses, offering gladlie to serve under him, whither it should please him to lead them. Makdowald thus having a mightie puissance about him, incountered with such of the kings people as were sent against him into Lochquhaber, and discomfiting them, by mere force tooke their capteine Malcolme, and after the end of the battell smote off his head. This overthrow being notified to the king, did put him in woonderfull feare, by reason of his small skill in warlike affaires. Calling therefore his nobles to a councell, he asked of them their best advise for the subduing of Makdowald and other the rebels. Here, in sundrie heads (as ever it happeneth) were sundrie opinions, which they uttered according to every man his skill. At length Makbeth speaking much against the kings softness, and overmuch sclacknesse in punishing offen-

dors, whereby they had such time to assemble togither, he promised notwithstanding, if the charge were committed unto him and unto Banquho, so to order the matter, that the rebels should be shortly vanquished and quite put downe, and that not so much as one of them should be found to make resistance within the countrie. And even so it came to passe: for being sent foorth with a new power, at his entering into Lochquhaber, the fame of his comming put the enemies in such feare, that a great number of them stale secretlie awaie from their capteine Makdowald, who neverthelesse inforced thereto, gave battell unto Makbeth, with the residue which remained with him.

But being overcome, and fleeing for refuge into a castell (within the which his wife and children were inclosed) at length when he saw how he could neither defend the hold anie longer against his enimies, nor yet upon surrender be suffered to depart with life saved, hee first slue his wife and children, and lastlie himselfe, least if he had yeelded simplie, he should have beene executed in most cruell wise for an example to other. Makbeth entring into the castell by the gates, as then set open, found the carcasse of Makdowald lieng dead there amongst the residue of the slaine bodies, which when he beheld, remitting no piece of his cruell nature, with that pitifull sight, he caused the head to be cut off, and set upon a poles end, and so sent it as a present to the king, who as then laie at Bertha. The headlesse trunke he commanded to bee hoong up upon an high paire of gallowes.—Them of the westerne Iles suing for pardon, in that they had aided Makdowald in his tratorous enterprise, he fined at great sums of monie: and those whome he tooke in Lochquhaber, being come thither to beare armor against the king he put to execution. Her upon the Ilandmen conceived a deadlie grudge towards him, calling him a covenant-breaker, a bloudie tyrant, and a cruell murtherer of them whome the kings mercie had pardoned. With which reprochfull words Makbeth being kindled in wrathfull ire against them had passed over with an armie into the Iles, to have taken revenge upon them for their liberall talke, had he not beene otherwise persuaded by some of his friends, and partlie pacified by gifts presented unto him on the behalfe of the Ilandmen, seeking to avoid his displeasure. Thus was justice and law restored againe to the old accustomed course, by the diligent meanes of Makbeth. Immediatlie whereupon woord came that Sueno, king of Norway, was arrived in Fife with a puissant armie, to subdue the whole realme of Scotland.

But now touching the arrivall of Sueno the Norwegian king, in Fife (as before is expressed) ye shall understand, that the pretense of his comming was to revenge the slaughter of his uncle Camus and other of the Danish nation slaine at Barre, Crowdane and Gemmer. The crueltie of this Sueno was such, that he neither spared man, woman nor child of what age, condition, or degree soever they were. Whereof when king Duncane was certified, he set all slouthfull and lingering delaies apart, and began to assemble an armie in most speedie wise, like a verie valiant capteine: for oftentimes it happeneth, that a dull coward and slouthfull person, constreined by necessitie, becommeth verie hardie and active. Therefore when his whole power was come togither, he divided the same into three battels. The first was led by Makbeth, the second by Banquho, and the king himselfe governed in the maine battell or middle ward, wherein were appointed to attend and wait upon his person, the most part of all the residue of the Scotish nobilitie.

The armie of Scotishmen being thus ordered, came unto Culros, where incountering with the enimies, after a sore and cruell foughten battell, Sueno remained victorious, and Malcolme with his Scots discomfited. Howbeit the Danes were so broken by this battell, that they were not able to make long chase on their enimies, but kept themselves all night in order of battell, for doubt least the Scots assembling togither againe, might have set upon them at some advantage. On the morrow, when the fields were discovered, and that it was perceived how no enimies were to be found abrode, they gathered the spoile, which they divided amongst them, according to the law of armes. Then was it ordained by commandement of Sueno, that no souldier should hurt either man, woman, or child, except such as were found with weapon in hand readie to make resistance, for he hoped now to conquer the realme without further bloudshed.—But when knowledge was given how Duncane was fled to the castell of Bertha, and that Makbeth was gathering a new power to withstand the incursions of the Danes, Sueno raised his tents and comming to the said castell, laid a strong siege round about it. Duncane seeing himselfe thus environed by his enimies, sent a secret message by counsell of Banquho to Makbeth commanding him to abide at Inchcuthill, till he heard from him some other newes. In the mean time Duncane, fell in fained communication with Sueno, as though he would have yeelded up the castell into his hands, under certeine conditions, and this did he to drive time and to put his enimies

out of all suspicion of anie enterprise ment against them, till all things were brought to passe that might serve for the purpose. At length, when they were fallen at a point for rendring up the hold, Duncane offered to send foorth of the castell into the campe great provision of vittels to refresh the armie, which offer was gladlie accepted of the Danes, for that they had beene in great penurie of sustenance many daies before.

The Scots heereupon tooke the juice of mekilwoort berries, and mixed the same in their ale and bread, sending it thus spiced and confectioned, in great abundance unto their enimies. They rejoising that they had got meate and drinke sufficient to satisfie their bellies, fell to eating and drinking after such greedie wise, that it seemed they strove who might devoure and swallow up most, till the operation of the berries spread in such sort through all the parts of their bodies, that they were in the end brought into a fast dead sleepe, that in manner it was unpossible to awake them. Then foorthwith Duncane sent unto Makbeth, commanding him with all diligence to come and set upon the enimies being in easie point to be overcome. Makbeth making no delaie, came with his people to the place, where his enimies were lodged, and first killing the watch, afterwards entered the campe and made such slaughter on all sides without anie resistance, that it was a woonderfull matter to behold, for the Danes were so heavie of sleepe, that the most part of them were slaine and never stirred: other that were awakened either by the noise or other waies foorth, were so amazed and dizzie-headed upon their wakening that they were not able to make anie defense: so that of the whole number there escaped no more but onelie Sueno himselfe and ten other persons, by whose helpe he got to his ships being at rode in the mouth of Taie.

The most part of the mariners, when they heard what plentie of meate and drinke the Scots had sent unto the campe, came from the sea thither to be partakers thereof, and so were slaine amongst their fellowes: by meanes whereof when Sueno perceived how through lacke of mariners he should not be able to conveie awaie his navie, he furnished one ship throughlie with such as were left, and in the same sailed backe into Norwaie, cursing the time that he set forward on this infortunate journie. The other ships which he left behind him, within three daies after his departure from thence, were tossed so togither by violence of an east wind, that beating and rushing one against another, they sunke there, and lie in the same place even unto these daies, to the great

danger of other such ships as come on that coast: for being covered with the floud when the tide commeth, at the ebbing againe of the same, some part of them appeere above water.

The place where the Danish vessels were thus lost, is yet called Drownelow sands. This overthrow received in manner afore said by Sueno, was verie displeasant to him and his people, as should appeere, in that it was a custome manie yeeres after, that no knights were made in Norwaie except they were first sworne to revenge the slaughter of their countriemen and friends thus slaine in Scotland. The Scots having woone so notable a victorie, after they had gathered and divided the spoile of the field caused solemne processions to be made in all places of the realme, and thanks to be given to Almightie God, that had sent them so faire a day over their enimies. But whilest the people were thus at their processions, woord was brought, that a new fleet of Danes was arrived at Kingcome, sent thither by Canute king of England, in revenge of his brother Suenos overthrow To resist these enimies, which were alreadie landed, and busie in spoiling the countrie; Makbeth and Banquho were sent with the kings authoritie, who having with them a convenient power, incountred the enimies, slue part of them, and chased the other to their ships. They that escaped and got once to their ships, obteined of Makbeth, for a great summe of gold, that such of their friends as were slaine at this last bickering, might be buried in saint Colmes Inch.—In memorie whereof manie old sepultures are yet in the said Inch, there to be seene graven with the armes of the Danes, as the manner of burieng noble men still is, and heeretofore hath beene used.

A peace was also concluded at the same time betwixt the Danes and Scotishmen, ratified (as some have written) in this wise: That from thencefoorth the Danes should never come into Scotland to make anie warres against the Scots, by anie maner of meanes. And these were the warres that Duncane had with forren enimies, in the seventh yeere of his reigne. Shortlie after happened a strange and uncouth woonder, which afterward was the cause of much trouble in the realme of Scotland, as ye shall after heare. It fortuned, as Makbeth and Banquho journied towards Fores, where the king then laie, they went sporting by the waie togither without other companie, save onelie themselves, passing thorough the woods and fields, when suddenlie in the middest of a laund, there met them three women in strange and wild apparell, resembling creatures of elder world, whome when they attentivelie beheld, woondering much at the sight, the

first of them spake and said; "All haile Makbeth thane of Glammis" (for he had latelie entered into that dignitie and office by the death of his father Sinell.) The second of them said;—"Haile Makbeth thane of Cawder." But the third said; "All haile Makbeth that heereafter shall be king of Scotland."

Then Banquho, what manner of women are you saith he that seeme so little favourable unto me, whereas to my fellow heere, besides high offices, ye assigne also the kingdome, appointing foorth nothing for me at all? "Yes" (saith the first of them) "we promise greater benefits unto thee, than unto him, for he shall reigne in deed, but with an unluckie end: neither shall he leave anie issue behind him to succeed in his place, where contrarilie thou in deed shalt not reigne at all, but of thee those shall be borne which shall gouerne the Scotish kingdome by long order of continuall descent." Herewith the foresaid women vanished immediatlie out of their sight. This was reputed at the first but some vaine fantasticall illusion by Makbeth and Banquho, insomuch that Banquho would call Makbeth in jest, king of Scotland; and Makbeth againe would call him in sport likewise, the father of manie kings. But afterwards the common opinion was, that these women were either the weird sisters that is (as ye would say) the goddesses of destinie, or else some nymphs or feiries, indued with knowledge of prophesie by their necromanticall science, bicause everie thing came to passe as they had spoken. For shortlie after, the thane of Cawder being condemned at Fores of treason against the king committed; his lands, livings, and offices were given of the kings liberalitie to Makbeth.

The same night after, at supper, Banquho jested with him and said; "Now Makbeth thou hast obteined those things which the two former sisters prophesied, there remaineth onelie for thee to purchase that which the 3d said should come to passe." Whereupon Makbeth revolving the thing in his mind, began even then to devise how he might atteine to the kingdome: but yet he thought with himselfe, that he must tarie a time, which should advance him thereto (by the Divine providence) as it had come to passe in his former preferment. But shortlie after it chanced that king Duncane, having two sonnes by his wife, which was the daughter of Siward earle of Northumberland, he made the elder of them, called Malcolme, prince of Cumberland, as it were thereby to appoint him his successor in the kingdome, immediatlie after his decease. Makbeth sore troubled herewith, for that he saw by

this means his hope sore hindered (where by the old laws of the realme, the ordinance was, that if he that should succeed were not of able age to take the charge upon himselfe, he that was next of bloud unto him should be admitted) he began to take counsell how he might usurpe the kingdome by force, having a just quarrell so to doo (as he tooke the matter) for that Duncane did what in him lay to defraud him of all maner of title and claime, which he might in time to come pretend unto the crowne.

The woords of the three weird sisters also (of whome before ye have heard) greatlie incouraged him here-unto, but speciallie his wife lay sore upon him to attempt the thing, as she was verie ambitious, burning in unquenchable desire to beare the name of a queene.

At length therefore communicating his purposed intent with his trustie friends, amongst whome Banquho, was the chiefest, upon confidence of their promised aid, he slue the king at Enverns or (as some say) at Botgosvane, in the 6th year of his reigne. Then having a companie about him of such as he had made privie to his enterprise, he caused himselfe to be proclaimed king, and foorthwith went unto Scone, where (by common consent) he received the investure of the kingdome according to the accustomed maner. The bodie of Duncane was first conveied unto Elgine and there buried in kinglie wise; but afterwards it was removed and conveied unto Colmekill, and there laid in a sepulture amongst his predecessors, in the yeare after the birth of our Saviour, 1046.

Malcolme Cammore and Donald Bane the sons of king Duncane, for feare of their lives (which they might well know that Makbeth would seeke to bring to end for his more sure confirmation in the estate) fled into Cumberland, where Malcolme remained till time that Saint Edward, the sonne of Ethelred, recovered the dominion of England from the Danish power, the which Edward, received Malcolme by way of most friendlie entertainment: but Donald passed over into Ireland, where he was tenderlie cherished by the king of that land. Makbeth after the departure thus of Duncanes sonnes, used great liberalitie towards the nobles of the realme, thereby to win their favour, and when he saw that no man went about to trouble him, he set his whole intention to mainteine justice, and to punish all enormities and abuses, which had chanced through the feeble and slouthfull administration of Duncane. And to bring his purpose the better to passe without anie trouble or great businesse, he devised a subtill wile to bring all offendors and misdooers unto justice, soliciting

sundrie of his liege people with high rewards to challenge and appeale such as most oppressed the commons, to come at a day and place appointed, to fight singular combats, within barriers, in triall of their accusations. When these theeves, barrettors and other oppressors of the innocent people were come to darren battell in this wise (as is said) they were streight waies apprehended by armed men, and trussed up in halters on gibbets, according as they had justice deserved. The residue of misdooers that were left were punished and tamed in such sort, that manie yeares after, all theft and reiffings were little heard of, the people injoieng the blissefull benefit of good peace and tranquilitie. Makbeth shewing himselfe thus a most diligent punisher of all injuries and wrongs attempted by anie disordered persons within his realme, was accounted the sure defense and buckler of innocent people, and hereto he also applied his whole indevor, to cause young men to exercise themselves in vertuous maners, and men of the church to attend their divine service according to their vocations.—He caused to be slaine sundrie thanes, as of Cathnes, Sutherland, Stranaverne and Ros, because through them and their seditious attempts, much trouble dailie rose in the realme.

He appeased the troublesome state of Galloway, and slue one Makgill a tyrant, who had manie yeares before passed nothing of the regall authoritie or power. To be briefe, such were the worthie dooings and princelie acts of this Makbeth, in the administration of the realme, that if he had atteined thereunto by rightfull means, and continued in uprightnesse of justice as he began, till the end of his reigne he might well have beene numbred amongest the most noble princes that anie where had reigned. He made manie holesome laws and statutes for the publike weale of his subjects.

These and the like commendable lawes Makbeth caused to be put as then in use, governing the realme for the space of ten yeares in equall justice. But this was but a counterfet zeale of equitie shewed by him, partlie against his naturall inclination to purchase thereby the favour of the people. Shortlie after, he began to shew what he was, in stead of equitie practising crueltie. For the pricke of conscience (as it chanceth ever in tyrants, and such as atteine to anie estate by unrighteous means) caused him ever to feare least he should be served of the same cup, as he had ministered to his predecessor. The woords also of the three weird sisters, would not out of his mind, which as they promised him the kingdome, so likewise did they promise it at the same time

unto the posteritie of Banquho. He willed therefore the same Banquho with his sonne named Fleance, to come to a supper that he had prepared for them, which was in deed as he had devised, present death at the hands of certeine murderers, whom he hired to execute that deed, appointing them to meet with the same Banquho and his sonne without the palace, as they returned to their lodgings, and there to slea them, so that he would not have his house slandered, but that in time to come he might cleare himself, if anie thing were laid to his charge upon anie suspicion that might arise. It chanced yet by the benefit of the darke night, that though the father were slaine, the sonne yet by the helpe of Almightie God, reserving him to better fortune, escaped that danger: and afterwards having some inkeling (by the admonition of some friends which he had in the court) how his life was sought no lesse than his fathers, who was slaine not by chance medlie (as by the handling of the matter Makbeth would have had it to appeare) but even upon a prepensed devise, whereupon to avoid further perill he fled into Wales. But here I thinke it shall not much make against my purpose if (according to the order which I find observed in the Scotish historie) I shall in few words rehearse the originall line of those kings, which have descended from the foresaid Banquho, that they which have injoied the kingdome by so long continuance of descent, from one to another and that even unto these our daies, may be known from whence they had their first beginning.

[Here follows a genealogy of the kings of Scotland which the author traces from Banquo down to Mary Queen of Scots, the mother of the king then upon the throne.]

But to returne unto Makbeth, in continuing the historie and to begin where I left, ye shall understand that after the contrived slaughter of Banquho, nothing prospered with the foresaid Makbeth: for in maner everie man began to doubt his owne life and durst unneth appeare in the kings presence; and even as there were manie that stood in feare of him, so likewise stood he in feare of manie, in such sort that he began to make those awaie by one surmized cavillation or other, whome he thought most able to worke him anie displeasure.

At length he found such sweetnesse by putting his nobles thus to death, that his earnest thirst after bloud in this behalfe might in no wise be satisfied: for ye must consider he wan double profit (as hee thought) hereby: for first, they were rid out of the way whome he feared and then againe his coffers were inriched by their goods which were forfeited

to his use, whereby he might better mainteine a gard of armed men about him to defend his person from injurie of them whom he had in anie suspicion. Further, to the end he might the more cruellie oppresse his subjects with all the tyrant-like wrongs, he builded a strong castell on the top of an hie hill called Dunsinane, situate in Gowrie, ten miles from Perth, on such a proud height, that standing there aloft, a man might behold well neere all the countries of Angus, Fife, Stermond and Ernedale, as it were lieng underneath him. This castell then being founded on the top of that high hill, put the realme to great charges before it was finished, for all the stuffe necessarie to the building, could not be brought up without much toile and businesse. But Makbeth being once determined to have the worke go forward, caused the thanes of each shire within the realme, to come and helpe towards that building, each man his course about.

At the last, when the turne fell unto Makduffe thane of Fife to build his part, he sent workemen with all needfull provision, and commanded them to shew such diligence in everie behalfe, that no occasion might bee given for the king to find fault with him, in that he came not himselfe as other had done, which he refused to doo, for doubt least the king bearing him (as he partlie understood) no great good will, would laie violent hands upon him, as he had doone upon diverse other. Shortlie after, Makbeth comming to behold how the worke went forward, because he found not Makduffe there, he was so offended and said; I perceive this man will never obie my commandements, till he be ridden with a snaffle: but I shall provide well inough for him. Neither could he afterwards abide to looke upon the said Makduffe, either for that he thought his puissance over great; either else for that he had learned of certeine wizzards, in whose words he put great confidence (for that the prophecie had happened so right, which the three faries or weird sisters had declared unto him) how that he ought to take heed of Makduffe, who in time to come should seeke to destroie him.

And surelie hereupon had he put Makduffe to death, but that a certeine witch, whome hee had in great trust, had told that he should never be slaine with man borne of anie woman, nor vanquished till the wood of Bernane came to the castell of Dunsinane. By this prophecie Makbeth put all feare out of his heart supposing he might doo what he would, without anie feare to be punished for the same, for by the one prophecie hee beleeved it was unpossible for anie man to vanquish him, and by the other unpossible to slea him. This

vaine hope caused him to doo manie outragious things, to the greevous oppression of his subjects. At length Makduffe to avoid perill of life, purposed with himselfe to passe into England, to procure Malcome Cammore to claime the crowne of Scotland. But this was not so secretlie devised by Makduffe, but that Makbeth had knowledge given him thereof: for kings (as is said) have sharpe sight like unto Lynx, and long ears like unto Midas For Makbeth had in everie noble mans house, one slie fellow or other in fee with him, to reveale all that was said or doone within the same, by which slight he oppressed the most part of the nobles of his realme.

Immediatlie then, being advertised whereabout Makduffe went, he came hastily with a great power into Fife, and forthwith besieged the castell where Makduffe dwelled, trusting to have found him therein. They that kept the house, without anie resistance opened the gates, and suffered him to enter, mistrusting none evill. But neverthelesse Makbeth most cruellie caused the wife and children of Makduffe, with all other whom he found in that castell, to be slaine. Also he confiscated the goods of Makduffe, proclaimed him traitor, and confined him out of all parts of his realme; but Makduffe was alreadie escaped out of danger and gotten into England unto Malcolme Cammore, to trie what purchase hee might make by means of his support to revenge the slaughter so cruellie executed on his wife, his children, and other friends.

At his coming unto Malcolme, he declared into what great miserie the estate of Scotland was brought by the detestable cruelties exercised by the tyrant Makbeth, having committed manie horrible slaughters and murders, both as well of the nobles as commons, for the which he was hated right mortallie of all his liege people, desiring nothing more than to be deliuered of that intollerable and most heauie yoke of thraldome, which they susteined at such a caitifes hand.

Malcolme hearing Makduffes woords, which he uttered in verie lamentable sort, for meere compassion and verie ruth that pearsed his sorrowfull hart, bewailing the miserable state of his countrie, he fetched a deepe sigh; which Makduffe perceiving, began to fall most earnestlie in hand with him, to enterprise the delivering of the Scotish people out of the hands of so cruell and bloudie a tyrant, as Makbeth by too manie plaine experiments did shew himselfe to be; which was an easie matter for him to bring to passe, considering not onlie the good title he had, but also the earnest desire of the people to have some occasion ministred, whereby they might be revenged of those notable injuries, which they daily sus-

teined by the outragious crueltie of Makbeths misgovernene. Though Malcolme was verie sorrowfull for the oppression of his countriemen the Scots, in maner as Makduffe had declared; yet doubting whither he were come as one that ment unfeinedlie as he spake or else as sent from Makbeth to betraie him, he thought to have some further triall, and thereupon dissembling his mind at the first, he answered as followeth.

"I am trulie verie sorie for the miserie chanced to my countrie of Scotland, but though I have never so great affection to relieve the same, yet by reason of certeine incurable vices which reigne in me, I am nothing meet thereto. First, such immoderate lust and voluptuous sensualitie (the abominable founteine of all vices) followeth me, that if I were made king of Scots, I should seeke to defloure your maids and matrones in such wise that mine intemperancie should be more importable unto you, than the bloudie tyrannie of Makbeth now is." Heereunto Makduffe answered: "This surelie is a verie evill fault, for manie noble princes and kings have lost both lives and kingdomes for the same; neverthelesse there are women enow in Scotland, and therefore follow my counsell. Make thyselfe king, and I shall conveie the matter so wiselie, that thou shalt be so satisfied at thy pleasure in such secret wise, that no man shall be aware thereof." Then said Malcolme "I am also the most avaritious creature on the earth, so that if I were king, I should seeke so manie waies to get lands and goods, that I would slea the most part of all the nobles of Scotland by surmized accusations, to the end I might injoy their lands, goods, and possessions; and therefore to shew you what mischiefe may insue on you through mine unsatiable covetousness, I will rehearse unto you a fable. There was a fox having a sore place on him, overset with a swarme of flies, that continuallie sucked out his bloud: and when one that came by and saw this manner, demanded whether she would have the flies driven beside her she answered no, for if these flies that are alreadie full and by reason thereof sucke not verie egerlie, should be chased awaie, other that are emptie and fellie an hungered, should light in their places, and sucke out the residue of my bloud farre more to my greevance than these which now being satisfied, doo not much annoie me. Therefore saith Malcolme, suffer me to remaine where I am, least if I atteine to the regiment of your realme, mine unquenchable avarice may prove such; that ye would thinke the displeasures which now grieve you, should seeme easie in respect of the unmeasurable outrage, which might insue through my comming amongst you."

Makduffe to this made answer "how it was a far woorse fault than the other: for avarice is the root of all mischiefe, and for that crime the most part of our kings have beene slaine and brought to their finall end. Yet notwithstanding follow my counsell and take upon thee the crowne. There is gold and riches inough in Scotland to satisfie thy greedie desire." Then said Malcolme againe "I am furthermore inclined to dissimulation, telling of leasings, and all other kinds of deceit, so that I naturallie rejoise in nothing so much, as to betraie and deceive such as put anie trust or confidence in my woords. Then sith there is nothing that more becommeth a prince than constancie, veritie, truth and justice with the other laudable fellowship of those faire and noble vertues which are comprehended onelie in soothfastnesse, and that lieng utterly overthroweth the same; you see how unable I am to governe anie province or region; and therefore sith you have remedies to cloke and hide all the rest of my other vices praie you find shift to cloke this vice amongst the residue."

Then said Makduffe: "This yet is the woorst of all, and there I leave thee, and therefore saie; Oh ye unhappie and misirable Scotishmen, which are thus scourged with so manie and sundrie calamities, ech one above another! Ye have one curssed and wicked tyrant that now reigneth over you, without anie right or title, oppressing you with his most bloudie crueltie. This other that hath the right to the crowne, is so replet with the inconstant behaviour and manifest vices of Englishmen, that he is nothing woorthie to injoy it: for by his owne confession he is not onlie avaritious and given to unsatiable lust, but so false a traitor withall, that no trust is to be had unto anie woord he speaketh. Adieu Scotland, for now I account my selfe a banished man for ever, without comfort or consolation:" and with those woords the brackish teares trickled downe his cheekes verie abundantlie.

At the last, when he was readie to depart, Malcolme tooke him by the sleeve and said: "Be of good comfort Makduffe, for I have none of these vices before remembred, but have jested with thee in this manner, onelie to prove thy mind: for diverse times heeretofore hath Makbeth sought by this manner of meanes to bring me into his hands, but the more slow I have showed my selfe to condescend to thy motion and request, the more diligence shall I use in accomplishing the same." Incontinentlie heereupon they imbraced ech other, and promising to be faithfull the one to the other, they fell in consultation how they might best provide for all their businesse, to bring the same to good effect. Soone after

Makduffe repairing to the borders of Scotland, addressed his letters with secret dispatch unto the nobles of the realme, declaring how Malcolme was confederat with him, to come hastilie into Scotland to claime the crowne, and therefore he required them, sith he was right inheritor thereto, to assist him with their powers to recover the same out of the hands of the wrongfull usurper.

In the mean time, Malcolme purchased such favour at king Edwards hands, that old Siward earle of Northumberland was appointed with ten thousand men to go with him into Scotland, to support him in this enterprise, for recoverie of his right. After these newes were spread abroad in Scotland the nobles drew into two severall factions, the one taking part with Makbeth, and the other with Malcolme.—Hereupon insued oftentimes sundrie bickerings, and diverse light skirmishes: for those that were of Malcolme's side, would not jeopard to joine with their enimies in a pight field, till his comming out of England to their support. But after that Makbeth perceived his enimies power to increase, by such aid as came to them foorth of England with his adversarie Malcolme, he recoiled backe into Fife, there purposing to abide in campe fortified at the castell of Dunsinane, and to fight with his enemies, if they ment to pursue him; howbeit some of his friends advised him that it should be best for him either to make some agreement with Malcolme, or else to flee with all speed into the Isles, and to take his treasure with him, to the end he might wage sundrie great princes of the realme to take his part and reteine strangers, in whome he might better trust than in his owne subjects, which stale dailie from him: but he had such confidence in his prophecies, that he believed he should never be vanquished, till Birnane wood were brought to Dunsinane; nor yet to be slaine with anie man, that should be or was borne of anie woman.

Malcolme following hastilie after Makbeth, came the night before the battell unto Birnane wood and when his armie had rested a while there to refresh them, he commanded everie man to get a bough of some tree or other of that wood in his hand, as big as he might beare and to march foorth therewith in such wise, that on the next morrow they might come closelie and without sight in this manner within view of his enemies. On the morrow, when Makbeth beheld them comming in this sort, he first marvelled what the matter ment, but in the end remembred himselfe that the prophesie which he had heard long before that time of the comming of Birnane wood to Dunsinane castell, was likelie to be now fulfilled. Never-

thelesse, he brought his men in order of battell, and exhorted them to doo valiantlie, howbeit his enimies had scarselie cast from them their boughs when Makbeth perceiving their numbers, betooke him streict to flight, whom Makduffe pursued with great hatred even till he came unto Lunfannaine, where Makbeth perceiving that Makduffe was hard at his backe, leapt beside his horse saieng; "Thou traitor, what meaneth it that thou shouldest thus in vaine follow me that am not appointed to be slaine by anie creature that is borne of a woman, come on therefore and receive thy reward which thou hast deserved for thy paines," and therewithall he lifted up his swoord thinking to have slaine him. But Makduffe quicklie avoiding from his horse, yer he came at him answered (with his naked swoord in his hand) saieng: "It is true Makbeth, and now shall thine insatiable crueltie have an end, for I am even he that thy wizzards have told thee of, who was never borne of my mother but ripped out of her wombe:" therewithall he stept unto him and slue him in the place. Then cutting his head from his shoulders he set it upon a pole and brought it unto Malcolme. This was the end of Makbeth after he had reigned 17 yeeres over the Scotishmen. In the beginning of his reigne he accomplished manie worthie acts verie profitable to the common-wealth (as ye have heard) but afterwards by illusion of the divell, he defamed the same with most terrible crueltie. He was slaine in the yeere of the incarnation, 1057, and in the 16 yeere of king Edwards reigne over the Englishmen.

For the Ev. and Lit. Magazine.

HINTS ON REVIVALS OF RELIGION.

NOTHING can please men of correct minds more than to see moral and religious knowledge keep pace with the march of thought. Much time and talent and toil have been called forth to the field of mechanical science. The volume of nature has been ransacked in order to add to the comforts and conveniencies of life. And notwithstanding all that has been invented and brought to light by the fertile power of patent grants, *for the good of the public*, we have no doubt that many a poor man has dropped into his grave, having his brain teeming warm with some useful swimming or flying machine.

And in case, Mr. Editor, you should think me too severe, I will freely own to you, that there is not on earth an object that would sooner bring forth my "tear of memory o'er his

narrow bed," than to see Genius struggling his way through the polar storms of adversity and sinking beneath their frown unnoticed and unknown. Still, however, when we consider the comparative importance of natural science and moral and religious knowledge, it must be owned, with deep regret, that the latter is miserably neglected.

Presuming the subject incapable of yielding satisfaction to the rational inquirer, many have dismissed Religion from their thoughts, and loaded the name with all the obloquy due to a detected imposture. The motives then for storing the mind with moral and religious knowledge must be looked for in the enjoyment of Religion itself, which is the enjoyment of God. Whatever, therefore, is likely to enlist our feelings, and brighten our future prospects, must be of the last benefit in order to awake a studious and inquisitive disposition.

That a revival of religion has this tendency on a whole region of country cannot be doubted by any acquainted with the present history of the Church. Strange as it may seem, the detractors of religious excitements are not only the careless and profane; but also many of the professed lovers of Zion. These revivals in this country for ten years past have stood a good probation. It is customary that any professional *comer-in*, after sufficient trial had, shall be admitted into the public esteem and service. Nor is it easy to suppose, why a subject of so much importance as this, should be eyed askance through the glowing medium of human imperfections, and because it has its faults, and failures, proscribe the whole. Concerning it, the passions and conjectures of men have not been idle. Around it the prejudices of the speculative—the ill will of the vile—the joy of the lovers of Zion, have alternately rallied: and men have judged of its nature and effects by their several habits and inclinations.

In lands blessed with the ordinances of the gospel, there are but few who deem religion entirely unnecessary. The question with many is the system of religion, they shall adopt; and the way to approach them. Thus, during a religious excitement, offer them an all-sufficient Saviour and require them to pay him the homage of the heart, and they are afraid of being misled by feeling: follow them to the colder regions of investigation and philosophy, and they want to be impressed. There are difficulties to be proposed on every inch and aspect of the ground. The prospect is marked out in the advance. It is planted with a certain train of qualms and feelings. Whatever comes not within this range is rejected as spurious. It is certainly unreasonable for those who have well examined

the principles of the christian religion, and see the necessity of the provision of the Gospel, to expect violent symptoms. Tutored with candour and care in divine truth, for several years, the mind must imperceptibly yield, as we advance, to such indubitable evidence.

Violent emotions take place with persons of a different character. Unaccustomed to think maturely on any subject, their emotion is the effect of passions aroused by surprise, and rendered unyielding by the presence of remaining unbelief. The human heart, in such circumstances, may be compared to the bed of a river frozen through a long winter; but the torrents of spring forcing rapidly along, it must roar and break to give way, before it has time to dissolve or sink beneath the stream. Convulsions, so far from being religion, arise out of the weakness and perversion of the present state of man. If convulsions were previously necessary to a course of holy obedience, why did not the Apostles urge them on their hearers and converts? Is it not the glory of christianity that she invites reason to be satisfied with regard to the purity of her commands, and the loftiness of her character? She beckons away the human intellect to follow her track until she is lost in the bosom of God. She never appeals to the passions but through the medium of reason. She promises not to clothe us with our own vileness but in view of him whom all the angels of God worship. She never offers to control and regulate our devotions but with a live coal from the altar Christ Jesus. Should a man after all complain that he cannot understand the mystery of the Gospel, it is because he cannot understand the mystery of the Godhead. Should he still withhold his belief and homage from a religion so divine, my answer is, let him go on and prosper! But does any man abhor a religion that requires as a preliminary requisite, to convulse—or that satisfies not reason to the uttermost—or that enlightens not the understanding while she enriches and captivates the heart? *I more:* It were better to die the death of the wicked, than be the slave of a religion that purifies no affections—encourages no virtue—satisfies no principle of reason—sheds no peace on the troubled conscience—nor ray of glory on the grave.

It has been already observed, that the violent appearances, during a season of excitement, are confined to persons who could not command time or taste to investigate thoroughly this or any other subject. And if any subject, alarming as the forfeiture of their eternal happiness, were brought before them, it is reasonable they must feel to the same ex-

tent. Nothing, therefore, can be more unjust than to tax religion with the excesses and infirmities of our nature. This is to exile the physician for the crimes of his patient. We must take all the credit of these violent appearances to ourselves and weep over them. They are not religion. And often alas! they are not even preparatory to it. Would you have then, some one may ask, a revival without convulsions and sobs and lamentations? The answer is, as few as possible. Let no one weep who can at all avoid it:—Let none fear who sees not before him in the way the sword of Almighty wrath:—Let none tremble, who believes not, that without living religion, he is accursed of his Maker.

I. *Remarks on the mechanism of religious revivals.*—That excitements of this nature are brought on at pleasure, and entirely at the control of human agency, is a very common observation. Pity and terror, the engine of the tragic muse, produce no lasting effects. The feeling awakened by theatrical exhibitions are transient as the causes which produce them. We retire, sick of yielding the obedience of the passions to representations which have no living reality.

Moreover, it is much easier to enlist the passions, by visible than invisible objects. With the former we have lines of intimate sympathies and relations; the latter are so far remote that we can scarcely trace them unless aided by divine energy. We are not now considering spurious, but real, religious impressions. And it is here to be remarked that *hell-fire*, so much vituperated by philosophical quacks, as the Gospel minister's torturing engine, can have, apart from the character of God, no influence whatever on sober and correct minds. Let it be offered as a reason, the fact, that we have no connexion with future punishment, and of course can apprehend no danger from it, but in view (as a previous feeling) of the holiness of God expressed in the universal dimensions of the moral law. For, talk of *hell-fire* forever, without letting us feel our liability to punishment, and we should conceive no more alarm, than an angel is in danger of being torn by wild beasts. It is not from any hideous descriptions of hell-fire that a sinner can be truly convicted; but from just apprehensions of the holiness of God. With the latter the sinner has relations even in time, which he knows bind him to obedience: but no relation to hell-fire until he is actually therein. No rational creature, by the laws of his nature, has been made for suffering, but for seeking and finding his happiness in the enjoyment of his Creator. To suffer, to man, is accidental: to seek felicity in holiness, a law of our original

constitution. We cannot then feel apprehensive of a species of punishment, that is accidental, excepting through the medium of relations which are natural. In short, not to meddle with the subject by metaphysicks, no sinner was ever truly awakened by the forebodings of hell-fire, but by the holiness of God, operating on the mind and conscience; and none ever conceived the idea of holiness but by the Holy Ghost. Without him we can do nothing: believe nothing of essential divine truth: obey nothing. Separate the infinite holiness of God from the threatenings of hell-fire, and I for one, should fear them no more than being scalded in the Etnas of the moon. What power of elocution can display the idea of holiness? What similitude, what analogy, or combination can represent to us the infinitely perfect God? What *data* or clew shall conduct forth the glow-worm reason of man from amid the pestilence of his dim and narrow horizon to survey Him who is incomprehensible? So much for the mechanism of revivals. ROBIN GRAY.

(To be continued.)

For the Evangelical and Literary Magazine.

A VISITATION.

——What would you with the 'ladies?'
——Nothing but peace and gentle visitation.
SHAKSPEARE.

MR. EDITOR.—I am a professor of religion, and think it right to visit my brothers and sisters of the church, (especially the last,) every now and then, in the way of christian friendship. Sometimes too, when I have leisure for it, I like to make a sort of visitation as it were, (though I am no bishop neither,) calling upon half a dozen of them in rotation, to see how they do; and what they are doing, you know.

In this humour accordingly, I set out this afternoon to take a walk, and look in upon a few of my good friends, in my way. The time I took, you see, was not the most fashionable; but what of that, said I to myself, for indeed what have christians to do with the fashions of a world whose fashion itself *passeth away?* And so saying, I knocked at the door of my sister Mrs. Wavering, and walked in; when I found her sitting by the fire, and knitting a pair of stockings for a poor woman, a neighbour of hers who was not able to work for herself, she said. This was promising enough, you see,

and I could not help saying to her with a smile, *her works praise her*, a compliment which I saw she took very well. I was going on to make some seasonable remarks upon the subject of charity, when she took the words out of my mouth, and ran away with a long story about what she was doing for the poor, that I thought would never end, (for I love to talk a little myself.) She was interrupted however at last, by the entry of her daughter, a sweet rosy looking girl of about sixteen, who came in with her hair in curls, and a fine worked something in her hand. The young hussey I saw was a little startled at first, at seeing me there with my well-known ominous face; but she soon got over her fright, and asked my pardon for coming before me with her hair in that state, (to make me observe her face, I suppose, and it really was very pretty.) 'Why yes, to be sure,' said her mother, 'you dont look like yourself in that trim; (hold back your shoulders, my dear,) but Mr. Ambler will excuse you as you are going to a party.' 'A party,' said I, a little frightened in my turn, 'and what sort of a party is it to be?' 'O a ball of course,' said Mrs. Wavering, 'the grand ball at Mrs. Gayton's—have'nt you heard of it? Why all the world is to be there; and Fanny is going with Lieutenant Flash, the finest young man you ever saw. Every body says he is mightily in love with her; but people will talk you know.' Then, seeing, I suppose, that I looked grave at all this, 'for my part now,' said she, 'I cant say I like such things, any more than you do; but young people will be young, you know.' 'Why yes,' said I, 'and I am not surprised that Miss Fanny should like routs and balls. It is the bent of our poor fallen nature, to seek for happiness in the amusements of sense and fancy. But is it not the duty of pious parents, to warn their children against the false allurements of a *world that lieth in sin*? And alas! how many proofs have we had, of the danger of a life of pleasure, as it is called!' 'That's very true,' said she, 'and it's what I told Fanny the day that poor Eliza Fairman died, of a cold she caught at a dance; (Fanny, my dear, this tucker wants a little smoothing still;) but it does no good to talk to young people—they will have their own way.' 'Too often indeed,' said I, 'but I can hardly think your daughter here will not take your good advice, when she knows you love her dearly—if you are careful to give it in the right way, that is—but perhaps'—Here I was interrupted again by the servant maid coming in with the new dress that had been got for the occasion. 'O dear,' cried the lively girl, 'here it is at last—how beautiful—I must go and try it on at once'—and

she darted out of the room. The fond mother rose to follow her, begging me to excuse her for a few minutes, till she could go and give her daughter some advice—about her dress! 'I thank you ma'am,' said I, 'but I believe it is time for me to be going,' (indeed I thought so,)—so I bade her good afternoon, and left the house.

I now proceeded on my walk, and soon turned my steps to the door of my old friend Mrs. Trimmer, with whom I thought I should be sure to have a little good talk; and walked in without knocking. But judge how greatly I was surprised to find the old lady, (at least sixty years of age I think she is,) sitting in the drawing room, by a bright sparkling fire, and dressed out in a new cap and ribbon, so fine I hardly knew her again. 'Why bless me,' said I, 'what does all this mean? to be sure you are not going to have a ball too, are you?' 'O no,' said she, smiling, 'not so bad as that neither—but sit down and you shall see. We are only going to have a party of children here—and perhaps they may dance a little by and by—after the piano you know.' 'A party of children,' said I, 'and dancing after the piano! And you are to lead off at the head I suppose. Or perhaps you will prefer to shew your steps in a cotillion.' 'Pshaw pshaw,' said she—'but to be sure you dont think there is any harm in these things, as they are only children.' 'Only children,' said I, 'but does not Solomon say *train up a child in the way he should go;* and does not a greater than Solomon say, *suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven.* And can it be right and wise to give them a turn for those pleasures now, that we shall be calling upon them to renounce by and by, when they grow up?' 'Well, well,' said she, 'Mr. Ambler, we cant put old heads upon young shoulders, you know.' 'No indeed,' said I, 'but we can, or at least we ought to try, I think, Mrs. Trimmer, and keep them upon our own.' By this time however, you see, the little gentlemen and ladies, all dressed out in their newest clothes, were beginning to come in—and I found it high time for me to be walking again.

And now, you see, it was nearly dark, and I was moving homewards, when having to pass by the door of my young sister Mrs. Christian, I thought I would call in and take a dish of tea with her—and I am glad that I did. When I entered the room I found her already seated at the table, and preparing for its pleasing service. Her husband however, had not yet come in from his business abroad; but she was looking for him every moment, and waiting for him of

course. In the meantime, she was amusing herself with talking to her little boy, about four years old, the image of his father, who was sitting in his little chair before her. At the first glance, I caught that air of order and propriety that was visible in every thing about her. And I was pleased too, to see the Bible and Watt's Psalms on a small stand not far off, without any dust upon them; but looking as if they were often used. On my entering, she rose at once to receive me, with that natural grace that belongs to her, and gave me a most cordial shake of the hand, that made me sure she was glad to see me. We had hardly begun talking too, when her husband came in, and his presence gave new pleasure to us both, particularly to her, no doubt, and I saw it in her face. Tea now came, enlivened by various chat, both gay and good, and what some would think strange, without a word of scandal in it. Our talk indeed at first was all about the little incidents of the day; but seasoned with proper reflections, as it ought to be. By and by however, it stole away insensibly to that subject which lay nearest to our hearts, the subject of religion. We talked accordingly of our church, our pastor, our brothers and sisters of the christian family to which we belonged, some dearer names among them, and finally of the state of our own souls, which we were not afraid to open to each other. All this was easy and natural, flowing from us, as it were, without effort, and without restraint. Even the little child, I observed, (while he was with us,) seemed to take an interest in our discourse. And once, I remember, when I happened to quote some lines of our sweet singer Watts, he stole up to my knee, and whispered to me that he could say, "How doth the little busy bee," all by heart. Of course, you may suppose, I did not fail to put him to the proof, and pat his little head for him when he had said it like a man. O! it was a delightful evening, and our "winged minutes" flew away from us, "as soft and silent as the shades," indeed. At last however, as I am always a keeper of good hours, I thought it was time to retire, and moving to leave them, my good friends both at once requested me to stay a little, and give them a prayer before we parted. The proposal was quite agreeable to me of course and I yielded to it at once. So the servants were called in, and I proceeded to read a chapter from the Bible, which happened to be the 15th of John, and seemed to be altogether in unison with our feelings. Then I took up the hymn-book which opened of

itself at that sweet psalm, (the 133d if I remember,) and we sung it out, (feeling how true it was,)

Blest is the pious house
Where zeal and friendship meet,
Their songs of praise, their mingled vows,
Make their communion sweet.

Thus on the Heav'nly hills
The saints are blest above,
Where joy like morning dew distils,
And all the air is love.

Then we all knelt down together, and I prayed aloud with them; and our Saviour himself, I think, was with us and heard us. And now we parted with mutual words of kindness that I am sure were honest. They remained to enjoy their happy love, and I returned to my own home, reflecting upon all that I had seen and heard. ADAM AMBLER.

For the Evang. and Lit. Magazine.

ON THE IMPROVEMENT OF THE PEOPLE.

It is the remark of an able writer I have just been reading, that: "In all probability, the improvement of mankind is destined, under Divine Providence, to advance just in proportion as good men feel the responsibility for it resting on themselves, *as individuals*, and are actuated by a bold sentiment of independence, (humble, at the same time, in reference to the necessity of a celestial agency,) in the prosecution of it." [Foster. Essay on the Evils of Popular Ignorance p. 252.] And this remark, it strikes me, is particularly worthy of attention from the citizens of our own state. It is true indeed, that under the popular form of government we enjoy, we may fairly expect that our public servants will do something more to promote "the intellectual and moral exaltation of the people," than has ever yet been accomplished by the rulers of other nations. And in fact I am happy to see that, of late years espécially, they have shewn themselves not altogether unconscious of their duty in this respect. The establishment of the Literary Fund, in particular, I am disposed to regard as a public acknowledgment of their obligation to provide for the diffusion of knowledge through all classes of our community. And the provision which they have made

for the endowment of the University, is certainly proof of a large and liberal spirit which augurs well for the future interests of our Commonwealth. In the natural progress of things too, I shall hope to see them proceeding to enlarge the foundations of our colleges and academies, and to establish public libraries and cabinets for the use and ornament of the state. And these measures, and such as these which will flow from the same source, must of necessity improve the minds and hearts, and increase the comfort and happiness of our whole people.

There is still, it is true, I cannot forget, a large class of our population for whose benefit it may seem romantic to expect that our government will do any thing for years to come—I mean our slaves. So many interests indeed, so many passions, doubts, fears, and in truth, so many real difficulties lie in the way of any public plan for the improvement of their condition, that a long time will probably elapse before such measures as I rather wish than expect will be adopted for their relief. In some respects too, we even seem to be going backwards in our policy towards them. Thus we see that, from a strange and mistaken jealousy of their religious instruction, we have passed a most Gothic act to cut them off from the friendly aid of Sabbath Schools: as if their actual ignorance were not a thousand times more dangerous than all the christian knowledge they are likely to obtain. At the same time, it is not quite fair, I think, to consider the law as having flowed from a principle of hostility to them or to religion. At least, there are certainly some objections to this public mode of teaching them, which do not apply to the plan of instructing them in a more private and domestic way. And on the other hand, I cannot forget those acts of a more generous strain which have brightened some pages of our statute book, in their behalf. And indeed when I remember that our state was the first in the Union to discourage their importation, the first to authorize their emancipation, and the first to move for the planting of a colony of their freedmen on the Coast of Africa, I cannot help hoping that the virtue of a wise and liberal legislation will be still further proved hereafter, even by them.

After all however, I must still agree with our author, that the improvement of the people, even in our Commonwealth, must rest mainly with private individuals, rather than with our rulers. It is proverbially said, we know, that large bodies move slowly; and the great body of our General Assembly, we see, is clogged and fettered with so many various

conflicting views, and interests, and feelings, and passions of men, that I am afraid we shall hardly see it making any grand movement for the benefit of the people, in our day. At any rate, it is obvious from past experience that while it continues to keep such a jealous watch over "the act concerning religious freedom," it will scarcely be induced to meddle with the subject of religion at least, in any shape whatever. And accordingly, this great instrument of reformation, and all the powerful machinery connected with it, must of course be guided and managed entirely by private hands.

But I will now go a little beyond our author himself, and maintain that this work, the improvement of the people of our state, must be performed by *individuals as such*, rather than by any associations of them that we shall probably form. It is true, I see, this is the age of societies in which we live, and very great and splendid things, I acknowledge, have been done by their agency in other parts of the world, and in some other States of our Union. In our own Commonwealth however, (not forgetting a few honourable exceptions,) they appear to me to be generally feeble, and inefficient in their operations. And the great reason, I think is easily found in the sparseness of our population. In the country at least, it is naturally difficult for the managers to come together; and their meetings are accordingly few and short. Of course, the benefit of sympathy and concert is hardly felt by them; and the fine spirits which are sometimes called out by their interviews, are very apt to vanish when they separate. In our towns too, we have usually too small a stock of agents for the different offices and duties which such societies require. The consequence is, that the same individuals must be used over and over again, till they are fairly subdued by the weight of toil. All the pressure of the machine is brought to bear upon a single wheel, which breaks—and the motion ends.

At the same time, I wish it to be remarked, that I am by no means arguing against the duty and propriety of forming such societies, as often as we can. I know very well, that "concentrated action is powerful action." Men too, we see, are naturally gregarious; and if the savages of this world will go about their business in hordes, it certainly becomes good and lawful men to unite as far as possible in more regular combinations, to oppose them. These societies besides, will at least have a good effect in calling out much moral power, that would otherwise have remained inert. And above all, they are sure to create a more general and public sympathy and interest, by occasional meetings and

frequent conversations, in favour of the cause which they espouse. In this manner particularly, they serve at least to make the mass of the people more sensible, and ductile to the operations of individual reformers, with whom after all the work is apt to move or rest.

And now if it is true that the improvement of the people depends so much upon the efforts of individuals, ought not "good men" indeed to "feel the responsibility for it resting on themselves" as such? Undoubtedly there must be many private persons among us who are capable of doing something, and some a great deal, in the noble work of diffusing religious and other useful knowledge, through all ranks and classes of our citizens. And surely it is high time for all who would be useful, and especially for all those gifted men, who feel conscious of powers and talents which they have never yet put forth with any effect, to consider immediately what they ought to be doing. Let them rouse themselves at once from their lethargy. Let them waste no more precious time in waiting for the government to realize their dreams. Nor let them rely too fondly on the exertions of societies, associations, and committees. But rather let every one ask himself, (addressing his own soul,) what shall I do—and now—this very moment—to improve society and the world around me?

I would still recommend, to be sure, that when it is possible and convenient, every individual who desires to do good should associate one or two kindred spirits with himself. This would certainly make his toil more pleasant, as well as more efficient. There is a blessing, we know, upon the union of even two or three who agree together in a righteous act. And indeed it is impossible to tell how much may be achieved by such a duo or trio of persons, of sound minds and hearts, united by a solemn pact, ratified by friendship, and sanctified by prayer, to effect some object of good.

But in the mean time, if your town, or village, or neighbourhood, does not furnish you with this help, do not withhold your own hand for it, but rather put out your whole strength the more. Select some object of utility suited to the compass of your powers and talents, and set about it at once in the spirit of faith and prayer, and you cannot fail to succeed.

A READER.

ON DECISION IN RELIGION.

Moses, on a momentous occasion, stood in the gate of the camp and cried, "Who is on the Lord's side? let him come unto me." And in our own day a similar inquiry ought to be plainly and powerfully urged home, that the true servants of God may occupy their high and proper ground distinctly marked, and rally round the standard of the great Captain of their salvation. Decision, both in our religious principles and practice, is of the highest importance. The Bible unquestionably contains a system of doctrines which bear the stamp and signature of heaven; yet, because they are opposed to the pride, self-will, carnality, and corruption of the human heart, they are generally slighted and contemned. Nothing is more easy or more common than to profess faith in the Gospel; but let us not rest in a vague, indefinite assent, or a cold, customary form.

What are the doctrines we espouse? Are they, in very deed, the humbling, holy, and salutary truths of God's word? Do they lead us to abandon all dependence on our own righteousness, and centre our trust in the atonement, merits, and grace, of the Lord Jesus Christ? Are these doctrines, not the opinions we have received from education, but the principles we have embraced on conviction? The most ardent and forward profession avails nothing without a corresponding practice. Have we, then, come out from the world? I ask not whether its grosser vices and abominations are forsaken; but are its luxuries, its pleasures, its favourite maxims, its vain amusements, given up? In every age, and rank, and situation, there are certain occasions which operate as tests to try men, and manifest what they are. A careless, dilatory, and fluctuating state of mind, in reference to the grand concerns of God and eternity, is both foolish and criminal. But the state of mind which it is the design of this paper to recommend, has many advantages connected with it.

1. Decision in religion gives a peculiar dignity and lustre to the character. The time-server, who dexterously trims and accommodates his religion to the fashion of his neighbours, or the taste of his superiors, can never command respect and esteem. Waywardness and fickleness betray either a weak judgment, or a want of principle. A double-minded man is unstable in all his ways. But the steady and resolved believer holds fast the form of sound words contained in the gospel; and, unseduced by specious errors, as well as undis-

mayed by threatening dangers, presses forward towards the mark for the prize of his high calling. There is a sublime grandeur in such a character. We admire the precious enduring elements of which it is composed, and their gradual confirmation to a divine and perfect model. Compare with the course of the wandering sceptic and the mercenary trimmer, the noble conduct of Joshua, Elijah, and Paul. The valiant leader of Israel saw their propensity to idolatry, and said, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Elijah, on Mount Carmel, though opposed by the king and court, and a formidable phalanx of enemies, boldly stood forth alone, in defence of the true religion, and thus addressed the fluctuating multitude: "How long halt ye between two opinions; If Jehovah be God, follow him; but if Baal, then follow him." Paul, pleading his master's cause before Festus and Agrippa, furnishes another instance of that decision and heroic intrepidity, which every believer should be concerned to exemplify. And a Christian, even in the lowest rank, whose principles are fixed by the testimonies of God, and whose temper and conduct accord with those principles, is possessed of true dignity. He sets the Lord always before him, and though reproached, vilified and persecuted, he continues unmoved.—Christ is his trust, his hope, his strength; Christ his pattern, his portion, his *eternal All*; and he can neither be drawn nor driven from this rock, this refuge this divine Redeemer.

2dly. Decision in religion is intimately connected with the richest comforts and blessings. The gospel brings inestimable benefits in its bosom. Pardon of sin, peace of conscience, everlasting consolation, and a good hope through grace, are conveyed to us in its great and precious promises. The Gospel opens an inexhaustible storehouse of all the good which suits and satisfies the souls of men. "Be it, however, recollected," says Mr. Hall, "that the Christian religion confines its enjoyments exclusively to sincere and decided Christians. To these enjoyments you will therefore necessarily continue a stranger, unless you resign yourself wholly to its power. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws, and contradiction to its spirit, that, conscious they have more to fear than hope from its truth, they are never able to contemplate it without terror. It haunts their imagination instead of tranquilizing their hearts; and hangs, with depressing weight, on all their

enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble; from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin, nor the peace of piety." But behold the firm and decided Christian! he lives near the fountain of light and grace; he feeds on the bread of life, the hidden and heavenly manna. Though clouds may for a short time darken his sky, they cannot blot out his sun. [*Evan. Mag.*

THE CONTRAST.

Some time in the month of June, I was requested by a christian friend to accompany him on a visit to the sick of the neighbourhood in which he lived, with the view of conversing with them on the state of their souls, and to administer such warnings to the impenitent, and such consolation to the humble believer, as the word of God directs.

The first person we saw was an old man apparently about eighty, who had been declining for three or four years; whose trembling frame showed his disordered state, and whose eyes, though a little brighter at our reproach, yet seemed to be looking out of the gloomy chambers of death.

The unhappy old man breathed out his sorrows to us with many a deep drawn sigh. God, he said, had forsaken him, death was drawing nigh; and it was dreadful to think of being called into eternity without one evidence that it would be well with him hereafter. Having listened awhile to his conversation, and not knowing the history of his former life, we proceeded to open as clearly as possible, the situation of mankind as sinners; the justice of our condemnation; our entire inability to make any atonement for our sins; the fulness there is in Christ; and the way of salvation through his blood. He heard with much attention, but notwithstanding this full and free salvation was spread before him on the plain and simple terms of the gospel; instead of its producing peace in his mind, he felt the inward pain and anguish still. He requested our prayers, and after joining in this most solemn act of devotion, (and what more solemn than to kneel at the bedside of a dying man?) we took our leave, and although we received many thanks for our visit, yet we could

not but think that while the wishful eye of the old man was following us to the door, he was mentally exclaiming, *Miserable comforters are ye all.*

Ah! thought I, what can sinful mortals do to help a dying man? The consolations of the gospel belong to the humble, the contrite, and broken-hearted sinner. To him the terms of life are easy, and while on earth he often has an earnest of his eternal rest. But no foe is so formidable to a dying man, as that hard and stubborn heart he carries in his bosom.—That heart must break; or God will have no dwelling there.

The next person he visited was a woman about forty-five and noted for her piety. She was exercised at intervals and in quick succession, with the most acute and distressing pain. When the season of her distress returned, (several of which we witnessed during our stay,) it seemed as though the brittle thread must soon part, and soul and body separate. Sometimes they left her pale, faint, and trembling; at other times she was thrown into a high state of perspiration, which soon descended in cold drops upon her forehead. At every return of the distress, the pains that ran through her breast were like the fierce onset of so many tigers upon the weak and defenceless body of a lamb.

In such circumstances, it was impossible for her to continue long. Nor was she at all insensible of this. She knew that her feeble frame could not long support the weight of her bodily anguish, and felt that the hand of God was heavy upon her. While she submitted without a murmur, to the chastisements of her heavenly Father, her soul was filled with confidence in his goodness, and her language was, "though he slay me, yet will I trust in him." The little intervals of comparative ease were occupied with sweet meditation on the word of God, by which she was strengthened to endure the impetuous rush of her unrelenting disease. Often did she lift up her eyes to the everlasting hills, and sigh to be delivered from her tenement of clay, that she might soar to realms of light and rest in the mansions of peace. It required little exertion on our part to suit the conversation to her case. So long and so well versed was she in the language of Canaan, that we were led sweetly along through the consideration of the trials of our probationary state; the scene of our dissolution; and the reward of the righteous, in the kingdom of Glory. At her request, my friend led our devotion in prayer. Not a sigh was heard nor murmur rose while the solemn service was performing. After the prayer, we approached and took her hand, saying, "does it not

throw a sweet and heavenly calmness over your mind when we address the throne of Grace?" O yes! said she, it is my great and unfailing source of comfort in all the sad variety of my grief, that God will hear me when I cry unto him, and will deliver me. With hearts deeply affected with what we had seen and heard; full of confidence in the religion that we professed; being assured that it will support its votaries when every other refuge fails; we returned to our homes, we hope, both wiser and better.

The few remaining days and nights of weariness that were appointed unto her, were soon numbered; and the living were addressed with the tidings—"she is dead." Triumphant was her exit—Heaven received the white rob'd spirit, and sung *Hallelujah!*

The Church wept—the mournful tears fell because a *praying* soul had ceased in Israel. [*Christian Secretary.*

ON THE DISTINCTION BETWEEN NATURAL AND REVEALED RELIGION.

MANY, who reject the divine authority of the Bible, claim that they are believers in natural religion. While much has been said in praise of human reason, and much written in illustration of the truths of natural religion, we do not recollect to have seen any very satisfactory view of the distinction between *natural* and *revealed* religion. We are not informed where the one ends and the other begins; nor what number of truths falls within the limits of natural religion: nor are we told of the repugnance which the truths of natural religion exhibit to those of revealed: in a word, we are in darkness in regard to any distinction between *natural* and *revealed* religion, which renders the truths of the one any more improbable than the truths of the other.

It is worthy of remark, that the opposers of Revelation are not agreed in respect to the truths, contained in natural religion: nor are they agreed in their use of the phrase. It has generally been used in a general and vague sense, without being defined in regard to its limits. We are at a loss what meaning to affix to it, when used in opposition to the Bible; for the obvious reason, that we find in the Bible all the truths which are embraced in natural religion. There is no one truth of natural religion, which is not found in the Bible. And because the Bible contains more truths than are found in natural religion, it affords no argument against the divine

authority of the Bible, but merely shows, that the Bible embraces more of the system of truth than the book of nature.

In its literal sense, the phrase, *natural religion*, is that which belongs to mankind, in a state of nature, without any aid from revelation. It includes all the truths, which mankind in their fallen state, perceive and believe: but in this sense of the phrase we have no means of determining the truths of natural religion: for it is beyond doubt, that the knowledge which mankind actually have of God and his works, in their fallen state, was obtained originally from revelation. The experiment which has been made by Gentile nations for more than six thousand years, proves that sinful men are not agreed in any one article of natural religion. The deplorable decline of these nations from the knowledge and worship of the true God, and likewise the great disinclination which men in Christian nations feel to imbibing the knowledge of God, render it highly probable, that, had mankind immediately after the fall, been left to their own inclinations and the instructions of their own reason, without the aid of revelation, they would have lost all knowledge of the true God. This conclusion is likewise authorized, from the continued revelations, which God was pleased to make, to preserve in the world a knowledge of his character, and reverence for his authority. He selected one from the nations of the earth to be the depositary of these revelations; some knowledge of which was doubtless obtained among the nations of the earth from this nation, which served to preserve some traces of their knowledge derived originally from God, and gradually lost from generation to generation, through forgetfulness of him, and disaffection to his character. Thus we are brought to the conclusion, that sinful men are indebted to revelation for all the knowledge of the true God, to be found in the world. At the same time, it is doubtless true, that the works of creation afford sufficient evidence of the existence and perfections of God, to leave all men without excuse, in denying his existence and refusing to worship him. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." We, who are furnished with the idea, that there is a God, find evidence, every where in the works of creation, of his existence, and are able to collect evidence in such a manner and to such a degree, as to exclude from our minds all doubts concerning this great truth. It is a truth, which when once made known to mankind, would not easily be forgotten; since

few Gentile nations have been found without some indistinct impressions of the existence of an overruling power. But, it is questionable, whether, in their fallen state, mankind would ever have turned their attention to this subject, on account of the alienation of their hearts from God; it is very questionable, whether they would not have continued blind to all the evidence furnished in the works of creation, and have lived and died in ignorance of this great truth. It is doubtful, whether reason, in fallen man, unassisted by revelation, would ever have raised its eye to heaven, and enabled man to rejoice in the knowledge of God!—The same disaffection of heart to God which renders mankind unwilling to "retain God in their knowledge," after he had revealed to them his character, would probably have influenced them to remain in total ignorance, in disregard of all the evidence furnished in his works, had God left them without any revelation.

It ought never to be forgotten, that those who have written against revealed religion, have lived under the light of the gospel, and have gained that knowledge of which they boast as the attainment of their own reason, from revelation. Deistical and infidel authors are found in christian countries —they are educated under the light of the gospel; and from their earliest years, in one way and another, they have been favoured with religious instruction: of course they do not give us specimens of the effects of reason, unaided by revelation; their writings are productions of the human intellect, indebted for its knowledge of God, to the revelation, he has given, yet employed under the influence of depraved hearts in opposition to *that very revelation*.

We are aware, that there is a sense in which the *phrase natural religion* is sometimes used, which, in our opinion, is the proper use, and which is not in opposition to revelation. In this sense, it includes those truths of the Bible, which are capable of being proved from the works of creation. This is the fact in relation to some truths of the Bible, and not in relation to others. Some truths, when once revealed, or when once the attention of the mind is turned to them, are found to rest on evidence, furnished us in the works of creation: of this kind for example are the existence of God and the perfections of his nature, both natural and moral: while on the other hand the mode of his existence, and the wonders of his love in redemption, are subjects peculiar to revelation, in relation to which the works of creation furnish us with no evidence. In this sense of the phrase *natural religion*, its truths are all found in revelation, and the only distinction between

them and the other truths of the Bible is this; they are capable of being proved by the works of creation, while some other truths cannot be satisfactorily proved in this manner. Of course there is no opposition, or contradiction between the two classes of truths; they are both contained in the Bible; and they are both supported by adequate evidence. The difference is not such, as to furnish any argument against the truth of revelation. No weapons can be taken from natural religion to oppose revealed religion. As formidable objections lie against the truths, which belong to natural religion, as against those, which are peculiar to revelation. We are confident that the same array of argument can be urged against those truths, which the opposers of revelation admit, as against those, which they deny. And we would impress on the minds of the readers of our pages, the importance of examining this subject with attention. The Bible is to us every thing, if it is any thing. They, who reject the Bible, have no guide to immortal life;—they are in darkness, however they may boast of the powers of their own reason; for without revelation reason in fallen man is an unsafe guide. The religion of the Bible contains all the truths of natural religion, in consistency with other truths peculiar to a revelation from God. *The Bible is the book* of books—*it is above all price;* nor can it be held in too high estimation by man.

[*Pilgrim.*

REMARKS ON THE EVIL AND DANGER OF TAKING THE NAME OF THE LORD IN VAIN.

The great and blessed God, has been pleased for wise reasons, to forbid the mention of his holy name, except in solemn acts of religion, pious conversation, and when the seriousness of our minds raises our thoughts to a due reverence of his greatness. The very thought of God should strike a holy awe through our hearts, and his name should never be pronounced with carelessness and levity; for, "the Lord will not hold him guiltless, that taketh his name in vain." God is a great and holy being; he beholds the actions performed by our hands;—he hears the words that drop from our tongues;—he knows the thoughts that dwell in our hearts. We cannot see his form;—we cannot measure his power;—we cannot trace his movements: but the thought that he watches over every idle and sinful word, and that he is greatly displeased with those who use his name on every light occasion, should fill us with seriousness and reverence.

The sacred words, *God*, *Lord*, *Christ*, *Heaven*, *Hell*, and many others, are frequently mentioned as by-words in the conversation of multitudes; but alas! how depraved must be the heart, and how accustomed to irreverent expressions must be the tongue, when such holy and awful words can be used without meaning, and employed without solemnity! The habit of vain and light swearing betrays a heart destitute of the fear of God; and when the very awful words which he has employed to express his displeasure against sin, are made use of by his creatures to express their anger, their earnestness, their wonder, or their joy, they are as guilty as if they made an irreverent use of his adorable name. It is a very common mistake to suppose that we are not guilty of this sin, if we keep from the direct use of the *name* of God, for it is a sin that includes in it every light expression concerning God—his titles—his attributes—his providence—his judgments—his word—and his worship. This sin is usually called *profaneness*, and it is a crime for which no possible excuse can be framed. Children are tempted to commit some sins because they foolishly expect to get something by their sinful conduct; but those who take the name of God in vain can only attempt to excuse themselves by saying, they 'do not mean any harm;' they should however remember, that for every idle word they must give an account: and surely if the fear of the Lord, and a fervent love to him filled their hearts, they could not trifle with all that is holy, serious and sacred.

Profanity is a sin which has no temptation to allure us to it, nor does it afford any advantage. It gratifies no sense—it promotes no interest—it yields no profit—it produces no honour. To indulge it is to insult our Maker—to trifle with the Divine Being—to abuse his glorious character—to despise his awful judgments—and to provoke his dreadful vengeance! A deep sense of our duty to God, a fixed horror of vice, and a holy disdain of folly, are among the best means to guard us against this sin; and if these feelings dwell in our hearts, we cannot without pain hear that name abused which saints and angels praise above, and which all holy children hope to praise with them for ever.

The power of speech was given to man for the most valuable and important purposes; that he might declare his admiration of the works of God—that he might show his love and gratitude to his Creator—that he might celebrate his praises, and promote his honour and service; and if with this gift, we violate his holy commands, and profane his blessed name,

we are guilty of the basest ingratitude to our gracious Benefactor, and of the utmost cruelty to ourselves.

"Holy and reverend his name!" and while the thoughtless pronounce that name with guilty levity, and the wicked treat it with unholy contempt, angels mention it with a trembling awe, and saints adore it with solemn hearts. They reverence the divine majesty, fear the divine holiness, and delight in the divine Being as their Father and their God. "Happy the people that are in such a case; yea, happy the people whose God is the Lord." [*Sunday School Magazine.*

SIR ISAAC NEWTON

Was in indisputably one of the greatest philosophers the world ever produced, and as his epitaph states, may be regarded as the ornament of the human race. Yet he made no arrogant claims of deference, no high pretensions to superiority. All his passions were under the strictest controul, and he even seemed the only person in company, who was a stranger to his own wonderful attainments. In contemplating the intellectual qualities of this pre-eminent philosopher, we scarcely know whether most to admire, the depth of his penetration, the wide and almost boundless range of his inventions, or the unwearied diligence of his application. To the last of these qualities he considered himself to have been chiefly indebted for his scientific discoveries; for one of his biographers states, that when on a certain occasion he was complimented by one of his friends on his extraordinary genius, he replied, "that if he had done any thing worthy of notice, it was rather to be attributed to patience of thought than to any native of superiority of mind; for (added he) I accustom myself in my researches to keep the subject constantly before me, and wait till the first dawnings open slowly by little and little into a full and clear light." He told Dr. Pearce "that he had spent thirty years at intervals in reading over all the authors, or parts of authors, which could furnish him with materials for his Chronology of Ancient Kingdoms, and that he had re-written the work sixteen times with his own hands." "But that (says an excellent writer) which reflects the highest honour on this great and good man, is, that amidst all his superior talents and attainments he retained and manifested the modesty, the self-diffidence, and the humility, of a little child." [*Thornton's Anecdotes.*

For the Evangelical and Literary Magazine.

THE CHOICE.

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.—*Phil.* i. 21, 22, 23.

Now shall I choose to live or die?
How shall I give my voice?
Come down, fair angel, from the sky,
And aid me in my choice.

'Tis sweet to live with saints below,
And share in all their grace;
But then to die would be to go
And see my Saviour's face.

Yet ah! how little have I done!
How much have I to do!
And shall I rest before the sun,
My toil unfinish'd too?

But if I live what cares may rise!
What enemies may grieve!
How oft temptation may surprise!
Or my own heart deceive!

Yet is not Jesus always mine,
The same in life and death;
And still my friend if I resign,
Or keep my mortal breath?

Yes, if I live to do his will,
My Lord is with me here;
And if I go were all is still,
He will not leave me there.

O! sweet perplexity of bliss,
Too Heav'nly to sustain!
To live is Christ—I feel it is—
And yet to die is gain.

Then henceforth let me live or die,
My Saviour, so with thee!
Go back, fair angel, to the sky:
My Lord shall choose for me.

Norfolk, December 12th, 1822. * *

Intelligence.

Pastoral Letter.—The Synod of Philadelphia to the Churches and People under their care, wish "Grace and Peace, from God our Father and the Lord Jesus Christ."

Dear Brethren,—We live in day strongly marked by the providence of God, as a day of his gracious power. The prophecies concerning the peaceful and extensive reign of the Messiah are in a course of rapid fulfilment. The spirit of zeal for the honour of Jehovah, and for the salvation of souls has fallen upon the four quarters of the globe, and Christendom is rising, in the greatness of her strength, and advancing to the help of the Lord against the mighty. On both sides of the Atlantic, we see the same apparatus of means in successful operation, emyloyed by human agency, and owned by heaven's blessing, to usher in that sublime consummation of our best and purest hopes, in relation to the present world, the latter-day glory of the church. The symbolical angel seen by John the apostle, in the mystic visions of Patmos, is "flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

In view of these animating tokens of Divine favour to the guilty and wretched race of man, our hearts grow warm—our hopes are revived—our faith is confirmed, and we exclaim devoutly, "Even so: come, Lord Jesus, come quickly!"

The limits of this letter will not allow us to attempt a description of what God is doing for his own glorious cause in the old world; nor shall we pretend to trace his footsteps extensively even in the American church: but it is our duty, and we regard it as a privilege to notice briefly the triumphs of redeeming grace, in that portion of the Lord's heritage with which we are most intimately and immediately connected.

The State of Religion, within the bounds of this Synod, is calculated to encourage and refresh the friends of Zion. The triumphs of the cross have been witnessed in many places where sin had reigned; and the cheering light of the gospel has dissipated the shadows of death. The Presbyteries of Philadelphia, and New-Castle, and a few congregations in the Presbytery of Northumberland, have been specially visited with refreshing showers. In several churches in these Presbyteries, the effects of the presence of God, and the powerful work of his Spirit, have been sensibly experienced. The strong holds of sin have been demolished: and sinners roused from the trance of death, have been brought, with awful and deep solicitude, to inquire for the way of salvation. Converts have crowded the gates of Zion, and many have been added to the communion of the Church, who have hopefully passed from death to life. In some congregations from forty to one hundred have been added at one communion season.

In the promotion of this great work, prayer-meetings, faithful ministerial labours and visits, personal conversation, meetings of communicants alone, and what are commonly called anxious meetings, for the benefit of persons recently awakened, have been signally owned and blessed. In other congregations sinners have been greatly excited, and the hopes of the pious much encouraged. It is deemed unnecessary to give you, in detail, an account of individual cases, or of the particular churches which have been blessed by the outpouring of the Spirit of God. For particulars on this subject, the Sy-

nod refer you to the religious publications in circulation among you; which, *as vehicles of glad tidings concerning Zion*, we earnestly recommend.

While the Synod, however, have much reason to lift up their hearts in thanksgivings to the great Head of the church, there is still too much cause for mourning. In many of our churches, coldness and formality continue to prevail. We have to lament that *family religion* is yet much neglected. In the absence of the stated ministrations of the gospel, many Sabbaths are suffered to pass by in silence, and the voice of prayer or praise is unheard in the sanctuary of God. These things ought not so to be. And we do earnestly recommend it to the elders, and other capable members of the churches, to hold meetings for social worship, and *particularly on the Lord's day*, when the services of ministers cannot be procured. The mode of conducting such meetings, must be left very much to the discretion of the eldership, but, we think, the exercises should consist mainly, if not exclusively, in reading the scriptures, in offering prayer and praise to God, and reading some wholesome religious tract, or a short sermon by some approved author.

While we acknowledge, with gratitude to the God of all grace, that which he has wrought in the edification of his people, as well as in the conversion of sinners, we feel bound, dear brethren, to direct your attention to the large numbers in all our congregations that are still in the gall of bitterness and in the bond of iniquity, without God, and without hope in the world. The truly pious have always been comparatively a little flock; this is the case even in those societies where the refreshing influences of the Spirit have been vouchsafed in the most copious effusions. You will find among your best neighbours, nay, among your near and beloved relatives, some who are utter strangers to vital piety; this is painful—a heart-agonizing fact, but it is undeniable. Christians, have you done your duty fully, in your respective places, in regard to those among you who are living estranged from God, destitute of that peace and hope *divine*, which support and cheer the believer? Alas! no: we all come lamentably short in all respects; and in no one duty do we fail more egregiously than in that of faithfulness in religious matters, to our kindred and acquaintance. Might it not be followed by happy effects, if every church session were to meet occasionally, and take into serious consideration the state of the congregation under their particular spiritual guardianship? Would it not be useful for ministers and elders, to confer often on the interests of religion in their several churches? to count, and compare the professors and the non-professors of the gospel? to ask seriously, and carry the weighty inquiry to the throne of grace; if the case be so with them, why is not our congregation favoured, like others, with seasons of refreshing from the presence of the Lord! Inquiries of this sort, we are persuaded, would lead to important discoveries, and stimulate to greater exertions in many congregations where coldness and langour have reigned undisturbed for years, while in other places, at no great distance, multitudes have been pressing into the kingdom of heaven.

Beloved in the Lord, let us "exhort one another daily, lest any be hardened through the deceitfulness of sin:" "The day is far spent; the night cometh, in which no man can work." The resistless tide of time is bearing us down into the abyss of eternity, whatever we do for the glory of our Master, and for the good of souls must be done speedily. While we bless God for what has been done, let us mark and commiserate the thousands, even within the narrow limits of this Synod, who, if not soon gathered into the fold of God, will be lost forever. Let us ponder the momentous question, "What is a man profited, if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Let us

remember that we are not straitened in God; his arm is not shortened, nor his ear heavy: Ask, and ye shall receive." The blood of Christ cleanseth from all sin. The atonement, which we have received well authenticated intelligence of, in the blessed gospel, is of infinite value, and of never failing efficacy; it is a fountain *deep* and *wide*, whence flow the perennial streams designed for the healing of the nations; may its benign influence be felt as extensively as is the curse of the apostacy, under which the whole creation groaneth!

Impressed, as we trust, with sacred awe of God, in the dispensations of his providence, as well as in the sovereign displays of his grace; earnestly desirous of seeing and feeling a universal revival of pure and undefiled religion; and relying on the truth and faithfulness of *Him*, who is the hearer of prayer, and who has not said unto the seed of Jacob, "seek ye me in vain;" we have felt it our duty to designate, and recommend, Thursday, the fifth day of December next, as a day of Fasting, Humiliation, and Prayer, with thanksgiving, in the congregations under the care of this Synod. And we do *affectionately*, and *in the name of the Lord Jesus*, exhort and entreat the ministers and people, in our synodical connexion, to lay aside so far as may be practicable, their worldly cares and avocations, on that day and assemble in their respective places of public worship, to hear God's holy word, and jointly to implore his pardoning mercy, his sanctifying grace, and the copious outpouring of his blessed Spirit.

It will be proper, on that occasion, to notice the dispensations of Providence, which have been various in different parts of our bounds, as respects the seasons of the year, the fruits of the field, and the health of the people. But that, which we desire may be kept *chiefly* in view, is the plenteous effusion of the gracious influences of the Holy Spirit: whose *personality*, and *official agency*, in the covenant of redemption, we deem it of vast importance to avow, and explicitly to acknowledge, as essential in the revealed plan of God's tender mercy and glorious grace towards a self-ruined and guilty world.

The ministry of the gospel on which it is our privilege to attend, is styled, in Scripture, the *ministration of the Spirit*. The Spirit is the Comforter, promised by the ascending Redeemer, to take of the things of Christ and apply them with power and saving effect to the souls of men: and this blessed Comforter; our Saviour assures us, is to abide with the Church forever; it is his accompanying efficiency, which makes the gospel whether read or preached the power of God and the wisdom of God unto salvation to all them that believe; it is by his divine operation that souls, dead in sin, are regenerated and born into the kingdom of God; and it is the Spirit that seals believers unto the day of redemption. In short, it is to the influence of this divine agent, that reading, preaching, and all other modes of religious instruction and means of grace owe their efficacy. Let not Christians, therefore, fail to acknowledge his personal glories, and their dependence on his sanctifying and saving power.

And now, dear brethren, we close this address. by counselling you to use, with prayerful dilligence, the best means in your power for the promotion of truth, righteousness and piety, not only among yourselves, but extensively abroad in the world. Permit us to name, as particularly worthy your countenance and patronage *Sabbath Schools*, *Tract*, *Missionary* and *Education Societies*, and *our Theological Seminary*, designed to train up a succession of faithful preachers of the everlasting gospel. These institutions we regard as warranted and important auxiliaries to the cause and kingdom of Christ, our Saviour. Let them not languish for want of support; remember the earth is the Lord's and the fulness thereof. Those of you who hope that God has made you partakers of his special grace, surely will not be backward to serve him cheerfully, and in just proportion to the talents

with which he has entrusted you. Your best, your immortal interests are connected indissolubly with the kingdom of God's dear Son: "Be not weary, therefore in well doing; for in due time, ye shall reap if ye faint not:" "Be steadfast, immovable, always abounding in the work of the Lord.—Be strong in the Lord, and in the power of his might.—Hold fast the profession of your faith; and be careful to demonstrate the sincerity of that profession, by your labours of love, and by a conversation in all respects becoming the Gospel of Christ. "Be not deceived: God is not mocked: whatsoever a man soweth, that shall he also reap: he that soweth to his flesh, shall of the flesh, reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

"Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever: Amen!"

By order of Synod,

J. J. JANEWAY, *Moderator.*

STEPHEN BOYER, *Stated Clerk.*

Lancaster, Nov. 1, 1822.

SYNOD OF PITTSBURG, (PA.)

Extract from the Annual Narrative presented at the late annual meeting of the Synod.

It is with emotions of heartfelt gratitude and devout thanksgiving to the great Head of the Church, that Synod turn to the *Presbytery of Hartford*, and trace the rise and progress of the shower of special grace which has been mercifully granted to the united congregations of *Hopewell and Neshanock*, of *New-Castle and Slippery-Rock*, of *Yellow-Creek*, and *Bethesda*—the congregation of *Morefield*, and particularly that of *Mount Pleasant*, within the bounds of that Presbytery. Though some favourable appearances exist in some other places, yet, it is within these congregations, and particularly the last mentioned, that the special and general influences of the Holy Spirit have been principally confined. In that of Mount-Pleasant, where the Lord has emphatically "appeared in his glory," to build up Zion, the work first appeared about the middle of May last. The congregational visitations recommended by Synod, and attended during the winter by this branch of the church, seem to have prepared the way for the distinguished blessing which they have since received. Professing christians were then excited to special prayer for the outpouring of the Holy Spirit. When this excitement seemed for a while to subside, in the spring, it pleased God to make use of some particular occurrences of his providence to revive and increase it, so that before the close of May, a few persons appeared to be deeply impressed;—remarkable deliverances from spiritual trouble were experienced by some;—praying societies under the direction of the worthy pastor of that church, and the other members of the session, were appointed in different parts of the congregation, and were every where attended with increasing interest and solemnity. On a sacramental occasion, which occurred early in June, twelve were added to the communion of the church; and from that period, until recently, the work seemed to have regularly, though gradually increased. Though the visible manifestations of the convincing and converting power of the Holy Spirit have, in some cases, been more remarkable than in this work of grace, yet, in solemn, pungent, and thorough, though gradual, convictions of guilt and danger, it has been such as to carry the most satisfactory evidence of its genuineness, and convince every beholder that the *still small voice* of the Divine Spirit was effectually addressed to many hearts. Assemblies for public and social worship, though frequent, have been large and solemn; the exercises of social prayer have often been continued until an advanced

hour of the night;—many, after the toils of the day, have gone four and five miles to attend an evening meeting—and while God's people have been revived and excited to peculiar engagedness in christian conversation, self-examination, and special prayer, more than 50 sinners, at one and the same time, have been anxiously inquiring what they should do to be saved. On the third sabbath in August, this highly favoured church opened her door to receive the returning penitents to her fellowship and communion, when out of *ninety* who made application, *sixty* were added to the church. Many who have not professed Christ before men, are the hopeful subjects of a saving change; and there are many more who are still inquiring the way to Zion. The special attention which has existed in the congregations of Neshanock and Hopewell appeared as early as the beginning of the last winter, and during the visitation in these places. As in the former case, christians were there aroused, refreshed, and excited to special and fervent prayer. The neglectful began seriously to ponder upon their ways. A few began to rejoice in hope; and while thirty-six have been added to the church, and believers are still active and prayerful, many are under deep and solemn impressions.

In the congregations of New Castle and Slippery Rock the revival began early in July. Twenty-two have been recently added to the church. Great solemnity pervades their religious assemblies; numbers are the subjects of serious conviction; and the work is manifestly on the increase. In the united congregations of Long's Run and New Salem a general revival has still more recently commenced. Twenty-seven of its hopeful subjects have already united with the people of God; and there are still many anxious inquirers. In the congregations of Yellow Creek and Bethesda, the additions during the last year have been unusually large, and the Synod rejoice to learn that to them this precious and abundant shower has already extended. This good work of the Lord appears to be gradually extending on every side of the favoured spot where it first began, and they fervently hope and devoutly pray that it may please him with whom is the residue of the Spirit, in his own good time and way, to extend it over all the presbyteries and congregations of our bounds, and make glads the hearts of many who are waiting for the consolation of Israel.

SCOTTISH MISSIONARY SOCIETY.

This Society has missionaries in foreign countries at five different stations. Its conductors have also determined to establish a mission at Bombay, to which place four missionaries are to be sent, one of them a person who has resided for several years in India; and is familiar with the habits of the natives. This Society has a Missionary Seminary under the care of the Rev. Dr. Brown. Proffers of service from five missionary students were made the last year and accepted. Four of their missionary stations were visited by two distinguished agents of the British and Foreign Bible Society. [*Rel. Int.*

Drs. Paterson and Henderson have been, for months past, engaged in an extensive tour through Tartary and Persia. In the course of this journey, they visited Astrachan, Karass, the Crimea, and Nazran; and agreeably to the request of the Committee, examined minutely and carefully into the circumstances and prospects of these different Missionary Stations. The Society is deeply indebted to them, for the time and attention which they have bestowed on this important work—for the valuable suggestions and the fatherly advice and direction which they afforded to the Missionaries—and for the minute information which they have forwarded to the Committee, respecting the circumstances of the different Stations. The Committee are happy to be able to state, that this report is, on the whole, highly gratifying.

[We shall quote the remarks extracted in the Report from the communications of these Gentlemen.]

Astrachan.

We are quite delighted with the Missionary Family at Astrachan. Their regularity in attending to their respective duties, the love and unity which reigns among them, pleased us much. The Mission House is a fine building, and certainly worth much more than was paid for it. The situation is good, and it possesses many conveniences.

In speaking of your Missionaries, we must begin with Mr. Mitchell. He acts the part of landlord for the whole establishment, transacts all secular business, and is highly respected by the Russian Authorities. This with the printing-office, keeps him completely occupied; and leaves him no time for doing other Missionary work, even if he had such a knowlege of the language as would qualify him for it. The Russ he speaks pretty well.

Mr. Dickson is very weak and sickly and is never likely to regain his health and strength. He is in his element among his books, which he pores over day and night. He has a very good knowledge both of the Tartar and Turkish; and is well qualified, in other respects, as a Translator of the Scriptures. He speaks the language fluently, and commands the respect and attention of the Natives when he can get them collected around him; but neither his health nor his time permits him to do much in this way. The work of translation is his department; and if he be the instrument of giving the Tartars the whole of the Divine Records in their own tongue, he will have accomplished a great and good work. We are of opinion, that although he may go out to visit the villages once or twice a week, he ought not to have his mind diverted from his proper work, especially as his health is so precarious; and were he to be called from this earthly scene before the translation is finished, it will not be easy to find another so well qualified for the work.

Mr. Glen is pastor, schoolmaster, itinerant preacher, &c. He is a good Persic Scholar, and can speak it with tolerable ease. He is now labouring hard to acquire such a knowledge of the Turkish and Tartar, as shall enable him to speak to the people without an interpreter; and were his time not so much occupied with other things, he would soon attain his object.

Indeed, as to your three Missionaries at Astrachan, we know not which of them to esteem the most; their talents are very different, but all highly useful and necessary for this Station.

The ladies also deserve all praise: pious, modest, prudent, and attentive to their families, they do honor to the Mission.

As to the Young Folks, we had every reason to be pleased with them. James Mitchell is a fine boy, an excellent Scholar, and has a good knowledge of the Persic: he also knows Tartar and Russ well. John is not much behind his brother; and if the Lord be pleased to confer his grace upon them, they will both make excellent Missionaries. Mr. Dickson has very fine children: the two eldest girls are very good scholars, and may soon be useful in the Mission. The younger children at school, including Mr. Glen's four sons and Mr. Galloway's boy and girl, are going on very well: we were perfectly delighted to hear the little things reading and translating in different languages, and in seeing how well they wrote English, Russ, and Persic. Every attention is also paid to their religious instruction, and the elder children have certainly a very good acquaintance with the Scriptures. Indeed, of all things at Astrachan, the School pleased us most; and our greatest hope in regard to the Mission arises from it. We cannot but notice Miss Scott, in connexion with the School, as the progress which the young folks have made is, in a great measure, to be ascribed to the pains and care with which she watches over them. Her element is the school-room; and she loves the children, and the children love her.

Karass.

Karass, as a Station, has certainly not that importance which it had when the Mission was first establish-

ed; but we think it sufficiently important to deserve the vigorous support of the Society. Scarcely a day passes, on which the Missionaries have not visits from the Natives to whom they have an opportunity of preaching the Gospel; and there are several villages in the immediate neighbourhood, which can easily be visited two or three times a week.

Mr. Jack has made some consderable progress in the languages; he speaks a little Russ and German, and can converse with some ease in the Tartar: to this last he is to direct all his attention during the present winter, that he may be able to commence his active labours among the Natives in the spring; with a little more experience, we may have every reason to think that he will make an excellent Missionary. Mr. Galloway is a pious and sensible man; and preaches in Tartar quite fluently: every moment of his time ought to be devoted to Missionary work; we saw much of him, as he accompanied us as far as Kasbuh, and we were much pleased with him. Mr. Paterson is a sensible and good man; has a good knowledge of the Tartar, Russ, and German; understands the business of the Colony completely; and, with the good management of his wife, adds not a little to its repectability in the eyes of strangers who visit it.

Crimea.

Your Missionaries in the Crimea will, doubtless, have informed you, that we spent some days with them at Baktchecerai, and afterwards made the tour of the south coast with them; which gave us an opportunity of seeing more of our friends, than we otherwise could have enjoyed. The days which we spent in the company of these excellent men, were the happiest that we spent during the whole of this long journey.

We were much pleased with Dr. Ross. His unfeigned piety, missionary zeal, prudence and suavity of manners, endeared him to us, and must endear him to all with whom he has any thing to do. The knowledge which he has acquired of the different languages, bears ample testimony to his dilligence since he came to Russia. He speaks the Russ better than any of your Missionaries whom we have yet met; and, with a little more exercise, he will be able to transact business in it with ease. His knowledge of the German is respectable, considering the little time he has been able to devote to it. The Tartar he speaks with considerable fluency; and as the whole of his time will be devoted to the Turkish during his residence at Astrachan this winter, we have no doubt that he will have a good knowledge of it by the time that he returns to the Crimea.

The favourble opinion which we had formed of Mr. Caruthers' missionary qualifications, during his residence in Petersburgh, was much heightened by what we saw of him in the Crimea. We found him busy in acquiring, along with his brethren, a knowledge of the pure Turkish, which is spoken at Batcheserai, in order to qualify himself for the work to which he is called. The proficiency which he has already made is very considerable.

On the whole, we are fully persuaded that you could not have chosen two men better qualified for superintending the affairs of the proposed Institution.

Nazran.

In Vladikaskas, we met with our dear friend, Mr. Blyth; and went with him to his Station at Nazran. He is truly an excellent Missionary; and if the Lord spare his valuable life, we may expect great things from him. He has completely gained the confidence of the people, and they already begin to look upon him as a father and a friend. We were much pleased to find that he has a warm affection for them, and is perfectly satisfied that the Lord has called him to labour among them. He is labouring hard at their language, and can make himself understood by them on various subjects tolerably well. They are a fine race of people, extremely clever; and, having no religious system, we may reasonably hope, that, as soon, as he is able to speak to them on religious sub-

jects with some degree of fluency, they will not be averse to listen to his instructions.

Grounds on which a Mission to Bombay has been determined on.

Encouraged by the increased support which the Scottish Missionary Society is beginning to receive from the country at large, and persuaded that the time is fast approaching, when the Presbyterian Churches of Scotland will unite and consolidate their strength for the furtherance of the great cause of Missions, after the example exhibited to them by every other body of Christians in the land, your Committee have, for some time past, had it in view to attempt an enlargement of the operations of this Society; and have made it a subject of frequent and serious deliberation, what quarter of the globe presented the most promising field for this extension of their efforts.

The natives of India, as being subjects of Great Britain; manifestly possess a peculiar claim to the good offices of this country; and that political union which even the Men of the World regard as a special ground for the interchange of mutual acts of kindness and support, will be recognised, in the generous estimate of the Christian, as demanding for India the communication of those blessings, of which none but Christians know the value. If only the PRESENT life is taken into view, what boon, comparable in value to a knowledge of Christianity, can be imparted by one nation to another? If a FUTURE state be admitted into the estimate, what boon is so imperiously called for by the necessities of India—so indispensably necessary for the well being of her inhabitants? Your Committee need hardly observe, that notwithstanding the contrary opinion of a few superficial observers, it is now fixed on evidence, irresistible to every one who will give it his candid and serious attention, that the Hindoos are sunk miserably low in the scale of moral beings—that impurity and cruelty are the characteristics of their superstition—and that they stand as much in need of the purifying and enlightening influences of Christianity, as any nation on the face of the earth.

The Presidency of Bombay, which, from recent annexations, now includes a very extensive and populous territory, possesses at present only Six Christian Missionaries; while, in the Bengal and Madras Presidencies, there are upwards of eighty. The circumstances of the ground being here less occupied, of the contiguity of this division of India to Persia, where Missionaries of the Society may ere long be fixed, together with other favourable appearances of less moment, have weighed with the Committee, in forming the resolution to send to this Presidency the first Missionaries of the Society destined for India.

They expect to be able to form an efficient Corresponding Committee at the seat of the Government in Bombay. Experience has proved, that the formation of a body of this kind, in which the Society at home reposes confidence, is highly conducive to the successful management of Missionary operations, in a country so distant as India.

Four Missionaries are to be sent to Bombay, one of whom has resided for several years in India, and is familiar with the habits of the natives.

Missionary Seminary and Students.

The Missionary Seminary continues to answer the important end for which it was established; and the Committee are persuaded that, through the blessing of God, it will be greatly instrumental in promoting the best interests of the Society. The Rev. Dr. Brown remains in the situation of Superintendent; and in the performance of the whole of the duties which are devolved upon him, affords much satisfaction to the Committee.

During the past year, proffers of service from Five Missionary Students have been accepted. Deeply impressed with the importance of receiving into the service of the Society, only such Young Men as are richly imbued with the Spirit of the Heavenly Master to whose service

they are to be devoted, the Committee have imposed some additional tests, in order to discover previously, as much as may be, the principles and motives which animate the different candidates. They do not wish, however, to restrain, but, on the contrary, are earnestly solicitous to cherish and animate the Missionary Spirit, especially in those who are of an humble mind. They beg the friends of the Society, in different parts of the country, to act upon the same principles; and they hope, that, during the ensuing year, God may show His favour to the Society, by raising up individuals who shall be found eminently qualified for the honourable office to which they aspire.

Augmentation of the Funds.

The funds of the Society have continued to increase. They have been upheld, by the contributions of Societies established for general purposes—by the formation and subscriptions of Auxiliaries, formed directly in aid of the Society—by the exertions of an increasing body of Collectors—by the liberal Collections made in the Congregations of the United Associate Synod, and of other Dissenting Bodies, when visited by a Deputation appointed for that purpose—by Collections made by Ministers of different denominations in their own Congregations—and by Legacies, Donations, and Annual Subscriptions.

Increase and Importance of Collectors.

The number of Collectors for the Society has greatly increased; and the Committee cannot but be very solicitous that it should be still much enlarged: for, not only do their services materially augment the funds of the Society, but the Committee are persuaded, that the kind and Christian intercourse which in innumerable cases arises between the Collectors and the Subscribers, the frequent blending and sympathy which in consequence takes place between the different orders of the community, and the increase of knowledge and of interest in the cause of Missions, which spreads through the great mass of the population, from an extensive circulation of the Missionary Register and Quarterly Papers of the Society—all combine in shedding upon the population at large benefits both of a temporal and spiritual kind, the value of which it is hardly possible to estimate too highly.

Importance of United and Persevering Prayer.

The Committee apprehend that the numbers of Meetings for Prayer, in connexion with the Scottish Missionary Society, is very limited; and they beg leave earnestly to urge on the friends of the Society, the great importance of the establishment of such Associations. The prayer offered up in secret they know to be unspeakably valuable: but surely it is a reasonable expectation, and conformable to the experience of the Church in every age, that, when the spirit of prayer strongly dwells in individuals, it will lead them to join together with their brethren, in offering up their united addresses to Heaven; in which Union God has declared in His Word that He listens with peculiar satisfaction to the supplication of His people, while they themselves are edified and refreshed, and the spirit of prayer is quickened within them.

The Committee, therefore, invite all the Members of the Society to *continue in prayer* to God in its behalf—that he would prepare and incline faithful men to offer themselves as Missionaries to the Society; that He would pour on the Committee a larger measure of the spirit of prayer, of Christian wisdom and Scriptural zeal, that they may order aright all its important and increasing concerns; and that He would uphold, strengthen, and establish the Missionaries already engaged in the work, and, endowing them richly with the spirit of their Master, would give them their reward in the salvation of many souls:

Conclusion.

[We extract some of the concluding remarks of the Committee. The

reference to the Church Missionary Society and other Institutions, is in the true spirit of Christian Charity.]

In conclusion, the Committee call upon themselves, and on the members of the Society at large, to gird up the loins of their minds for the persevering and more active discharge of the duties connected with the advancement of this deeply interesting cause. This Society has hitherto made comparatively little progress; and it cannot be denied, that other Institutions of a similar kind have greatly outstripped it in the heavenly race. This consideration, however, instead of creating despondency, ought only to stimulate to more strenuous exertion. The day is NOT, as yet, far spent—it is but the morning of the spiritual regeneration of mankind: and by redoubled exertions it may, long before the shadows of evening approach, gain ground on its competitors, and reach the goal at last, rich as they in the immortal trophies which it has won.

The Church of England Missionary Society exhibits to it a bright example of what zeal and activity may effect in a very short course of time. It was instituted in the year 1799. For the first thirteen years of its existence, its average income did not exceed 2000*l.*: and, so late as 1816, the appearances of success, flowing from the labours of the Society, were very faint. Its income now amounts to 32,000*l.* Its labourers are 200. Its success is spoken of through all the Churches. We look with admiration on its rapid and bright career. We hail with delight its splendid success. We rejoice in the equal prosperity of other kindred Societies, who, proceeding with a more regular pace, have made equal, although not such dazzling advances. We look to them with all joy and thankfulness, and would follow the direction of the Apostle to consider them, that they may provoke us to love and to good works.

Is it not reasonable to suppose, that if Scottish Presbyterians were to employ similar activity and zeal, they might, in a very short time, produce similar results?—different, indeed, in respect of magnitude; but, even in this respect, the Committee are persuaded they would be less dissimilar than is generally imagined. The reserved and cautious character of the Scottish Nation would appear to have affected even their Missionary Exertions: but HERE, surely, if any where, is a cause to which the coolest understanding would dictate the most devoted and unreserved attachment: and if the energies of this Christian People were once fully roused and united in its prosecution, something less unworthy of the cause would speedily appear, to testify our NATIONAL gratitude, and to animate us to still more strenuous exertions, in conveying to others the blessings which have so long enriched our native land.

CALCUTTA.

Extract from a Quarterly Letter from the Junior Brethren, dated Oct. 12, 1821.

The Harmony of the Gospels (by Mr. Yates) in Bengalee, is now very nearly completed, five parts out of six having been already published, and part of the sixth having been printed. The first two numbers are entirely exhausted, having been used as reading books in many Bengalee schools, besides being distributed as tracts after preaching, in various parts of Bengal. It is probable that we may shortly reprint this work complete in one volume, as an acceptable present to inquirers and native Christians.

We have lately printed, at the expense of a Hindoo gentlemen, an English translation of a pamphlet of considerable size, against the prevailing system of Hindoo idolatry. It was originally written in Bengalee by a native of considerable talent, and was translated by brother Schmid, a missionary of the Church of England Society. The author, we regret to say, is since dead, but, we trust, his work will long continue to be useful by exciting doubts in the minds of his countrymen, as to the

truth of their present system, and thus preparing them to consider, with less prejudice, the superior pretensions of the gospel.

The circulation of tracts, and the preaching of the gospel in various parts of this city, have excited considerable interest among the natives, and several of the most respectable of them have lately united to defray the expense of a periodical publication, intended to defend the cause of refined Hindooism. Of this work, called the Brahmunical Magazine, or the Brahmun and Missionary, two numbers have been published, and although they manifest great ignorance of the faith, and contain much misrepresentation of the motives of the missionaries they attack, we cannot but rejoice in the investigation, to which we have no doubt the publication will lead. We hope that the perusal of these and similar publications will tend to arouse the more thinking Hindoos from that sloth and indifference to all religions which so generally mark the character of their countrymen.

As it regards the printing department, a great number and variety of works have issued from the press, since the date of the abstract in your report for 1821.—During the two years which have elapsed since that was drawn up, we have printed as follows:—

Religious tracts, in Bengalee, Hindoostanee, Hinduwee, and Sunscrit, - -	23,600
School books, in English, Bengalee, Sunscrit, or Hinduwee, - - - - -	29,350
Religious or literary works, Reports of benevolent societies, &c. in English,	14,600
	67,550

Besides these, we have printed editions of some considerable works, such as Br. Yate's Sunscrit Grammar, Vocabulary, and Reader; Murray and Carpenter's Spelling Books, and Williams' Preceptor's Assistant; Doddridge's Rise and Progress; brother Lawson's Missionary Hymn Book, &c.

All these, as they tend to render more easy the attainment of Oriental literature, or to afford facilities for the good education; or growth in religion, of those around us, have a more or less direct bearing upon our Missionary exertions.

We are now comfortably settled in our new chapel, encumbered but with a trifling debt, and our regular congregation appears gradually on the increase. We have lately received several additions to our church, and have reason to be thankful amidst some severe trials we have lately had to sustain, for the spirituality, unanimity, and zeal which we observe amongst its members.

In exertions now making for the promotion of knowledge and morality by other societies than those professedly Missionary we cannot but rejoice. Amongst these institutions the School-book Society is entitled to the highest rank. This Society alone has, during the last four years, paid for the printing of no less than one hundred and twenty-seven thousand school books, in various languages, (two-thirds of which, probably, have been distributed,) all excluding idolatry, communicating useful knowledge, and enforcing moral principles. The direct intellectual and moral influence which the distribution of so many works must produce on the minds of those who read them, independent of the ability communicated by them to read and understand books more decidedly of a Christian character, is too important not to be contemplated with interest and delight. And when we add to these works the school books published and distributed by other associations; with the large number of scripture and religious tracts issued by the Bible and Missionary associations, we cannot doubt that He, who seldom allows any means agreeable to his will to be tried in vain, is bringing on, though gradually, a revolution in the minds of many; the discovery of which at a future period, shall excite the thanksgiving of his servants.

REVIVALS.

Extract of a Letter from a Clergyman to the Editor of the Christian Herald.

"Since July last, I have spent my time principally in different parts of New-Jersey, and in Bucks County, Pennsylvania. In almost every place where I have been, I have witnessed the operations of the Holy Spirit. In the church at Deerfield, West New-Jersey, a work of Divine grace has lately commenced. There are about 30 or 40 anxious inquirers, and the work is progressing. In Bucks County, Pa., the churches of Newtown, Neshaminy, Doylestown, and New-Hope, have been visited. At Newtown 43 have been added to the church, at the late communion; at Neshaminy 79; At Doylestown upwards of 50. At Mansfield, N J. a work has commenced. At Hackettstown 30 were added last Sabbath. The work has just commenced, and is rapidly and powerfully progressing. The churches at German Valley, Fox Hill; Lebanon, Lamington, and Bedminster, have been visited; and in most, if not all of them, the work is still going on. I do not know how many have been admitted to the communion of these churches. At Somerville the work has been the most extensive; upwards of 60 were added at the first communion, and at the second 145. At Bound Brook more than 50 have been added at each communion. At Baskinridge there are supposed to be 200 anxiously concerned; and I am informed that Rockaway, Morristown, and Chatham, are likewise visited with these gracious showers. The set time to favour Zion has *now* come."

Burman Mission. Many of our readers are interested in this mission. Mr. Judson, the first missionary to this empire under the patronage of the American Board of Baptist Missions, has acquired a thorough knowledge of the language, and translated a considerable part of the New Testament, which is now printed and circulated among the natives. Several native converts have formed a Christian Church, and conduct themselves consistently with their professions. Mrs. Judson was obliged to take a voyage for the benefit of her health; and while in England, she proposed to the friends of missions there to raise about $4,000, to purchase twenty-five female orphan slaves, for the purpose of commencing instruction among the females of Burmah. Female education forms no part of the system of the Burmans, and the above plan is the only one by which the work of instruction can be commenced and carried on, with any prospect of success, among the females of that immense empire. The expense of supporting the children when redeemed, will be about $340 per annum. This expense, after the first four years, may be nearly defrayed by the children themselves, through their acquired habits of industry. Mrs. Judson is now in this country, for the further improvement of her health, and we hope this excellent plan of hers will meet with encouragement and support from the friends of missions in America. Should she be spared to return to the interesting scene of her former labours, we hope she may go with a renewed assurance that she will be followed with the contributions and prayers of many Christians.

Recent intelligence from Mr. Judson informs us that he is at present entirely occupied in translations, as the prosecution of Moung Shwagnong, a hopeful convert, "struck a fatal blow to all religious inquiry." He was, however, fully persuaded, that the way would soon be opened for the establishment of true religion in that country, [*Ch. Her.*

REV. MR. WARD.

This gentlemen, well known to the religious world, in a letter just received, written to a friend in New-York, and dated, Serampore, Feb. 5, 1822, has communicated some valuable information, from which the following paragraphs are extracted.—From the advances already made in India, and elsewhere, in the establish-

ment of Missions, and in the circulation of the Scriptures, we think it will not be in the power of all the enemies of the gospel combined, by their secret or public opposition, to arrest its constant and glorious progress. [*Chris. Watch.*

"On my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated.

"The College premises had made a progress, considering the largeness of the pile, which could not have been expected. The principal building forms one of the finest modern pieces of architecture in India. As the college is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations. A second examination of the college has been held, equally satisfactory with the first: several of the head pupils having, in a third of the time occupied by students in the Hindoo colleges, conquered the Sangskrit Grammar, will soon commence the study of a regular series of Sangskrit literature. I have much comfort in meeting the students, and the boys of the Preparatory School, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these youths and these children singing in the Bengalee,

'O thou, my soul forget no more
'The Friend, who all thy misery bore.'

"Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily, close, serious, christian instruction. One morning, the College native physician said—as we sat down to worship, 'Sir, the boys have made a hymn and wish to sing it.' I sat and listened to this hymn in honor of the Saviour of the world, made and sung by this interesting group, with sensations of delight, which no person, except he had been in the same circumstances, could realize. The sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Brahmins, at their ablutions. 'Instead of the brier, shall come up the myrtle tree: and it shall be to the Lord for a name,' &c. On the Lord's day, all these youths and children are engaged in catechetical, christian exercises, or in public worship.

"The translations are thus far advanced:—the whole Bible is finished at press in the Sangskrit, in 5 volumes 8vo.; the Bengalee in do.; the Orissa in do.; the Mahratta in do; the Chinese; the Pentateuch in the Sikh; the historical books in do; the poetical books in do; the new Testament in do.; the Pentateuch in the Kunkun, and the new Testament in do.; the Pentateuch in the Telinga, and the new Testament in do.; the Pentateuch in the Pushtoo or Affghan, and the new Testament in do.; the new Testament in the Guzerattee, the Assam, the Mooltanee, the Bikanere, the Kashmur, the Harutee, the Bhugelcund, the Marwar, the Kunnoje, and the Nepaul. In the press, the new Testament in the Kurnata, the Oojein, the Khasa, the Jumboo, the Monipore, the Mugud, the Palpa, the Shru Nagur; the Kemaoon, and the Bhatnere.—There are also in the press, new editions of the Holy Scriptures in several languages.

"At Serampore, beside the English brethren, there are as itinerants, labouring either regularly or occasionally, brothers Douglas, Solomon, a converted Jew, Canto, Hurupass, &c.

"At Serampore, at the mission chapel, and also at the Danish church, at Krishna's chapel, and across the Ganges at Barrackpore chapel during the Sabbath, there are seven services; and parties of native converts visit and preach in the streets of the neighbouring villages. At Serampore, there have lately been frequent baptisms: the native sisters have begun to hold prayer meetings from house to house, and a happy revival

is visible among the native members, who amount to about sixty persons. Since my absence in Europe and America, several native brethren and sisters have died full of christian hope and joy.

"The baptisms at Calcutta have also occurred frequently during the last two or three months. Here, the preaching is kept up in Bengalee and English, four times on the Sabbath, and ambulatory services in Bengalee are attended to, almost every day in the week."

[Mr. Ward also mentions, that they have missionary stations at Midnapore, at Chittagong and in Sessore. In Burlboom there are several native preachers. At Dum-Dum is a place of worship, and a native preacher. There are two stations at Bengal, one at Dhacca, and four in Hindoostan. All these are supported by funds raised at Serampore. The schools also are improving, increasing, and greatly useful. The converted Arrakanese are about 150.]

LETTER FROM MR. KING.

Extract of a letter from the Rev. Mr. King, formerly a missionary of the Female Domestic Missionary Society in Charleston, to his friend in that city, dated Paris, Sept. 24, 1822.

"You will undoubtedly be surprised to hear, that I am to leave this place next Monday, to go on a mission to the Holy Land. But so it is, and I am all prepared; except that I have a sermon to write for the next Sabbath, to be delivered before our English and American congregation. And what will appear to you more surprising is, that I go out as the first missionary of a Foreign Missionary Society, just formed at Paris, though I receive my support principally from a few pious individuals in different parts of the Continent. Mr. Wilder of this city, gives me eight hundred francs a year for three years —that is the term of my mission. John Venning, Esq. a friend of mine, at St. Petersburg, gives five hundred francs a year for three years. Lewis Mertens, Esq. whose acquaintance I formed when at Bruxells, has made me a donation of five hundred, and Thomas Waddington, Esq. of St. Reney, has done the same. The Dutch Missionary Society in Holland, give me five hundred a year for two years; and the Foreign Missionary Society at Paris give me five hundred for this year. The Rev. Daniel Wilson of London one of the Vice-Presidents of the British Foreign Bible Society, was present at the organization of our Paris Missionary Society, which was only a few days since, and after a warm and animated speech, delivered in French, offered one hundred francs for the express purpose of aiding me in this mission. Others arose and offered, some fifty, some twenty, some ten, till nearly one-half the sum was subscribed. I am going first to Malta, if the Lord will, by way of Marseilles. At Malta I expect to join brother Fisk, and go with him down to Egypt, and thence up to Jerusalem. I have two objects in going; first, to supply for awhile the place of my dear brother Parsons, who now rests from his labours; second to learn to speak the Arabic language, that I may be better qualified to enter on the duties of my office at the college in Amherst.

I am well furnished with letters of introduction, having them to most of the English and French Consuls in the East; besides letters to some Arabian Sheikhs, French merchants, &c. I take with me several boxes of Bibles and tracts; also two sets of Greek types, made here by order of the American Board, for the Palestine Mission.

I have not had any letters from you since last May, but I hope to have the more when I arrive in Syria. Please to direct to the care of the Rev. Mr. Jowett, Malta, Mr. Lee, the British Consul at Alexandria, or Jacob Van Lennes & Co. at Smyrna.

I have been residing in Mr. Wilder's family for two or three months past—His house is the rendezvous for all religious people, from England and all parts of Europe. While I have been with him, I should judge, that as many as ten or twelve a week, come to him with letters of introduction. His hand is busily engaged in

doing good, and his heart overflows with benevolence to all around him.

REVIVALS OF RELIGION.

Extract of a letter to the Rev. Dr. Furman, pastor of the Baptist church in Charleston, S. C. dated

Edgefield, S. C. Sept. 23, 1822.

Rev. and Dear Sir,—I shall attempt to give you some faint idea of the wonderful dealing of the Lord toward us, in this part of his vineyard.

From a letter of the Rev B. Manley's, published some weeks since, you were informed of the commencement of a revival of Religion in this District; which commenced under his labours. Since the date of that letter, the work is deepening and spreading in different directions, and appears still increasing at Little Stephen's Creek Church, where it first began. The congregation which has attended at that place since the month of June, has been so large that we found it necessary, for their accommodation, to erect a stage and seats in a grove near the meeting-house; where the preaching of the word has been attended with power, and in the demonstration of the Spirit. At our monthly appointment, on the second Sabbath in August, 33 had been received for baptism, 28 of whom were baptized at that meeting; the other 5 at the village, on the next Sabbath. At the next monthly meeting, 42 were received for baptism, 32 of whom were baptized at that meeting, the others not being prepared for baptism. We have had added to the Church, since the 1st of July, 104—86 whites, 17 blacks, by experience, for baptism, and 7 restored; and there are many more at this time, who have a hope that they have passed from death unto life, that will be added at our next meeting. Never did I witness a more serious time, than on the Sabbath of our last meeting; during preaching, and at the close of the exercises of the day, hundreds were to be seen suffused in tears, and appeared under the most pungent convictions. Vast numbers crowded around the stand, asking the preacher to pray for them; no noise, but that of weeping, was heard; and no confusion or distraction was seen in the exercises. There have been some baptized in almost all the neighboring Churches, and the work is to appearance fast increasing. I humbly hope that numbers will be added to the Church, which will be saved in the day of the Lord Jesus.

ANECDOTE OF A CHILD.

The following extract of the speech of a sailor at a Bethel meeting at Liverpool (Eng.) is an affecting proof of the great utility of Sabbath schools, and of the importance of early teaching children to pray:—"I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not an opportunity of seeing my eldest girl until the following day. At dinner time, when we had sat down, I began, (beast-like,) to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread; but glancing my eye towards this girl, of whom I was dotingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, "Father, do you never ask a blessing before eating?" Her mother observed me to look hard at her, and hold my knife and fork motionless: (it was not anger,—it was a rush of conviction which struck me like lightning;) apprehending a reproof from me, and wishing to pass it by in a trifling way, she said, "Do you say grace, Nanny?" My eyes were still riveted upon the child, for I felt conscious I had never instructed her to pray, nor ever set an example by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together and lifting her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me: the knife and fork dropped from my hands, and I gave vent to my feelings in tears." Here a pause ensued. He appeared much affected. On recovering himself, he continued, "I inquired who had thus instructed the child. The mother informed me, the good people at the chapel next door; and the child would never go to bed, nor rise in

the morning, without kneeling down to pray for her father and mother. Ah! thought I, and I never prayed for myself or my children. I entered the chapel in the evening, for the first time, and continued to attend the means of grace there.—The Lord having awakened me to a sense of my danger through the instrumentality of a dear child, I am now seeking him with all my heart; and truly can say I am happy in the thought, that Jesus Christ came into the world to save poor sinners, of whom I am chief."

OBITUARY.

Mary Fenton Cook, the youngest daughter of Mrs. Catherine E. Cook, widow, of Martinsburgh, departed this life on the 3d day of November, 1822, in the 15th year of her age. She was singular and distinguished in her character through life, in her last sickness, and in her death. Her bereaved mother and surviving relations, will long remember the constant and uncommon vivacity of her spirits—her active and unremitting kindness; the warmth of her affections, and the strength and constancy of her friendship. Her young female associates will not soon forget her lively, frank and cheerful deportment—the sincerity and warmth of her heart, and the kindness, cordiality and firmness of her friendship. The poor, the distressed, and the afflicted will talk much about her kind blessings and friendly attentions. Those who were in the habit of visiting the habitations of want and the chambers of affliction, will remember how often they met Mary Fenton there. In every situation and in all her actions and conversation, she was chaste and delicate, frank and decisive. Her understanding was clear and improved; her mind strong and cultivated; her talents brilliant; she loved truth.

Although Mary Fenton had not made a profession of religion and had not obtained an evidence of her acceptance with God through the justifying righteousness of the Lord Jesus Christ, yet in the few last months of her life, her heart had become very susceptible of evangelical truth; and was often very deeply interested, and tenderly afflicted under preaching, and in conversation about the interests and salvation of her soul.

In every stage of her last sickness she maintained her own peculiar distinguished characteristics. Her disease was heavy, painful, complicated and stubborn. In an early stage of it, her mind was deeply impressed that she lay on her death-bed; and she spoke in strong terms of the great folly of putting off the important work of making our peace with God for a death-bed business. She disclaimed any confidence in any righteousness of her own. Her good deeds and chaste life afforded to her well instructed mind no ground of hope for her acceptance with God or the saving of her soul. She saw the right foundation but had not her hope yet anchored on it.

Several hours before her death the heavy dulness which loaded the strong energies of her mental powers during her illness was all dispelled; she was sensibly alive to her situation, and felt the approaches of death; in these awful trying hours she discovered a presence and firmness of mind, and a dignity of character rarely exhibited in a dying hour. On being asked what do you want? her reply was prompt—I want mercy—I want to feel that Jesus is my friend. Some time before her death she closed her eyes on the world and all its objects, and opened them no more, and appeared to be in a state of deep composure. A friend who prayed for her in her health and in her sickness, who is not a stranger to the consolations of redeeming love, was blessed with a strong assurance full of comfort, that in this state of deep composure which death could not disturb, Mary Fenton received a message of peace from on high, and felt on her soul the smiles of God her Redeemer.

This portrait is drawn by one who read the character of this interesting young female with close observation and feels with many others the loss of a cordial friend.